

المُصْبِحُ الْمُنِيرُ فِي تَهْذِيبِ  
تَفْسِيرِ ابْنِ كَثِيرٍ

# TAFSIR IBN KATHIR

(ABRIDGED)

Volume 3



(Parts 6, 7 & 8 (Surat An-Nisa, Verse  
148 to the end of Surat Al-An'âm)

ABRIDGED BY

A GROUP OF SCHOLARS UNDER THE SUPERVISION OF  
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI

DARUSSALAM

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**In the Name of Allāh  
The Most Beneficent, the Most Merciful**

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# Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

## Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'an. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

## Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Hāfiz Ibn Kathīr often quotes.

- 'Alī bin Abī Ṭalhah (Al-Wālibī) reported that Ibn 'Abbās said
- ('Atiyah) Al-'Awfī reported that Ibn 'Abbās said .
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās
- As-Suddī reported from Abu Mālik and Abu Sālih from Ibn 'Abbās, Ibn Mas'ud and [or] some men among the companions
- Al Hasan Al Basri reporting from or about the Prophet ﷺ.
- Az-Zuhri [Muhammad bin Shihāb] reporting from or about the Prophet ﷺ
- Urwah bin Az-Zubayr reporting from or about the Prophet ﷺ
- 'Ikrimah reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.



### **Reports from the Followers of the Companions and those who Follow them**

The following is a list of those who did not see the Prophet ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsir* Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathir. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Aliyah, Sa'id bin Jubayr, Sa'id bin Al-Musayrib, 'Ata' (bin Abi Rabah), 'Ata' Al-Khurrasani, Muqatil bin Hayyan, Ar-Rabi' bin Anas, Ash-Sha'bi, Qatadah, Mujahid, Ikrimah, Ad-Dahhak, 'Abdur-Rahman bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

### **Other Scholars After the Companions**

The following are some scholars that Ibn Kathir often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'an's revelation, are not to be considered as important as authentically narrated texts.

Waki', Sufyan Ath Thawri, Muhammad bin Ishaq, Ibn 'Atyyah, Ibn Abi Hatim, Ibn Jarir (At-Tabari).

الْحَمْدُ لِلَّهِ

١٠٢

الْحَمْدُ لِلَّهِ

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ وَلَمْ يُلَاحِظْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ (١٤٨) إِنَّ بُدُوَ خَيْرٌ أَوْ تَعْفُوهُ أَوْ تَعْفُوا عَنْ سُوِّهِ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرٌ (١٤٩) إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا (١٥٠) وَلَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْدَانَا لِلْكَافِرِينَ عَذَابًا مُهِينًا (١٥١) وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِغَيْرِ أَرْحَامٍ أُولَئِكَ مَنَافٍ يُوَيْسِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (١٥٢) يَسْأَلُ أَهْلُ الْكِتَابِ أَنْ تُنَزَّلَ عَلَيْهِمْ كِتَابٌ مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرًا مِنْ ذَلِكَ فَقَالُوا يَا اللَّهُ حَبِيبَهُ مَا أَخَذَ لَهُمْ صَدُوقَةً يُطْلَبُ مِنْهُمْ ثُمَّ تَعَدَّوْا أَلْوَجَلَّ مِنْ عَدِّي مَا حَآءَ لَهُمْ لَيَسَّنَّ لَهُمْ قَعْقَوَانِ ذَلِكَ وَهُوَ تَبَا مَوْعِنٌ سُلْطَانًا مُبِينًا (١٥٣) وَرَفَعَ فَوْقَهُمُ الطُّورَ بِمِثْقَلِ هَامُوتٍ وَقَالَتْ لَهُمْ أَدْخُلُوا الْبَابَ مُجْتَمِعِينَ وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا (١٥٤)

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾ (١٤٨) وَبُدُوَ خَيْرٌ أَوْ تَعْفُوهُ أَوْ تَعْفُوا عَنْ سُوِّهِ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا (١٤٩)

4148. Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower. ﴿

4149. Whether you disclose a good deed or conceal it, or pardon an evil, verily, Allah is Ever Pardoning, All-Powerful. ﴿

**The Permission to Utter Evil in Public, For One Who Was Wronged**

'Abi bin Abi Talhah said that Ibn 'Abbās commented on the Ayah,

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ﴾

﴿Allah does not like that the evil should be uttered in public﴾

"Allah does not like that any one should invoke Him against anyone else, unless one was wronged. In this case, Allah allows one to invoke Him against whoever wronged him. Hence Allah's statement,

﴿إِلَّا مَنْ ظَلَمَ﴾

﴿except by him who has been wronged.﴾

Yet, it is better for one if he observes patience <sup>(1)</sup> Al-Hasan

[1] At-Tabari 9:344.

Al-Basri commented, "One should not invoke Allāh [for curses] against whoever wronged him. Rather, he should supplicate, 'O Allāh! Help me against him and take my right from him.'"<sup>[1]</sup> In another narration, Al-Hasan said, "Allāh has allowed one to invoke Him against whoever wronged him without transgressing the limits."

'Abdul-Karīm bin Mahk Al-Jazari said about this Āyah, "When a man curses you, you could curse him in retaliation. But if he lies about you, you may not lie about him."

﴿وَلَوْ أَنَّهُمْ كَانُوا يَفْقَهُوْا فَلَا مَكْرَهَ لَهُمْ عَلَيْهِمْ فِي سَبِّهِمْ﴾

«And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.»

Abu Dāwūd recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَمَّا سَبَّاهُ مَا دَلَّ، فَمَنْ الْبَادِي بِهِمَا مَا لَمْ يَنْتِهِ الْمَطْلُومُ»

«Whatever words are uttered by those who curse each other, then he who started it will carry the burden thereof, unless the one who was wronged transgresses the limit.»<sup>[2]</sup>

Allāh said,

﴿إِنْ تُبْدُوا سِرًّا أَوْ تُخْفَوْا أَوْ تُنْفِقُوا عَنْ سَوَءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا﴾

«Whether you disclose a good deed, or conceal it, or pardon an evil, verily, Allāh is Ever Pardoning, All-Powerful.»

Meaning when you, mankind, admit to a good favor done to you, or conceal it, and forgive those who wrong you, then this will bring you closer to Allāh and increase your reward with Him.

Among Allāh's attributes is that He forgives and pardons His servants, although He is able to punish them. Hence Allāh's statement,

﴿إِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا﴾

«Verily, Allāh is Ever Pardoning, All-Powerful.»

It was reported that some of the angels who carry Allāh's

<sup>[1]</sup> At-Tabari 9:344

<sup>[2]</sup> Abu Dawud: 4894.



The Jews, may Allāh curse them, believe in the Prophets, except 'Isa and Muḥammad, peace be upon them. The Christians believe in the Prophets but reject their Final and Seal, and the most honored among the prophets, Muḥammad, peace be upon him. In addition, the Sāmīrah (Samaritans) do not believe in any Prophet after Yuwsha' (Joshua), the successor of Mūsa bin 'Imrān. The Majus (Zoroastrians) are said to believe only in a Prophet called Zoroaster, although they do not believe in the law he brought them casting it behind them, and Allāh knows best.

Therefore, whoever rejects only one of Allāh's Prophets, he will have disbelieved in all of them, because it is required from mankind to believe in every prophet whom Allāh sent to the people of the earth. And whoever rejects one Prophet, out of envy, bias and personal whim, he only demonstrates that his faith in other Prophets is not valid, but an act of following desire and whim. This is why Allāh said,

﴿إِنَّ الْبِرَّ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ﴾

«Verily, those who disbelieve in Allāh and His Messengers»

Thus, Allāh describes these people as disbelievers in Allāh and His Messengers;

﴿زُرِّيْعَتٌ أَلْ يَفْرُقُوا بَيْنَ اللَّهِ وَرُسُلِهِ﴾

«and wish to make distinction between Allāh and His Messengers» in faith,

﴿زُرِّيْعَتٌ تُؤْمِرُ بِتَعْمَلٍ وَتَنْكُرُ بِتَعْمَلٍ زُرِّيْعَتٌ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا﴾

«saying, "We believe in some but reject others," and wish to adopt a way in between»

Allāh then describes them;

﴿أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا﴾

«They are in truth disbelievers.»

meaning, their disbelief in the Prophet they claim to believe in is clear. This is because their claimed faith in a certain Messenger is not true, for had they truly believed in him, they would have believed in other Messengers, especially if the other Messenger has a stronger proof for his truthfulness. Or

at least, they would have strived hard to acquire knowledge of the truth of the other Messenger.

Allāh said,

﴿وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا﴾

﴿And We have prepared for the disbelievers a humiliating torment!﴾

This is just punishment for belittling the Prophets whom they disbelieved in, by ignoring what the Prophet brought to them from Allāh, and because they are interested in the insignificant possessions of this world. Or, their behavior could be the result of their disbelief in the Prophet after they were aware of his truth, just as the Jewish rabbis did during the time of Muḥammad, the Messenger of Allāh ﷺ. The Jews envied the Messenger because of the great prophethood that Allāh gave him, and as a consequence, they denied the Messenger, defied him, became his enemies and fought against him. Allāh sent humiliation upon them in this life, that shall be followed by disgrace in the Hereafter,

﴿وَضَرَبَتْ لَهُمْ نَجْمُهُمُ الْآفَاقَ وَجَاءَهُمُ الْيُسُفُوفُ وَأُتُوا بِغِيَابٍ مِّنْ لَّدُنَّ اللَّهِ﴾

﴿And they were covered with humiliation and misery, and they drew on themselves the wrath of Allāh.﴾

in this life and the Hereafter. Allāh's statement,

﴿وَالَّذِينَ آمَنُوا بِأَقْوَامٍ يَكْفُرُونَ فَإِنَّهُمْ لَا يَكُونُوا فِي أَرْبَابِهِمْ حِصْنًا مِّنْ دُونِ اللَّهِ﴾

﴿And those who believe in Allāh and His Messengers and make no distinction between any of them,﴾

This refers to the Ummah of Muḥammad ﷺ who believe in every Book that Allāh has revealed and in every Prophet whom Allāh has sent. Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ فِيهِ الْبَيِّنَاتِ﴾

﴿The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. All of them believe in Allāh.﴾ (2:285).

Allāh then states that He has prepared great rewards for them, tremendous favor and a handsome bounty,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ﴾

﴿We shall give them their rewards;﴾ because of their faith in Allāh and His Messengers,

﴿وَمَنْ اللَّهُ غَفُورًا رَحِيمًا﴾

﴿and Allāh is Ever Forgiving, Most Merciful.﴾ for their sin, if they have any.

﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنزِلَ عَلَيْهِمْ كِتَابًا مِمَّنْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ  
لَقَالُوا رَبَّنَا اللَّهُ جَهَنَّمَ فَاخْذِلْهُمْ الصَّافَةَ بِطَلِيلِهِمْ ثُمَّ اتَّخَذُوا الْحِجْلَ مِمَّا بَيْنَ مَا بَيْنَهُمْ  
الْيَتِيمَ فَمَقَرُوا عَنْ ذَلِكَ وَإِنَّا مُوسَى سُلْطَانًا مُبِينًا وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِثْقَاتِ  
لَهُمْ لَخْلُوعِ الْبَاقِ فَجَاءَ وَفَعَلْنَا لَهُمْ لَا تَقْرَأُوا فِي الْكِتَابِ وَلَقَدْ آتَيْنَاهُمْ بَيِّنَاتٍ مِّنْ

﴿153. The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā for even greater than that, when they said: "Show us Allāh in public," but they were struck with a bolt of lightning for their wickedness. Then they worshipped the calf even after Al-Bayyināt had come to them. (Even) so We forgave them. And We gave Mūsā a clear proof of authority.﴾

﴿154. And for their covenant, We raised over them the mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them. "Transgress not on the Sabbath (Saturday)." And We took from them a firm covenant.﴾

## The Stubbornness of the Jews

Muḥammad bin Ka'b Al-Quraḏī, As-Suddi and Qatādah said that the Jews asked the Messenger of Allāh to cause a book to come down to them from heaven, just as the Tawrah was sent down to Mūsā.<sup>[1]</sup> Ibn Jurayj said that the Jews asked the Messenger to cause books to come down to them addressed to so-and-so among them, testifying to the truth of what he was sent with.<sup>[2]</sup> The Jews only asked for this because of their stubbornness, defiance, rejection and disbelief. The disbelievers of Quraysh also asked for similar things from the Prophet, as is mentioned in *Sūrat Al-Isrā'*,

<sup>[1]</sup> Aḡ-Ṭabarī 9:356, 357.

<sup>[2]</sup> Aḡ-Ṭabarī 9:357.

﴿وَقَالُوا إِن نُّؤْمِنُكَ فَقَئِمْ لَنَا مِنْ الْأَرْضِ بُيُوتًا﴾

«And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us;" (17:90)

Allāh said,

﴿فَعَقَّبَ سَالُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ قَالُوا إِنَّمَا أَفْكٌ حَجَرًا نَّأْخُذُهُمْ أَسْوَءُ بَطْلِيمَةٍ﴾

«Indeed, they asked Mūsā for even greater than that, when they said, "Show us Allāh in public," but they were struck with a bolt of lightning for their wickedness.»

injustice, transgression, defiance and rebellion. This part was explained in *Sūrat Al-Baqarah*,

﴿وَلَمَّا قَسَرَ يَتُوسَىٰ لَنْ نُّؤْمِنَ لَكَ حَتَّىٰ تَرَىٰ اللَّهَ جَهْرًا فَلَمَّا نَكَّبَ الْصُّفَّةَ وَأَنشَرْنَا نُفُورَهُ﴾  
﴿ثُمَّ بَدَّلْنَاهُ مِنْ بَيْنِ مَوْتِهِمْ لَتَلْعَبُنَّ فَنُكَلِّدُ﴾

«And (remember) when you said. "O Mūsā! We shall never believe in you until we see Allāh plainly." But you were struck by a bolt of lightning while you were looking. Then We raised you up after your death, so that you might be grateful.» (2 55,56)

Allāh's statement,

﴿ثُمَّ اتَّخَذُوا الْوَحْشَ رَبًّا بَدَا مَا جَاءَهُمْ الْيَقِينُ﴾

«Then they worshipped the calf even after Al-Bayyināt had come to them.»

meaning, after they witnessed the tremendous miracles and unequivocal proofs at the hand of Mūsā in Egypt. They also witnessed the demise of their enemy, Fir'awn and his soldiers, when they all drowned in the sea. Yet soon after, when they passed by a people who were worshipping idols, they said to Mūsā,

﴿اِخْلُصْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ﴾

«Make for us a god as they have gods.»

Allāh explains the story of the Jews worshipping the calf in *Sūrat Al-A'raf* (7) and *Sūrat Ta Ha* (20) after Mūsā went to meet with his Lord. When Mūsā returned, Allāh decreed that in order for the Jews to earn accepted repentance, then those



who did not worship the calf would have to kill those who worshipped it. They complied with this command, and Allāh resurrected them afterwards. Allāh said here,

﴿فَعَفَوْنَا عَنْ ذَٰلِكَ رَمَيْنَا مُوسَىٰ سُلْطٰنًا مُّبِيْنًا﴾

﴿(Even) so We forgave them. And We gave Mūsā a clear proof of authority﴾

Allāh then said,

﴿وَرَفَعْنَا قُوْلَهُمْ أَكُوْرَ بَيْتِهِمْ﴾

﴿And for their covenant, We raised over them the mount,﴾

This was when they refrained from implementing the rulings of the Tawrah and refused what Mūsā brought them from Allāh. So Allāh raised the mountain above their heads and they were ordered to prostrate, which they did. Even so, they were looking above when they were prostrating for fear that the mountain might fall on them,

﴿وَلَمَّا تَفَٰ الْجَبَلُ لَوْفُهُمْ خٰفُوْهُ طٰٓئِفًا مِّنْهُمْ عَلٰٓمَةً مَّكِيْنَةً رَّحٰمَةً وَنِعْمَ عٰزِدًا مَا غٰلَبَتْكُمْ يٰقُوْرُ﴾

﴿And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you."﴾

Allāh then said,

﴿وَقُلْنَا لَهُمْ اٰمِنُوْا اِلٰٓهَآ اَحَدًا﴾

﴿and We said, "Enter the gate prostrating (or bowing) with humility;"﴾

meaning that they also defied this command in word and action. They were commanded to enter Bayt Al-Quds (in Jerusalem) while bowing and saying "Hittah", meaning: 'O Allāh! take from us our sin of abandoning Jihād.' This was the cause of their wandering in the desert of Tih for forty years. Yet, they entered the House while crawling on their rear ends and saying 'Hittah (a wheat grain) in Sha'rah (the hair)'.

﴿وَقُلْنَا لَهُمْ لَا تَعْدُوْا فِيْ السَّابْتِ﴾

﴿and We commanded them, "Transgress not the Sabbath (Saturday)."﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَمَا تَقْضِيهِمْ لِيَسْقَهُمْ دَعْوَاهُمْ يَتَّبِعُوا اللَّهَ وَقَوْلَهُمُ الْآيَاتِ  
 بِمَنْ حَقِّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَعِبَ اللَّهُ عَلَيْهِمُ كُفْرَهُمْ  
 فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَكَفَرُوا بِهِمْ وَقَوْلُهُمْ عَلَى مَرْيَمَ  
 بَهْتًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلُهُمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ  
 رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ  
 اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظُّلُمِ  
 وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا  
 ﴿١٥٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَإِلَٰهِيْمُنَ يَدْعُونَ قُلُوبَهُمْ وَيَوْمَ  
 الْقِيَامَةِ يَكُونُ عَلَيْهِمْ حَسْبًا ﴿١٥٩﴾ يَطَّارِقُ مِنْ الَّذِينَ يَدْعُونَ  
 حَرَمًا عَلَيْهِمْ طَبِيعَتٌ أُحِلَّتْ لَهُمْ وَبِصَدْقِهِمْ عَنْ سَبِيلِ اللَّهِ  
 كَثِيرًا ﴿١٦٠﴾ وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْبَهُمْ فَمَوْءُودًا  
 وَبِطْلًا وَعَعْدًا لِّلْكَافِرِينَ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿١٦١﴾ لَسَيَكُنْ  
 الرَّمِيمُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا  
 أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ  
 وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

meaning, We commanded them to honor the Sabbath and honor what Allah prohibited them on that day.

﴿وَأَخَذْنَا مِنْهُمُ بَيْعًا حَقِيمًا﴾

﴿And We took from them a firm covenant.﴾

meaning, strong covenant. They rebelled, transgressed and committed what Allah prohibited by using deceit and trickery, as is mentioned in Sūrat Al-A'rāf (7).

﴿وَسْأَلُهُمْ فِي الْقَرْيَةِ الَّتِي

كَانَتْ خَلِيفَةً لِّلْبَحْرِ﴾

﴿And ask them about the town that was by the sea.﴾

﴿بِمَا تَقْضِيهِمْ لِيَسْقَهُمْ دَعْوَاهُمْ يَتَّبِعُوا اللَّهَ وَقَوْلَهُمُ الْآيَاتِ بِمَنْ حَقِّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَعِبَ اللَّهُ عَلَيْهِمُ كُفْرَهُمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾ وَكَفَرُوا بِهِمْ وَقَوْلُهُمْ عَلَى مَرْيَمَ بَهْتًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلُهُمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظُّلُمِ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَإِلَٰهِيْمُنَ يَدْعُونَ قُلُوبَهُمْ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ حَسْبًا ﴿١٥٩﴾ يَطَّارِقُ مِنْ الَّذِينَ يَدْعُونَ حَرَمًا عَلَيْهِمْ طَبِيعَتٌ أُحِلَّتْ لَهُمْ وَبِصَدْقِهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾ وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْبَهُمْ فَمَوْءُودًا وَبِطْلًا وَعَعْدًا لِّلْكَافِرِينَ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿١٦١﴾ لَسَيَكُنْ الرَّمِيمُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

﴿155 Because of their breaking the covenant, and their rejecting the Āyat of Allah, and their killing the Prophets unjustly, and their saying: "Our hearts are Ghulf," nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little.﴾

﴿156. And because of their disbelief and uttering against Maryam a grave false charge.﴾

﴿157. And because of their saying, "We killed Al-Masīḥ 'Isā, son of Maryam, the Messenger of Allāh " but they killed him not, nor crucified him, but it appeared as that to them, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not ﴾

﴿158. But Allāh raised him up unto Himself. And Allāh is Ever All-Powerful, All-Wise.﴾

﴿159. And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.﴾

### The Crimes of the Jews

The sins mentioned here are among the many sins that the Jews committed, which caused them to be cursed and removed far away from right guidance. The Jews broke the promises and vows that Allāh took from them, and also rejected Allāh's *Āyāt*, meaning His signs and proofs, and the miracles that they witnessed at the hands of their Prophets. Allāh said,

﴿وَقَتَلُوا الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ﴾

﴿and their killing the Prophets unjustly.﴾

because their many crimes and offenses against the Prophets of Allāh, for they killed many Prophets, may Allāh's peace be upon them. Their saying:

﴿قُلُوبُنَا غُلْفٌ﴾

﴿"Our hearts are Ghulf,"﴾

meaning, wrapped with covering, according to Ibn 'Abbās, Mujahid, Sa'īd bin Jubayr, Ikrimah, As-Suddi and Qatādah.<sup>11</sup> This is similar to the what the idolators said,

﴿وَقَالُوا قُلُوبُنَا أَسْتَوْصَا نَعْمُونَ إِلَهُ﴾

<sup>11</sup> At-Ṭabarī 9:364

«And they say: "Our hearts are under coverings (screened) from that to which you invite us."»

Allāh said,

﴿بَلَىٰ مَعَ اللَّهِ عَلَيْهَا بِكُفْرِهِمْ﴾

«nay, Allāh has set a seal upon their hearts because of their disbelief.»

It is as if they had given an excuse that their hearts do not understand what the Prophet says since their hearts are wrapped with coverings, so they claim. Allāh said that their hearts are sealed because of their disbelief, as we mentioned before in the explanation of Sūrat Al-Baqarah. Allāh then said,

﴿فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

«so they believe not but a little.»

for their hearts became accustomed to *Kufr*, transgression and weak faith.

### **The Evil Accusation the Jews Uttered Against Maryam and Their Claim that They Killed 'Isā**

Allāh said,

﴿وَمَكَرُوا عَلَىٰ مَرْيَمَ فَتَبَا عَلَىٰ ظُلُمِهِمْ﴾

«And because of their (Jews) disbelief and uttering against Maryam a grave false charge.»

'Alī bin Abi Ṭalḥah said that Ibn 'Abbās stated that the Jews accused Maryam of fornication.<sup>[1]</sup> This is also the saying of As-Suddi, Juwaybir, Muḥammad bin Ishāq and several others.<sup>[2]</sup> This meaning is also apparent in the *Āyah*, as the Jews accused Maryam and her son of grave accusations. They accused her of fornication and claimed that 'Isā was an illegitimate son. Some of them even claimed that she was menstruating while fornicating. May Allāh's continued curse be upon them until the Day of Resurrection. The Jews also said,

﴿يَا قَتَلْنَا النَّصِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ﴾

[1] At-Ṭabari 9:367.

[2] At Ṭabari 9:367.

﴿We killed Al-Masīh, 'Isā, son of Maryam, the Messenger of Allāh,﴾

meaning, we killed the person who claimed to be the Messenger of Allāh. The Jews only uttered these words in jest and mockery, just as the polytheists said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا كَمَا يَقُولُ الَّذِينَ ظَلَمُوا﴾

﴿O you to whom the Dhikr (the Qur'ān) has been sent down! Verily, you are a mad man!﴾

When Allāh sent 'Isā with proofs and guidance, the Jews, may Allāh's curses, anger, torment and punishment be upon them, envied him because of his prophethood and obvious miracles; curing the blind and leprous and bringing the dead back to life, by Allāh's leave. He also used to make the shape of a bird from clay and blow in it, and it became a bird by Allāh's leave and flew. 'Isā performed other miracles that Allāh honored him with, yet the Jews defied and belied him and tried their best to harm him. Allāh's Prophet 'Isā could not live in any one city for long and he had to travel often with his mother, peace be upon them. Even so, the Jews were not satisfied, and they went to the king of Damascus at that time, a Greek polytheist who worshipped the stars. They told him that there was a man in Bayt Al-Maqdis misguiding and dividing the people in Jerusalem and stirring unrest among the king's subjects. The king became angry and wrote to his deputy in Jerusalem to arrest the rebel leader, stop him from causing unrest, crucify him and make him wear a crown of thorns. When the king's deputy in Jerusalem received these orders, he went with some Jews to the house that 'Isā was residing in, and he was then with twelve, thirteen or seventeen of his companions. That day was a Friday, in the evening. They surrounded 'Isā in the house, and when he felt that they would soon enter the house or that he would sooner or later have to leave it, he said to his companions, "Who volunteers to be made to look like me, for which he will be my companion in Paradise?" A young man volunteered, but 'Isā thought that he was too young. He asked the question a second and third time, each time the young man volunteering, prompting 'Isā to say, "Well then, you will be that man." Allāh made the young man look exactly like 'Isā, while a hole opened in the roof of

the house, and 'Isā was made to sleep and ascended to heaven while asleep. Allāh said,

﴿إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ إِنَّ مَثْوِيَكَ ذٰلِكَ ۚ﴾

«And (remember) when Allāh said: "O 'Isā! I will take you and raise you to Myself."»

When 'Isā ascended, those who were in the house came out. When those surrounding the house saw the man who looked like 'Isā, they thought that he was 'Isā. So they took him at night, crucified him and placed a crown of thorns on his head. The Jews then boasted that they killed 'Isā and some Christians accepted their false claim, due to their ignorance and lack of reason. As for those who were in the house with 'Isā, they witnessed his ascension to heaven, while the rest thought that the Jews killed 'Isā by crucifixion. They even said that Maryam sat under the corpse of the crucified man and cried, and they say that the dead man spoke to her. All this was a test from Allāh for His servants out of His wisdom.

Allāh explained this matter in the Glorious Qur'an which He sent to His honorable Messenger, whom He supported with miracles and clear, unequivocal evidence. Allāh is the Most Truthful, and He is the Lord of the worlds Who knows the secrets, what the hearts conceal, the hidden matters in heaven and earth, what has occurred, what will occur, and what would occur if it was decreed. He said,

﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلٰكِنْ شُبِّهَ لَهُمْ ۚ﴾

«but they killed him not, nor crucified him, but it appeared as that to them.»

referring to the person whom the Jews thought was 'Isā. This is why Allāh said afterwards,

﴿وَلَيْٰذَٰلِكَ اَتَّخِذُوا بِهِۦ لَهٰی ۚ لَٰكِنَّ يٰسَٔدَۃَ الْاٰلِ اٰفَاقٍ لَّا يَلٰكُنَّ مِنْكُمْ اُولٰٓئِكَ بِشَيْءٍ مِّنْهُ اَعْلٰمٌ ۚ﴾

«and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture.»

referring to the Jews who claimed to kill 'Isā and the ignorant Christians who believed them. Indeed they are all in confusion, misguidance and bewilderment. This is why Allāh said,

﴿وَمَا قَتَلُوهُ يَقِيْنًا ۚ﴾

﴿For surely; they killed him not.﴾

meaning they are not sure that 'Isā was the one whom they killed. Rather, they are in doubt and confusion over this matter.

﴿يَا رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا﴾

﴿But Allāh raised him up unto Himself. And Allāh is Ever All-Powerful,﴾

meaning, He is the Almighty, and He is never weak, nor will those who seek refuge in Him ever be subjected to disgrace,

﴿حَكِيمًا﴾

﴿All-Wise.﴾ in all that He decides and ordains for His creatures. Indeed, Allāh's is the clearest wisdom, unequivocal proof and the most glorious authority. Ibn Abi Ḥatīm recorded that Ibn 'Abbās said, "Just before Allāh raised 'Isā to the heavens, 'Isā went to his companions, who were twelve inside the house. When he arrived, his hair was dripping water and he said, 'There are those among you who will disbelieve in me twelve times after he had believed in me.' He then asked, 'Who volunteers that his image appear as mine, and be killed in my place. He will be with me (in Paradise)?' One of the youngest ones among them volunteered and 'Isā asked him to sit down. 'Isā again asked for a volunteer, and the young man kept volunteering and 'Isā asking him to sit down. Then the young man volunteered again and 'Isā said, 'You will be that man,' and the resemblance of 'Isā was cast over that man while 'Isā ascended to heaven from a hole in the house. When the Jews came looking for 'Isā, they found that young man and crucified him. Some of 'Isā's followers disbelieved in him twelve times after they had believed in him. They then divided into three groups. One group, Al-Ya'qūbiyyah (Jacobites), said, 'Allāh remained with us as long as He willed and then ascended to heaven.' Another group, An-Nasṭūriyyah (Nestorians), said, 'The son of Allāh was with us as long as he willed and Allāh took him to heaven.' Another group, Muslims, said, 'The servant and Messenger of Allāh remained with us as long as Allāh willed, and Allāh then took him to Him.' The two disbelieving groups cooperated against the Muslim group and they killed them. Ever since that happened, Islām was then veiled until Allāh

sent Muḥammad ﷺ.<sup>[1]</sup> This statement has an authentic chain of narration leading to Ibn 'Abbās, and An-Nasā'ī narrated it through Abu Kurayb who reported it from Abu Mu'āwiyah.<sup>[2]</sup> Many among the Salaf stated that 'Isā asked if someone would volunteer for his appearance to be cast over him, and that he will be killed instead of 'Isā, for which he would be his companion in Paradise

### All Christians Will Believe in 'Isā Before He Dies

Allāh said,

﴿وَمَنْ يَنْ أَهْلَ الْكِتَابِ إِلَّا يُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ رَئِىْمَ الْيَوْمِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

﴿And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.﴾

Ibn Jarīr recorded that Ibn 'Abbās commented,

﴿وَمَنْ يَنْ أَهْلَ الْكِتَابِ إِلَّا يُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ﴾

﴿And there is none of the People of the Scripture, but must believe in him, before his death.﴾

before the death of 'Isā, son of Maryam, peace be upon him<sup>[3]</sup> Al-'Awfī reported similar from Ibn 'Abbās.<sup>[4]</sup> Abu Malik commented;

﴿إِلَّا يُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ﴾

﴿but must believe in him, before his death.﴾

"This occurs after 'Isā returns and before he dies, as then, all of the People of the Scriptures will believe in him."<sup>[5]</sup>

### The Ḥadīths Regarding the Descent of 'Isā Just Before the Day of Judgement, and his Mission

In the chapter about the Prophets in his *Ṣaḥīḥ*, under, "The Descent of 'Isā, Son of Maryam," Al-Bukhārī recorded that Abu

[1] Ibn Abi Hātim 4:1110.

[2] An-Nasā'ī in *Al-Kubrā* 6:489.

[3] Aṭ-Ṭabarī 9:380.

[4] Aṭ-Ṭabarī 9:380.

[5] Aṭ-Ṭabarī 9:380



Hurayrah said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، تَبْرِيحُ أَنْ يَزُولَ يَكُمُ نَزْمٌ حَتَّىٰ عَذَى، يُكْبِرُ  
لضَلِيبٍ، وَيَقْتُلُ خَنْزِيرًا، وَيَصْغِ الْجَزْيَةَ، وَيَبْيِضَ نَمَلٌ حَتَّى لَا تَقْلَعَ أَحَدٌ، حَتَّى  
تَكُونَ السَّخْدَةُ حَرًّا نَهْمٌ مِنَ الدُّنْيَا وَمَا بِهَا»

«By Him in Whose Hands my soul is, the son of Maryam ('Isā) will shortly descend among you as a just ruler, and will break the cross, kill the pig and abolish the Jizyah.<sup>[1]</sup> Then there will be an abundance of wealth and nobody will accept charitable gifts any more. At that time one prostration will be better for them than this life and all that is in it.»

Abu Hurayrah then said, "Read if you will,

«زِدْ مِنْ أَهْلِ الْكِتَابِ إِلَّا تَزِيدَنَّ بِهِ. فَلَمْ يَمُوتْ. وَتَمَّ تَلْوِيذُهُ يَكُونُ عَلَيْهِمْ شَهِيدٌ.»

«And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.»<sup>[2]</sup>

Muslim recorded this *Hadīth* <sup>[3]</sup> So, Allāh's statement,

«نَبَلٌ مَرَّةً»

«before his death» refers to the death of 'Isā, son of Maryam

### Another *Hadīth* by Abu Hurayrah

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«تَبْلُغُنَّ عَيْسَى بِمَجِّ الرُّوحَاءِ بِالْعَمْرِ، أَوْ لَيْسَتْهُمَا خَبِيرًا»

«'Isā will say Dulā'<sup>[4]</sup> from the mountain highway of Ar-Rawḥā' for Hajj, 'Umrah or both.»<sup>[5]</sup>

Muslim also recorded it.<sup>[6]</sup> Ahmad recorded that Abu

[1] A tax taken from non-Muslims, who are under the protection of the Muslim government.

[2] *Fath Al-Bān* 6:566.

[3] Muslim 1:135, and refer to *Fath Al-Bān* 5:44 and 4:483.

[4] "Loud calling", as a *Muḥram* has to recite *Talbiyah* aloud when assuming the state of *Ihram*.

[5] Ahmad 2:513. Ar-Rawḥā' is on route between Makkah and Al-Madinah.

[6] Muslim 1:135.

Hurayrah said that the Prophet ﷺ said,

«يَنْزِلُ بَنِي إِبْنِ مَرْثَمَ فَيَقْتُلُ الْخَنَزِيرَ، وَيَنْشُرُ الصَّليبَ، وَتُجْمَعُ لَهُ الْعَلَاءُ،  
وَيُعْطَى الْمَالُ حَتَّى لَا يَقْبَلَ، وَيَنْفَعُ الْخَرَجَ، وَيَنْزِلُ الرُّوْحَاءَ فَيُشِيعُ بِهَا أَوْ يَتَخَيَّرُ  
أَوْ يَجْمَعُهَا»

‘Isā, son of Maryam, will descend and will kill the pig, break the cross, lead the prayer in congregation and give away wealth until it is no longer accepted by anyone. He will also abolish the *Jizyah* and go to *Ar-Rawḥā'* from where he will go to perform *Hajj*, *‘Umrah* or both.»

Abu Hurayrah then recited,

«وَرَأَى بَيْنَ أَهْلِ الْكِتَابِ إِلَّا يُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ»

«And there is none of the People of the Scripture, but must believe in him, before his death.»

Hanzalah said, “Abu Hurayrah added, ‘Will believe in ‘Isā before ‘Isā dies,’ but I do not know if this was a part of the Prophet’s *Ḥadīth* or if it was something that Abu Hurayrah said on his own.”<sup>[1]</sup>

Ibn Abi Ḥātim also recorded this *Ḥadīth*.

### Another Ḥadīth

Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كَيْفَ بَكُمُ إِذَا نَزَلَ إِلَيْكُمْ الْمَسِيحُ ابْنُ مَرْثَمَ وَإِنَّا مَعَكُمْ مَبْكُمُ»

«How will you be when Al-Masīḥ, son of Maryam (‘Isā) descends among you while your *Imān* is from among yourselves?»<sup>[2]</sup>

Imām Aḥmad<sup>[3]</sup> and Muslim also recorded this *Ḥadīth*.

### Another Ḥadīth

Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

<sup>[1]</sup> Aḥmad 2:290.

<sup>[2]</sup> *Faṭḥ Al-Bārī* 6:566.

<sup>[3]</sup> Aḥmad 2:272 and Muslim 1:136-137.

«الأنبياء إخوة لعلات، أمهاتهم شتى، ودينهم واحد، وبأبي أؤثر الناس بعيسى ابن مريم، لأنه لم يكن نبياً بيني وبينه، وإنه نازل فإذا رأيتموه فاعرفوه رجل مزيور إلى الحشرة والقياص، عليه قودن منصراف، كأن رأسه يقطر، وإن لم يصبه بقل، قيّد السليب، وقُتل الخنزير، ونُضع الجزية، وتدعو الناس إلى الإسلام، وتبلى الله في زمانه الملل كلها إلا الإسلام، وتبلى الله في زمانه النسيخ الدجال، ثم تقع الأمّة على الأرض حتى ترتفع الأسود مع الإبل، والمار مع البقر، والذئاب مع الغنم، وتبلى الصيّان بالخشب لا يضرهم، فبئس أريعين سنّة ثم يموتوا، ويصلي عليه المسلمون»

«The Prophets are paternal brothers; their mothers are different, but their religion is one. I, more than any of mankind, have more right to 'Isā, son of Maryam, for there was no Prophet between him and I. He will descend, and if you see him, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing two long, light yellow garments. His head appears to be dripping water, even though no moisture touched it. He will break the cross, kill the pig, and banish the Jizyah and will call the people to Islām. During his time, Allāh will destroy all religions except Islām and Allāh will destroy Al-Masūḍ Ad-Dajjāl (the False Messiah). Safety will then fill the earth, so much so that the lions will mingle with camels, tigers with cattle and wolves with sheep. Children will play with snakes, and they will not harm them. 'Isā will remain for forty years and then will die, and Muslims will offer the funeral prayer for him» Abu Dāwud also recorded it.<sup>[1]</sup>

### Another Ḥadīth

In his *Ṣaḥīḥ*, Muslim recorded that Abu Hurayrah related to the Messenger of Allāh ﷺ that he said,

«لَا تَقْرُمُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالْأَعْنَاقِ أَوْ بِالنَّاقِ، فَيُخْرِجَ إِلَيْهِمْ خَيْشَ مَنْ الْمَلِكَةِ مِنْ خِيَارِ أَهْلِ الْأَرْضِ يُؤَمِّدُ، فَإِذَا تَعَامُوا، غَالِبَ الرُّومِ. خَلُّوا بَيْنَنَا وَبَيْنَ

<sup>[1]</sup> Ahmad 2:406, Abu Dāwud: 4324, Aḥ-Ṭabari 9:388.

الَّذِينَ سَبَّوْا بِكَ نَفَالَهُمْ، يَقُولُ الْمُنَافِقُونَ: لَا رَافِعَ، لَا نَحْنُ يَبْتَغِيكُمْ وَبَيْنَ إِخْوَانِنَا،  
 يَقَابِلُونَهُمْ، [فَيَنْهَزُهُمْ] ثَلَاثٌ لَا يَتُوبُ اللَّهُ عَلَيْهِمْ أَبَدًا، وَيَقْتُلُ ثُلَاثُ أَفْضَلِ الشَّهَادَةِ عِنْدَ  
 اللَّهِ، وَيَشْتَعُ الثَّلَاثُ لَا يُقْتَلُونَ أَبَدًا، تَبْتَغِيحُونَ قُسْطَ ظِلْمِيَّةٍ، فَيَبْتَغِيحُ هُمْ بِتَبْسُورِ الْغَتَائِمِ  
 فَذُ عَقْلُكُمْ سُبُوقَهُمْ بِالزُّبُرِ، إِذْ ضَاحٍ لِيَهُمُ الشَّيْطَانُ: إِنَّ السَّبِيحَ قَدْ خَلَقَكُمْ فِي  
 أَفْلَاحِكُمْ، نَبْخَرُجُونَ، وَذَلِكَ بَاطِلٌ، فَإِذَا جَاءُوا الشَّامَ حَرَجَ، فَيَبْتَغِيحُ هُمْ بِمُؤَدِّ  
 لِلْغَنَالِ يُسَوِّدُونَ الصُّمُوفَ، إِذْ أُبَيِّتَتِ الصَّلَاةُ فَيَبْرُلُ عِيسَى ابْنُ مَرْيَمَ، فَأَمْتُهُمْ، فَإِذَا رَاكَ  
 عَدُوُّ اللَّهِ، ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، فَلَوْ قَرَأَ لَأَنْدَابَ حَتَّى يَهْلِكَ، وَلَكِنْ  
 يَنْتَلَهُ اللَّهُ بَيْنَهُ، فَيَرِيهِمْ ذَنْبَهُ فِي حَرْبِهِ

«The (Last) Hour will not start until the Romans occupy Al-A'maq or Dabiq.<sup>[1]</sup> An army, comprised of the best of the people of the earth then, will come from Al-Madīnah and challenge them. When they camp face to face, the Romans will say, 'Let us fight those who captured some of us.' The Muslims will say, 'Nay! By Allāh, we will never let you get to our brothers.' They will fight them. A third of the (Muslim) army will flee in defeat, and those are the ones whom Allāh will never forgive. Another third will be killed, and those are the best martyrs before Allāh. The last third will be victorious, and this third will never be stricken with Fitnah, and they will capture Constantinople (Istanbul). While they are dividing war booty, after hanging their swords on olive trees, Shayṭān will shout among them, saying, 'Al-Masih (Ad-Dajjāl) has cornered your people'. They will leave to meet Ad-Dajjāl in Ash-Shām. This will be a false warning, and when they reach Ash-Shām, Ad-Dajjāl will then appear. When the Muslims are arranging their lines for battle and the prayer is called for, 'Isā, son of Maryam, will descend and lend them in prayer. When the enemy of Allāh (the False Messiah) sees him, he will dissolve just as salt dissolves in water, and if any of him were left, he would continue dissolving until he died. Allāh will kill him with the hand of 'Isā and will show the Muslims his blood on his spear.'<sup>[2]</sup>

<sup>[1]</sup> Two cities close to Aleppo in Syria.

<sup>[2]</sup> Muslim 4:2221.

Muslim recorded that 'Abdullāh bin 'Amr said that the Messenger of Allāh ﷺ said,

«تَقَاتِلُ الْيَهُودَ فَتَقْتُلُهُمْ، حَتَّى يَقُولَ الْخَجَرُ: يَا مُسْلِمُ مَا يَهُودِيٌّ فَتَقَاتِلْ دُنَيْتَهُ»

‘You will fight the Jews and will kill them, until the stone will say, ‘O Muslim! There is a Jew here, so come and kill him.’<sup>[1]</sup>

Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُومُ سَاعَةٌ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ. فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْخَجَرِ وَالشَّجَرِ. فَتَقُولُ الْخَجَرُ وَالشَّجَرُ: يَا مُسْلِمُ مَا عِنْدَكَ مِنْ يَهُودِيٍّ خَبِئَ فَتَقَاتِلْ دُنَيْتَهُ - إِلَّا اتَّخَذَ دُونَهُ مِنْ شَجَرٍ الْيَهُودِ»

‘The Hour will not start, until after the Muslims fight the Jews and the Muslims kill them. The Jew will hide behind a stone or tree, and the tree will say, ‘O Muslim! O servant of Allāh! This is a Jew behind me, come and kill him.’ Except Al-Gharqad, for it is a tree of the Jews.<sup>[2]</sup>

Muslim bin A-Ijaj recorded in his *Ṣaḥīḥ* that An-Nawwas bin Sam‘ān said, “The Messenger of Allāh ﷺ mentioned Ad-Dajjāl one day and kept belittling him (because bring blind, yet claiming to be Alah) and speaking in grave terms about him until we thought that he was hiding in gardens of date-trees (in Al-Madinah). When we went by the Messenger, he sensed this anxiety in us and said,

«مَا شَأْنُكُمْ؟»

‘What is the matter with you?’

We said, ‘O Messenger of Allāh! Earlier, you mentioned Ad-Dajjāl and while belittling him you spoke gravely about him until we thought that he was hiding in gardens of date-trees (of Al-Madinah).’ He said,

«عِزُّ الدَّجَالِ أَشَدُّ عَلَيَّكُمْ، إِنْ يَخْرُجْ وَلَمْ تَكُنْ نَافَا حَجِجُهُ دُونَكُمْ، وَإِنْ يَخْرُجْ وَلَنْتُمْ وَكُنْمْ قَامَرُوْكُمْ حَجِجْتُ نَفْسِي. وَاللَّهِ حَيِّتُنِي عَلَى كُلِّ مُتَمِّمٍ إِنَّهُ شَابٌّ نَظَفٌ، عَيْنُهُ طَلِيءٌ كَأَنِّي أَنْبَهُهُ بِعَيْدِ الْعَرَى نَبٍ قَصِيرٍ، مِنْ أَدْرَكْتَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ مَوَاتِعَ

<sup>[1]</sup> Muslim 4:2238

<sup>[2]</sup> Muslim 4:2239

سُورَةُ الْكَافِّهِ، إِنَّهُ خَارُجٌ مِنْ خَلْقِ بَيْنِ الشَّامِ وَالْبِرَاقِ، فَكَانَتْ بَيْتًا زَهَاتًا شَيْئًا لَا،  
بَاجِيَةً اللَّهُ فَاتَّبِعُوا»

«I fear other than Ad-Dajjāl for you! If he appears while I am still among you, I will be his adversary on your behalf. If he appears while I am not among you, each one will depend on himself and Allāh will be the Helper of every Muslim after me. He is young, with very curly hair and his eye is smashed. I thought that he looked like 'Abdul-'Uzzā bin Qaṭan. Whoever lives long and meets Ad-Dajjāl, then let him recite the beginnings of Sūrat Al-Kahf. He will appear on a pass between Ash-Shām (Syria) and Al-'Irāq. He will wreak havoc to the right and left. O Servants of Allāh! Hold fast.»

We said, 'O Messenger of Allāh! How long will he stay on earth?' He said,

«أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةٍ، نَدَمٌ كَشْفِهِ، نَدَمٌ كَجُمُعَةٍ، وَسَابِرٌ أَتَابِي كَأَيَّامِكُمْ»

«Forty days: One day as long as a year, one day as long as a month and one day as long as a week. The rest of his days will be as long as one of your ordinary days.»

We said, 'O Messenger of Allāh! As for the day that is like a year, will the prayers of one day suffice for it?' He said,

«لَا، أَفْعُدُوا لَهُ قُدْرَهُ»

«No. Count for its due measure.»

We said, 'O Messenger of Allāh, how will his speed be on earth?' He said,

«فَالْمَيْبِ اسْتَنْبَرَتْهُ الرِّيحُ فَيَأْتِي عَلَى قَوْمٍ فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ، وَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتَطْرُقُ، وَالْأَرْضَ فَتَنْثَلُ، فَتَرْوَحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ تُرَى، وَاسْبَغَتْ حُرُوعًا، وَأَمَدُهُ خَوَاصِرُ، ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَضْرِبُ عَنْهُمْ فَيَضِيحُونَ مُنْجِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ وَيَنْزِلُ بِالْحَرَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُتُوبَكَ، فَتُصْعَقُ كُتُوبُهَا فَيَمَاسِيِبُ النَّخْلُ، ثُمَّ يَذْهَبُ رَجُلًا مَتَكًا شَبَابًا قَبْضَرُهُ بِالسَّيْرِ، فَيَقْطَعُهُ جَزَلَتَيْنِ زَمْنَةَ الْغَرَضِ، ثُمَّ يَذْهَبُ يَفِيلُ وَيَقْتَلُ وَجْهَهُ وَيَضْحَكُ، لَيْسَ مَا كَذَلِكَ إِذْ يَمُتُ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ فَرُوقِي وَمَشَقِي بَيْنَ مَهْرُودَتَيْنِ، وَاصْبَا فَعِي عَلَى

أَحْصَا مَنَکَرٍ، إِذْ مَآحًا رَأَاهُ فَطَرَّ، إِذَا رَفَعَهُ مَحْذَرٌ بِهِ حَمَانٌ كَسُولٍ، وَلَا نَحْلٌ  
لِکَاوِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ، وَنَفْسُهُ يَتَّبِعُ خَبَثَ يَتَّبِعُ طَرَفَهُ، فَيُطْلَقُ حَتَّى يَمُرَّكَ  
بِأَبِ لَدَا، فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَى عَلَيْهِ السَّلَامُ قَوْمًا قَدْ عَصَمَهُمُ اللَّهُ بِهِ، فَيَنْصَحُ  
عَرَّ وَجُرْجِهِمْ، وَيَمْنَعُهُمْ مَذَرَخَانِهِمْ فِي الْجُبِّ، فَيَسْمَا هُوَ كَذِبُكَ إِذْ أَوْحَى اللَّهُ عَزَّ  
وَجَلَّ إِلَى عِيسَى إِيَّيْ قَدْ أَخْرَجْتُ عِيسَى إِلَى لَا يَدَانِ لِأَخِي بِقُدْرَتِهِمْ، فَحَرَّزَ بِمَا يَدِي  
إِلَى الطَّرِّ، وَتَتَّ اللَّهُ بِأَوْحٍ وَمَا حَرَّحَ وَهُمْ مِنْ كُلِّ خَدَبٍ نَشِيلُونَ، فَيَمُرُّ أَرْهَلُهُمْ  
عَلَى تُعْبِرُو طَبْرَةً فَيُشْرَبُونَ مَا يَبْهًا، وَيَمُرُّ أَمْرُهُمْ يَقُولُونَ: لَقَدْ كَانَ يَهْدِي مَرَّةً مَاءً،  
وَيُحَضِّرُ نَبِيَّ اللَّهِ عِيسَى وَأَصْحَابَهُ، حَتَّى يَكُونَ زَائِرٌ لِنُورِ إِخْوَانِهِمْ خَيْرٌ مِنْ بَاقِهِ  
وَيَسَارِ لِأَخِيكُمُ الْيَوْمَ، فَيَرْعِبُ نَبِيَّ اللَّهِ عِيسَى وَأَصْحَابَهُ، فَيُرْسِلُ اللَّهُ عَنْهُمْ اسْفَافَ  
مِنْ رِيفَانِهِمْ، فَيُضْجِرُونَ فَرَسًا كَفَمَاتٍ نَفْسٍ وَاجِدَةٍ، ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَى  
وَأَصْحَابُهُ إِلَى الْأَرْضِ، فَلَا يَحْدُونَ فِي الْأَرْضِ مَوْصِغٍ يَسِرُّ إِلَّا مَلَأَتْ زَهْمُهُمْ  
وَتَشْتَهُمْ، فَيَرْعِبُ نَبِيَّ اللَّهِ عِيسَى وَأَصْحَابَهُ إِلَى اللَّهِ، فَيُرْسِلُ اللَّهُ، طَبْرًا كَأَغَاثِي  
الْبُحْبُحِ، فَتَحْمِلُهُمْ فَطَرُوحُهُمْ خَبَثَ شَاءَ اللَّهُ، ثُمَّ يُرْسِلُ اللَّهُ طَعْرًا لَا يَكْرُ بِهِ يَتَّ  
مَدِيرٌ، وَلَا وَبَرٌ، فَيَقْبَلُ الْأَرْضَ حَتَّى يَمُرَّكَهَا كَسْرَتَهُ، ثُمَّ يَتَّانِ لِلْأَرْضِ: أَخْرَجِي  
ثَمَرَكَ وَرُؤْيِي بَرَكَتِكَ، فَيَوْمِئِذٍ تَأْكُلُ الْبَعْصَاتُ مِنَ الرَّمَامَةِ، وَيَسْبِطُونَ بِسُفْهَانِهَا، وَيَبَارِكُ  
اللَّهُ فِي الرَّمْلِ حَتَّى إِنَّ اللَّفْخَةَ مِنَ الْأَبْسِ لَتَكْمِي الْوَنَامَ، أَمِنْ النَّاسِ وَاللَّفْخَةُ مِنْ نَعَمٍ  
لَتَكْمِي الْفَيْخَةَ مِنَ النَّاسِ، فَيَسْمَا هُمْ كَذَلِكَ بِذِمَّتِ اللَّهِ وَبِحِ طَلِيَّةٍ، فَتَأْخُذُهُمْ نَحْتٌ  
أَبْجِهِمْ، فَتَقْبَعُ رُوحُ كُلِّ مُؤْمِنٍ وَكُلِّ مُتَّبِعٍ، وَيَتَفَنَّى شِرَارُ سَاسٍ يَتَهَارَجُونَ بِهَا  
تَهَارُجَ الْحُمُرِ، فَتَقْلِبُهُمْ قَوْمُ الدَّعَاةِ

Like the storm when driven by the wind. He will come to a people and will call them (to his worship), and they will believe in him and accept his call. He will order the sky and it will rain, the land and it will grow (vegetation). Their cattle will return to them with their hair the longest, their udders the fullest (with milk) and their stomachs the fattest. He will come to a different people and will call them (to his worship), and they will reject his call. He will then leave them. They will wake up in the morning destitute, missing all of their possessions. He will pass by a deserted land and will say to it, 'Bring out your treasures', and its treasures will follow him

just like swarms of bees. He will summon a man full of youth and will strike him with the sword once and will cut him into two pieces (and will separate between them like) the distance (between the hunter and) the game. He will call the dead man and he will come, and his face will be radiant with pleasure and laughter. Afterwards (while all this is happening with Ad-Dajjāl), Allāh will send Al-Masīh ('Isā), son of Maryam down. He will descend close to the white minaret to the east of Damascus. He will be wearing garments lightly colored with saffron and his hands will be placed on the wings of two angels. Whenever he lowers his head droplets fall. Whenever he raises his head, precious stones that look like pearls fall. No disbeliever can survive 'Isā's breath, which reaches the distance of his sight. He will pursue Ad Dajjāl and will follow him to the doors of (the Palestinian city of) Ludd where he will kill him. A group of people who, by Allāh's help, resisted and survived Ad Dajjāl, will pass by 'Isā and he will anoint their faces and inform them about their grades in Paradise. Shortly afterwards, while this is happening with 'Isā, Allāh will reveal to him, 'I raised a people of My creation that no one can fight. Therefore, gather My servants to At-Tūr (the mountain of Mūsā in Sinai)'. Then, Allāh will raise Gog and Magog and they will swiftly swarm from every mound. Their front forces will reach Lake Ṭabarīah (Sea of Galilee) and will drink all its water. The last of their forces will say as they pass by the lake, 'This lake once had water!' Meanwhile, 'Isā, Allāh's Prophet, will be cornered along with his companions until the head of a bull will be more precious to them than a hundred Dinārs to you today. 'Isā, Allāh's Prophet, and his companions will invoke Allāh for help and Allāh will send An-Naghaf (a worm) into the necks of Gog and Magog! The morning will come, and they will all be dead as if it was the death of one soul. Afterwards, 'Isā, the Prophet of Allāh, will come down with his companions to the low grounds (from Mount At-Tūr). They will find that no space of a hand-span on the earth was free of their fat and rot (rotten corpses). 'Isā, the Prophet of Allāh, and his companions will seek Allāh in supplication. Allāh will send birds as large as the necks of camels. They will carry them (the corpses of Gog and Magog) and will throw them wherever Allāh wills.



Afterwards, Allāh will send rain that no house made of mud or animal hair will be saved from, and it will cleanse the earth until it is as clean as a mirror. The earth will be commanded (by Allāh), 'Produce your fruits and regain your blessing.' Then, the group will eat from a pomegranate and will take shelter under the shade of its skin. Milk will be blessed, so much so that the milk-producing camel will yield large amounts that suffice for a large group of people. Meanwhile, Allāh will send a pure wind that will overcome Muslims from under their arms and will take the soul of every believer and Muslim. Only the evildoers among people will remain. They will indulge in shameless public sex like that of donkeys. On them, the Hour will begin.<sup>11</sup>

Imām Aḥmad and the collectors of the *Sunan* also recorded this *Hadīth*.<sup>12</sup> We will mention this *Hadīth* again using the chain of narration collected by Aḥmad explaining Allāh's statement in *Sūrat Al-Anbiyā'* (chapter 21),

﴿مَتَىٰ يَأْتِيَنَّ بَأْسُهُمْ فَيُقَاتِلُوا﴾

﴿Until, when Ya'juj and Ma'juj (Gog and Magog people) are let loose (from their barrier).﴾

In our time, in the year seven hundred and forty-one, a white minaret was built in the Umayyad Masjīd (in Damascus) made of stone, in place of the minaret that was destroyed by a fire which the Christians were suspected to have started. May Allāh's continued curses descend on the Christians until the Day of Resurrection. There is a strong feeling that this minaret is the one that 'Isa will descend on, according to this *Hadīth*.

### Another *Hadīth*

Muslim recorded in his *Ṣaḥīḥ* that Ya'qub bin 'Asim bin 'Urwah bin Mas'ud Ath-Thaqafi said, "I heard 'Abdullah bin 'Amr saying to a man who asked him, 'What is this *Hadīth* that you are narrating? You claim that the Hour will start on such and such date.' He said, 'Subḥān Allāh (glory be to

<sup>11</sup> Muslim 4.2250.

<sup>12</sup> Aḥmad 4.181, Abu Dāwud 4.496, *Tuhfat Al-Aḥwadhī* 6:499, *An-Nasāʾī in Al-Kubrā* 5:15, Ibn Mājah 2.1356.

Allāh), ' or he said, There is no deity worthy of worship except Allāh.'

I almost decided to never narrate anything to anyone. I only said, "Soon, you will witness tremendous incidents, the House (the Ka'bah) will be destroyed by fire, and such and such things will occur." He then said, The Messenger of Allāh ﷺ said,

«مَعْرُوحُ الدَّجَالِ فِي أُمَّتِي فَنَمُوتُ أَرْبَعِينَ، لَا أَذْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ قَامًا، فَيَبْتَغِ اللَّهُ تَعَالَى عِيسَى بْنِ مَرْيَمَ كَأَنَّهُ عُرْوَةٌ بَيْنَ مَسْمُودٍ، فَيَقْبَلُهُ، ثُمَّ يَمُوتُ النَّاسُ شَيْخَ بَيْنَ لَيْسَ بَيْنَ الشَّيْبِ عِتَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قَبْلِ الشَّامِ، فَلَا يَبْقَى عَنْهَا رَجُلٌ وَلَا أَرْضٌ أَحَدٌ فِي قَلْبِهِ يَتَقَالُ دَرَّةً مِنْ خَيْرٍ - أَوْ إِسَابٍ - إِلَّا تَقَشَّتْ، حَتَّى تَوَاقُ أَحَدَكُمْ دَخَلَ فِي بُدٍ جَبَلٍ لَدَخَلَهُ عَلَيْهِ حَتَّى تَقْبِضَهُ» قَالَ: «سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ» فَيَبْتَغِي عِيسَى بْنُ مَرْيَمَ عَطِيرٌ وَأَحْلَامُ النَّسِيعِ، لَا يَمْرُقُونَ مَعْرُوفًا، وَلَا يُتَكْرَمُونَ مُكَرَّمًا، فَيَمُوتُ لَهُمُ الشَّيْطَانُ قَبْعُونَ أَلَا تَسْجُدُونَ؟ يَقُولُونَ: نَعَمْ تَأْمُرُنَا؟ تَأْمُرُهُمْ بِعِدَّةِ الْأَوْتَانِ، وَهُمْ فِي ذَلِكَ ذُلٌّ بِرُفْقَتِهِ، خَشَرٌ غِيْبَتُهُمْ، ثُمَّ يَمُوتُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْفَى لَيْلًا وَرَفَعَ يَدًا، قَالَ: وَأَوَّلُ مَنْ تَسْمَعُهُ رَجُلٌ تَلُوطُ حَوْضِ إِبِلِهِ، قَالَ: فَيَضَعُوهُ وَيَقْبِضُونَ النَّاسَ، ثُمَّ يُرْسِلُ اللَّهُ أَوْ قَالَ: يُدْرِكُ اللَّهُ - مَصْرَ كَأَنَّهُ لَطْلٌ - أَوْ قَالَ: الْعُلَى - ثَغَمَارَ الشَّاكِ - فَتَكُتُ بِهِ أَخْصَاءُ النَّاسِ، ثُمَّ تَنْفَعُ بِهِ أُخْرَى فَبَدَا هُمْ قِيَامَ نَظَرُونَ. ثُمَّ يَقَالُ: أَيُّهَا النَّاسُ: قُلُّوا إِلَى رُكْبَتِي

«Ad Dajjal will appear in my nation and will remain for forty. (The narrator doubts whether it is forty days, months, or years). Then, Allāh will send down 'Isa, son of Maryam, looking just like 'Urwah bin Mas'ud and he will seek Ad Dajjal and will kill him. People will remain for seven years with no enmity between any two. Allāh will send a cool wind from As-Shām that will leave no man on the face of the earth who has even the weight of an atom of good or faith, but will capture (his soul). Even if one of you takes refuge in the middle of a mountain, it will find him and capture (his soul). Afterwards, only the most evil people will remain. They will be as light as birds, with the comprehension of beasts. They will not know or enjoy righteousness or forbid or know evil. Shaytān will appear

to them and will say to them, 'Would you follow me.' They will say, 'What do you command us?' He will command them to worship the idols. Meanwhile, their provision will come to them in abundance and their life will be good. Then the Trumpet will be blown and every person who hears it, will lower one side of his head and raise the other side (trying to hear that distant sound). The first man who will hear the Trumpet is someone who is preparing the water pool for his canals, and he and the people will swoon away. Allah will send down heavy rain and the bodies of people will grow with it. The Trumpet will be blown in again and the people will be resurrected and looking all about, staring. It will be said to them, 'O people! Come to your Lord,'

﴿وَنُفِثَ بِهِمْ سُرُورًا﴾

﴿But stop them, verily, they are to be questioned.﴾

ثم يقال: أرحموا بعث النار، من كم؟ يقال: من كل ألف سبعة وتسعة وتسعين، قال: ذلك يوم.

'It will then be said, 'Bring forth the share of the Fire.' It will be asked, 'How many?' It will be said, 'From every one thousand, nine hundred and ninety-nine.' That Day is when,'

﴿يَحْمِلُ الْوَدَنَ يَتِيمًا﴾

﴿the children will turn grey-headed,﴾ and,

﴿يَوْمَ يَنْتَفِ عَنْ سَيِّئِهِ﴾

﴿The Day when the Shin shall be laid bare﴾.<sup>(1)</sup>

### The Description of 'Īsā, upon him be Peace

As mentioned earlier, 'Abdur-Rahman bin Ādam narrated that Abu Hurayrah said that the Prophet ﷺ said,

«مِنَّا رُسُلُهُمْ فَأَعْرِفُوهُمْ رَجُلٌ مَرْبُوعٌ إِلَى الْخُمْرَةِ وَالْقَبْرِ، عَلَيْهِ ثَوْبَانِ مُنْشَرَاوَيْنِ، كَأَنَّ رَأْسَهُ يَقَطُرُ وَبَدَنُهُ لَمْ يَصْبِ نَسْرٌ»

<sup>(1)</sup> Muslim 4/2258.

«If you see 'Isā, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing light yellow garments. His head looks like it is dripping water, even though no moisture touched it»<sup>[1]</sup>

In the Hadīth that An-Nawwās bin Sam'ān narrated,

«قَبِّلْتُ جَنْدَ الْمَنَارِوِ الْبَيْضِ شَرْفِي يَمَشُقُ بَيْنَ مَهْرُودَتَيْنِ رَاصِعًا كَعْيِهِ عَلَى أَجْنَحِيوِ مَلَكَتَيْنِ إِذَا طَاطَأَ رَأْسَهُ قَطَرَ، وَإِذَا رَفَعَهُ نَحَلَتْهُ مِثْلُ جُمَانِ اللَّوْلُو، لَا يَجِلُّ لِكُومِ نَجْدٍ يَبِيعُ نَفْيُو إِلَّا مَاتَ. وَنَفْسُهُ يَتَّبِعِي حَيْثُ يَتَّبِعِي طَرَفُهُ»

«He will descend close to the white minaret to the east of Damascus. He will be wearing two garments lightly colored with saffron, having his hands on the wings of two angels. Whenever he lowers his head, drops will fall off of it. Whenever he raises his head, precious jewels like pearls will fall off of it. No disbeliever can survive 'Isā's breath, and his breath reaches the distance of his sight.»<sup>[2]</sup>

Al-Bukhārī and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَبِئْتُ أُسْرِي بِي لَيْتُ مُرْسِي»

«I met Mūsā on the night of my Ascension to heaven.»

The Prophet ﷺ then described him saying, as I think,

«مُضْطَرِبٌ، زَجَلُ الرَّأْسِي كَأَنَّهُ مِنْ وَجْهِ شَوْو»

«He was a tall person with hair as if he was one of the men from the tribe of Shanū'ah.»<sup>[3]</sup> The Prophet ﷺ further said,

«وَلَقِيتُ بِسْنَى نَمَتْ سِنِي فَقَالَ «وَيْتَهُ أَحْمَرُ كَذَّةٌ خَرَجَ مِنْ بَيْسَانِي، يَعْنِي الْحَمَامِ، «وَرَأَيْتُ إِبْرَاهِيمَ وَأَنَا نُشْبَةٌ وَلِدُوهُ»

«I met 'Isā ' The Prophet ﷺ described him saying, 'He was of moderate height and was red-faced as if he had just come out of a bathroom. I saw Ibrāhīm whom I resembled more than any of his children did.»<sup>[4]</sup>

[1] Abu Dāwūd 4:498

[2] Muslim 4:2250.

[3] The name of a tribe, descending from the Qaḥṭām Arabs.

[4] Faṭḥ Al-Bārī 6:493, Muslim 1:154

Al-Bukhārī recorded that Mujaḥid said that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

رَأَيْتُ مُوسَى وَعِيسَى وَإِبْرَاهِيمَ، فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ غَرِيصُ الْفُذْرِ، وَأَمَّا مُوسَى فَلَدَمٌ خَبِيمٌ شَبُطٌ، كَأَنَّهُ مِنْ رَجُلٍ الرُّطْبِ.<sup>[1]</sup>

<sup>[1]</sup> I saw Mūsā, 'Isā and Ibrāhīm. 'Isā was of red complexion and had curly hair and a broad chest. Mūsā was of brown complexion and had straight hair and a tall stature, as if he was from the people of Az-Zuṭṭ.<sup>[1]</sup>

Al-Bukhārī and Muslim recorded that Ibrāhīm said that 'Abdullāh bin 'Umar said, "The Prophet ﷺ once mentioned the False Messiah [Al-Masīḥ Ad-Dayjāl] to people, saying,

«إِنَّهُ لَا يَرَى بِالْأَعْوَرِ، أَلَا إِنَّهُ أُنْصَبِجُ الدَّخَالِ أَعْوَرُ الْعَيْنِ الْيُمْنَى، فَإِنَّ عَيْنَهُ جَبَّةٌ مَائِيَّةٌ»

<sup>[2]</sup> Allāh is not blind in His Eye. Al Masīḥ Ad Dajjāl is blind in his right eye. His eye is like a protruding grape.<sup>[2]</sup>

Muslim recorded that the Messenger of Allāh ﷺ said,

«رَأَايَ اللَّهُ عِنْدَ الْكُعْبَةِ فِي الْمَنَامِ، فَإِذَا رَجُلٌ كَمَ تَأَخَّسِي مَا تَرَى مِنْ أَمْرِ الرَّحْلِ، نَصْرَتْ لِعَيْنِهِ بَيْنَ مَتَكَيْتَيْهِ، رَجُلٌ شَعْرٌ يَقَطُرُ رَأْسُهُ مَاءً، وَاجْتَمَعَ يَدَايِهِ عَلَى مَتَكَيْتَيْ رَجُلَيْنِ، وَهُوَ نَظُوفٌ بِالنَّبْتِ، فَقُلْتُ مَنْ هَذَا؟ فَقَالُوا: هُوَ النَّصْبُجُ ابْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ وَرَاءَهُ رَجُلًا جَعْدًا قَطِيطًا، أَعْوَرُ لَعَيْنِ الْيُمْنَى، فَأَتَانِي مِنْ رَأَيْتُ بَنِي فَطْرِ، وَاجْتَمَعَ يَدَايِهِ عَلَى مَتَكَيْتَيْ رَجُلٍ، يَطُوفُ بِالنَّبْتِ، فَقُلْتُ مَنْ هَذَا؟ قَالُوا: النَّصْبُجُ بَدَجْرٌ»

<sup>[1]</sup> In a dream, I was at the Ka'bah and Allāh made me see a light - colored man, a color that is as beautiful as a light - colored man could be, with combed hair that reached his shoulders. His hair was dripping water, and he was leaning on the shoulders of two men while circling the Ka'bah. I asked, 'Who is this man?' I was told, 'This is the Al-Masīḥ, son of Maryam.' Behind him, I saw a man with very curly hair who was blind

[1] Faṭḥ Al-Bārī 6:549, "Az Zuṭṭ", the term was used to refer to a people from India or the Sudan region. See An-Nihāyah.

[2] Muslim 4:2248.

in his right eye. He looked exactly as Ibn Qaṭan, and he was leaning on the shoulder of a man while circling the House I asked, 'Who is this man?' I was told, 'He is Al-Masīḥ Ad-Dajjal.'<sup>[1]</sup>

Al-Bukhārī recorded that Sālim said that his father said, "No, By Allāh! The Prophet ﷺ did not say that 'Isā was of red complexion but said,

«بَيْنَمَا أَنَا نَائِمٌ أَلُفُّوفٌ بِالْكَعْبَةِ، فَإِنَا رَجُلٌ أَدَمٌ نَبَطُ الشَّعْرِ، يَتَقَدَّسُ تَهْنُ وَحُلَيْنِ، يَنْطَلِفُ رَأْسُهُ مَاءً - أَوْ يَهْرَاقُ رَأْسُهُ مَاءً - فَقُلْتُ مَنْ هَذَا؟ فَقَالُوا: مِنْ مَرْبَمٍ، فَذَهَبْتُ أَلْتَفِتُ، فَإِنَا رَجُلٌ أَحْمَرُ جَسِيمٍ، جَعَدَ الرَّاسِ، أَغْوَزَ غِيِيَهُ الْيَمْنَى، كَانَ عَيْنُهُ يَمِيَةً طَائِيَةً، قُلْتُ مَنْ هَذَا؟ قَالُوا: الذُّجَالُ، وَأَقْرَبُ النَّاسِ بِشَبَهِهِ ابْنُ قَطْرِ»

«While I was asleep circumambulating the Ka'bah (in my dream), I suddenly saw a man of brown complexion and ample hair walking between two men with water dripping from his head I asked, 'Who is this?' The people said, 'He is the son of Maryam.' Then I looked behind and I saw a red complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is Ad-Dajjal.' The person he most resembled is Ibn Qaṭan.»<sup>[2]</sup>

Az-Zuhri commented that Ibn Qaṭan was a man from the tribe of Khuzā'ah who died during the time of Jāhiliyyah. This is the wording of Al-Bukhārī. Allāh's statement,

﴿وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِدًا﴾

«And on the Day of Resurrection, he ('Isā) will be a witness against them»

Qatādah said, "He will bear witness before them that he has delivered the Message from Allāh and that he is but a servant of His." In a similar statement in the end of Sūrat Al-Ma'idah,

﴿وَيَوْمَ قَالَ اللَّهُ لِمُوسَىٰ إِنَّكَ أَنْتَ رَسُولِي فَقَالَ لِلنَّاسِ﴾

«And (remember) when Allāh will say (on the Day of Resurrection): "O 'Isā, son of Maryam! Did you say unto men..."» until,

[1] Muslim 1:154.

[2] Fath Al-Bārī 6:550.

## ﴿الْمَرْيَمُ الْقَكِيمُ﴾

﴿Almighty, the All-Wise.﴾

﴿وَقُلْنَا يَا آلِ الْيَتِيمِ قَادُوا حُرْمَةً عَلَيْهِمْ كُنْتُمْ أَجَلَتْ ثُمَّ وَصَّوْهُمْ عَنْ سَبِيلِ اللَّهِ كَيْدًا﴾  
 وَلَوْحِينَ إِنْ تَرَوْا قَدْ تُهْمُوا عَنْهُ رَأَوْهُمْ أَنْزَلَ نَارًا مِنَ السَّمَاءِ وَهَمَّتْ أَكْفِيَهُمْ مِنْهُمْ عَذَابًا  
 أَلِيمًا ﴿١٦٠﴾ لَكِنَّ الَّذِينَ أَرْتَضَوْا فِي الْيَوْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَهُكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ  
 وَالْكَلْبِيبِينَ السَّكُونُ وَالْمُؤْمِنُونَ وَالْمُؤْمِنُونَ بِمَا رَأَوْهُمُ الْفَرَجُ أُولَئِكَ سَتَجِدُهُمْ أَتَرَى  
 مَعَهُ ﴿١٦١﴾﴾

﴿160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them – and for their hindering many from Allāh's way;﴾

﴿161. And their taking of Ribā though they were forbidden from taking it, and their devouring men's substance wrongfully. And We have prepared for the disbelievers among them a painful torment ﴾

﴿162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you and what was sent down before you; and those who perform the Ṣalāh, and give Zakāh and believe in Allāh and in the Last Day, it is they to whom We shall give a great reward.﴾

### Some Foods Were Made Unlawful for the Jews Because of their Injustice and Wrongdoing

Allāh states that because of the injustice and transgression of the Jews, demonstrated by committing major sins, He prohibited some of the lawful, pure things which were previously allowed for them. This prohibition could be only that of decree, meaning that Allāh allowed the Jews to falsely interpret their Book and change and alter the information about what was allowed for them. They thus, out of exaggeration and extremism in the religion, prohibited some things for themselves. It could also mean that in the Tawrah, Allāh prohibited things that were allowed for them before. Allāh said,

﴿كُلُّ الطَّعَامِ كَانَ حَلَالًا لِلنَّبِيِّ إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ. مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ﴾

﴿All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Tawrah was revealed﴾

We mentioned this Āyah before, which means that all types of food were allowed for the Children of Israel before the Tawrah was revealed, except the camel's meat and milk that Isrā'īl prohibited for himself. Later, Allāh prohibited many things in the Tawrah. Allāh said in Sūrat Al An'am (chapter 6),

﴿زَعَلُ الَّذِينَ هَادُوا حَرَّمَتْ كُلُّ دِي طَعْمٍ وَمِنَ الْبَقَرِ وَالْأَخْيَرِ حَرَّمَ عَلَيْهِمْ  
شُحُومُهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوْبَىٰ أَوْ مَا كُنْتَطَ وَطَعًا مِنْ ذَنْبِ بَرْنَتِهِمْ يَمِيزُهُمْ  
وَإِنَّا لَصَبُورُونَ﴾

﴿And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.﴾

This means, We prohibited these things for them because they deserved it due to their transgression, injustice, defying their Messenger and disputing with him. So Allāh said;

﴿يُحَلِّلُ مَنْ أَلْزَمَتْ هَادُوا حَرَّمَ عَلَيْهِمْ كَيْفَ تَكُنْ أَلْزَمَتْ هَادُوا حَرَّمَ عَلَيْهِمْ كَيْفَ تَكُنْ أَلْزَمَتْ هَادُوا حَرَّمَ عَلَيْهِمْ كَيْفَ تَكُنْ  
كَيْفَ تَكُنْ﴾

﴿For the wrongdoing of the Jews, We made unlawful to them certain good foods which had been lawful to them, and for their hindering many from Allāh's way.﴾

This Āyah states that they hindered themselves and others from following the truth, and this is the behavior that they brought from the past to the present. Thus is why they were and still are the enemies of the Messengers, killing many of the Prophets. They also denied Muhammad and 'Isa, peace be upon them.

Allāh said,

﴿وَأَنذَرْتَهُمْ لَئِن رَّبَّوْا رَأَوْا عَذَابَ﴾

﴿And their taking of Ribā' though they were forbidden from taking it.﴾

Allāh prohibited them from taking Ribā', yet they did so



using various kinds of tricks, ploys and cons, thus devouring people's property unjustly. Allāh said,

﴿وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا﴾

«And We have prepared for the disbelievers among them a painful torment.» Allāh then said,

﴿لَكِنَّ الَّذِينَ إِذَا نُفِخَ فِي الْبُورِ مِنْهُمْ﴾

«But those among them who are well-grounded in knowledge . .»

firm in the religion and full of beneficial knowledge. We mentioned this subject when we explained Sūrah Al 'Imrān (3). The Āyah:

﴿وَالَّذِينَ آمَنُوا﴾

«and the believers. .» refers to the well-grounded in knowledge;

﴿يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ﴾

«believe in what has been sent down to you and what was sent down before you;»

Ibn 'Abbās said, "This Āyah was revealed concerning 'Abdullāh bin Salām, Thālabah bin Sa'yah, Zayd bin Sa'yah and Asad bin 'Ubayd who embraced Islām and believed what Allah sent Muḥammad ﷺ with Allah said,

﴿وَالَّذِينَ يُؤْتُونَ زَكَاةً﴾

«and give Zakāh.» This could be referring to the obligatory charity due on one's wealth and property, or those who purify themselves, or both. Allāh knows best.

﴿وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ وَالَّذِينَ آمَنُوا﴾

«and believe in Allāh and in the Last Day.»

They believe that there is no deity worthy of worship except Allāh, believe in Resurrection after death and the reward or punishment for the good or evil deeds. Allah's statement,

﴿تُؤْتِيكَ﴾

«It is they,» those whom the Āyah described above,

﴿سَيَجْعَلُ لَكُمْ آيَاتٍ﴾



## Revelation Came to Prophet Muḥammad ﷺ, Just as it Came to the Prophets Before Him

Muḥammad bin Ishāq narrated that Muḥammad bin Abi Muḥammad said that Ṭakmah, or Sa'īd bin Jubayr, related to Ibn 'Abbās that he said, "Sukayn and 'Adī bin Zayd said, 'O Muḥammad! We do not know that Allāh sent down anything to any human after Musā ' Allāh sent down a rebuttal of their statement,

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَآدَمَ مِنْ قَبْلِهِ﴾

﴿Verily, We have inspired you (O Muḥammad) as We inspired Nūḥ and the Prophets after him﴾<sup>[1]</sup>

Allāh states that He sent down revelation to His servant and Messenger Muḥammad ﷺ just as He sent down revelation to previous Prophets. Allāh said,

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَآدَمَ مِنْ قَبْلِهِ﴾

﴿Verily, We have inspired you (O Muḥammad) as We inspired Nūḥ and the Prophets after him,﴾ until,

﴿وَمَا يَسَّ دَاوُدَ وَزُورًا﴾

﴿...and to Dāwūd We gave the Zabūr.﴾

The 'Zabūr' (Psalms) is the name of the Book revealed to Prophet Dawūd, peace be upon him.

## Twenty-Five Prophets Are Mentioned in the Qur'ān

Allāh said,

﴿وَرَسُولًا فَدَعَا صِدْقُهُمْ عَلَىٰكَ مِنْ بَيْنِ أُولَٰئِكَ لَمْ يَذْكُرْهُمْ قَبْلُ﴾

﴿And Messengers We have mentioned to you before, and Messengers We have not mentioned to you﴾

Before the revelation of this Āyah. The following are the names of the Prophets whom Allāh named in the Qur'ān. They are: Ādam, Idris, Nūḥ (Noah), Hud, Salih, Ibrāhīm (Abraham), Luṭ, Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), Yūsuf (Joseph), Ayyūb (Job), Shu'ayb, Mūsā (Moses), Hārūn (Aaron), Yūnus (Jonah), Dāwūd (David), Sulaymān (Solomon), Ilyas (Elias), Al

<sup>[1]</sup> Aṭ-Ṭabarān 9 400 The chain of narrators for this report is not authentic

Yasa' (Elisha), Zakariyā (Zachariya), Yahyā (John) and 'Isā (Jesus), and their leader, Muḥammad ﷺ. Several scholars of Tafsīr also listed Dhul-Kifl among the Prophets

Allāh's statement,

﴿وَرَسُولًا لَّمْ تَذْكُرْهُمْ عَلَيْهِ﴾

﴿and Messengers We have not mentioned to you,﴾

means, 'there are other Prophets whom We did not mention to you in the Qur'an.'

### The Virtue of Mūsā

Allāh said,

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

﴿and to Mūsā Allāh spoke directly.﴾

This is an honor to Mūsā, and this is why he is called the Kalīm, he whom Allāh spoke to directly. Al-Hāfiẓ Abu Bakr bin Marduwyah recorded that 'Abdul-Jabbār bin 'Abdullāh said, "A man came to Abu Bakr bin 'Ayyāsh and said, 'I heard a man recite (this Āyah this way):

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

"and to Allāh, Mūsā spoke directly."

Abu Bakr said, 'Only a disbeliever would recite it like this.' Al-A'mash recited it with Yahyā bin Withāb, who recited it with Abu 'Abdur-Rahmān As Sulami who recited it with 'Alī bin Abi Tālib who recited with the Messenger of Allāh ﷺ.

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

﴿and to Mūsā Allāh spoke directly.﴾<sup>[1]</sup>

Abu Bakr bin Abi Ayyash was so angry with the man who recited the Āyah differently, because he altered its words and meanings. That person was from the group of Mu'tazilah who denied that Allāh spoke to Mūsā or that He speaks to any of His creation. We were told that some of the Mu'tazilah once recited the Āyah that way, so one teacher present said to him, "O son of a stinking woman! What would you do concerning

[1] Aḥ-Ṭabarānī in *Al-Awsaṭ*: 3325

Allāh's statement,

﴿وَلَمَّا جَاءَ مُوسَىٰ بِآيَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾

﴿And when Mūsā came at the time and place appointed by Us, and his Lord spoke to him,﴾ [7:143]?"

The Shaykh meant that the later *Ayah* cannot be altered or changed.

### The Reason Behind Sending the Prophets is to Establish the Proof

Allāh said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً وَنُذْرًا﴾

﴿Messengers as bearers of good news as well as of warning,﴾

meaning, the Prophets bring good news to those who obey Allāh and practice the good things that please Him. They also warn against His punishment and torment for those who defy His commandments. Allāh said next,

﴿لَعَلَّكَ تَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةً بَعْدَ الْوَعْدِ وَأَنَّ اللَّهَ غَيْرُ مُحْسِنٍ﴾

﴿in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All Powerful, All-Wise﴾

Allāh sent down His Books and sent His Messengers with good news and warnings. He explained what He likes and is pleased with and what He dislikes and is displeased with. This way, no one will have an excuse with Allāh. Allāh said in other *Āyāt*,

﴿وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِن قَبْلِهِ لَنَالُوا رَبَّنَا لَوْلَا رَحْمَتُ رَبِّنَا لَبُذِّقْنَا فِتْنَةً مِّنْكَ بِرَبِّكَ﴾

﴿And if We had destroyed them with a torment before this, they would surely have said: "Our Lord. If only You had sent us a Messenger, we should certainly have followed Your Āyāt, before we were humiliated and disgraced."﴾ and,

﴿وَلَوْ أَنَّا هَمَمْنَا بِهَاجِرَتِهِمْ لَقَامَنَّا فِي غَدَاةٍ مِّنْهُم مَّا كَانَتْ أَعْيُنُهُمْ﴾

﴿And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for (the deeds) that their hands have sent forth﴾

It is recorded in the Two *Sahāh*s that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا أَخَذَ أُخَيْرٌ مِنْ اللَّهِ، مِنْ أَخِي ذَلِكَ حَرَمَ الْفَوَاحِشُ مَا ظَهَرَ مِنْهَا وَمَا نَطَنَ، وَلَا أَخَذَ أُخْتُ إِلَهُ الْمُنْذِرُ مِنَ اللَّهِ عَزَّ وَجَلَّ، مِنْ أَخِي ذَلِكَ مَنَعَ نَفْسُهُ، وَلَا أَخَذَ أُخْتُ إِلَهُ الْغَدُورِ مِنَ اللَّهِ، مِنْ أَخِي ذَلِكَ بَدَأَ الشَّيْرُ مُبْتَدِرِينَ وَمُتَلَبِّرِينَ»

‘No one is more jealous than Allāh. This is why He prohibited all types of sin committed in public or secret. No one likes praise more than Allāh, and this is why He has praised Himself. No one likes to give excuse more than Allāh, and this is why He sent the Prophets as bearers of good news and as warners.’

In another narration, the Prophet ﷺ said,

«مِنْ أَخِي ذَلِكَ أُرْسِلَ رُسُلُهُ وَأُنْزِلَ كُتُبُهُ»

‘And this is why He sent His Messengers and revealed His Books’<sup>[1]</sup>

﴿لَكَيَ اللَّهُ شَهِدٌ بِمَا أُرِلَ إِلَيْكَ بِرُكُوعِهِمْ وَتَسْبِيحِهِمْ يَشْهَدُونَ وَكَانَ بِأُخُو  
شَيْبَةٍ عَلَيْهِمْ هَؤُلَاءِ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَهُمْ سَلَطَانٌ مُبِينٌ﴾ إِنَّ الَّذِينَ  
كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ يَجْعَلْ لَهُمْ طَرِيقًا إِلَى الْإِيمَانِ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ  
بِهَا أَلْبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَدْ كُنْ أُرْسِلَ بِالْحَقِّ مِنْ رَبِّكُمْ  
فَاتَّبِعُوا حَتَّى تَكُونُوا تَكْفُرُوا فَإِنَّ يَوْمَ مَا فِي الْأَرْضِ لَظَنِينَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

﴿166 But Allāh bears witness to that which He has sent down unto you; He has sent it down with His knowledge, and the angels bear witness. And Allāh is All-Sufficient as a Witness.﴾

﴿167 Verily, those who disbelieve and prevent (others) from the path of Allāh, they have certainly strayed far away ﴾

﴿168. Verily, those who disbelieve and did wrong; Allāh will not forgive them, nor will He guide them to a way ﴾

﴿169 Except the way of Hell, to dwell therein forever; and this is ever easy for Allāh.﴾

﴿170. O mankind! Verily, there has come to you the Messenger with the truth from your Lord. So believe in him, it is better

<sup>[1]</sup> *Fath Al-Bāri* 8:146 and *Muslim* 4:2114

for you. But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth. And Allāh is Ever All-Knowing, All-Wise. ﴿

Allāh's statement

﴿إِنَّا أَنزَلْنَاهُ﴾

﴿Verily, We have inspired you...﴾

emphasized the Prophet's prophethood and refuted the idolators and People of the Scripture who denied him. Allāh said,

﴿لَكَيِّنَ اللَّهُ بِمَا أَنزَلَ إِلَيْكَ﴾

﴿But Allāh bears witness to that which He has sent down unto you,﴾

meaning, even if they deny, defy and disbelieve in you, O Muhammad, Allāh testifies that you are His Messenger to whom He sent down His Book, the Glorious Qur'ān that,

﴿لَا يَهْدِي أَعْيُنٌ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَرْجَىٰ مِنْ حَيْثُ يَشَاءُ﴾

﴿Faischood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.﴾

Allāh then said,

﴿أَنزَلْنَاهُ بِمَعْرِفَةٍ﴾

﴿He has sent it down with His knowledge,﴾

The knowledge of His that He willed His servants to have access to. Knowledge about the clear signs of guidance and truth, what Allāh likes and is pleased with, what He dislikes and is displeased with, and knowledge of the Unseen, such as the past and the future. This also includes knowledge about His honorable attributes that no sent Messenger or illustrious angel can even know without Allāh's leave. Similarly, Allāh said,

﴿وَلَا يَحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

﴿And they will never compass anything of His knowledge except that which He will's,﴾ and,

﴿وَلَا يَحْصُونَ شَيْئًا﴾

﴿but they will never compass anything of His knowledge.﴾

Allāh's statement,

﴿وَالْمَلَائِكَةُ يَشْهَدُونَ﴾

﴿and the angels bear witness.﴾ to the truth of what you came with and what was revealed and sent down to you, along with Allāh's testimony to the same,

﴿ذَكَرَ اللَّهُ شَهِدًا﴾

﴿And Allāh is All-Sufficient as a Witness.﴾ Allāh said,

﴿إِنَّ الْوَيْلَ لَكُم مِّنْ كُفْرِكُمْ أَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَذَلُّوا سَبِيلًا بَعِيدًا﴾

﴿Verily, those who disbelieve and prevent (others) from the path of Allāh, they have certainly strayed far away.﴾

For they are disbelievers themselves and do not follow the truth. They strive hard to prevent people from following and embracing Allāh's path. Therefore, they have defied the truth, deviated, and strayed far away from it. Allāh also mentions His judgment against those who disbelieve in His Āyāt, Book and Messenger, those who wrong themselves by their disbelief and hindering others from His path, committing sins and violating His prohibitions. Allāh states that He will not forgive them;

﴿وَلَا يَهْدِيهِمْ سَبِيلًا﴾

﴿nor will He guide them to a way (that is, of good)﴾

﴿وَلَا يَكْرَهُنَّ سَهْمَهُنَّ حُلِيِّنَّ فِيهَا أَنَا﴾

﴿Except the way of Hell, to dwell therein forever .﴾ and this is the exception. Allāh then said,

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ فَآمِنُوا بِهِ لَعَلَّكُمْ﴾

﴿O mankind! Verily, there has come to you the Messenger with the truth from your Lord, so believe in him, it is better for you﴾

This Āyah means, Muḥammad ﷺ has come to you with guidance, the religion of truth and clear proof from Allāh. Therefore, believe in what he has brought you and follow him, for this is better for you. Allāh then said,

﴿وَلَا تَكْفُرُوا فَإِنَّ فِي الشَّكْوَى وَالْأَدْمَى﴾



يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا  
 عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولٌ  
 آتَوْا وَكَلَّمْتُهُ، أَلْقَيْنَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَحَامِلُوا إِلَهِهَ  
 وَرُسُلَهُمْ لَا تَقُولُوا ثَلَاثَةً سُبْحَانَ اللَّهِ هَذَا إِلَهُكُمْ إِنَّمَا اللَّهُ إِلَهُ  
 وَاحِدٌ مُبْتَدِئُ كُلِّ شَيْءٍ لَئِنْ كُنْتُمْ فِي الشُّكِّ  
 وَمَا فِي الْأَرْضِ وَكُنْ بِاللَّهِ وَكِيلًا ﴿٦٧﴾ لَنْ يَسْتَكْفِرَ  
 الْمَسِيحُ أَنْ يَكُونَ عَبْدَ اللَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ  
 وَمَنْ يَسْتَكْفِرْ عَنْ عِبَادَتِهِ وَسَتَكْفِرْ بِرِسَالِهِمْ  
 إِلَيْهِ جَمِيعًا ﴿٦٨﴾ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
 فَيَرْفَعُهُمْ رَبُّهُمْ وَرَبُّهُمْ مِنْ قَسْبِهِمْ وَأَمَّا الَّذِينَ  
 اسْتَفْتَكُرُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابٌ أَلِيمٌ وَلَا  
 يَخْدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَبَنَاءٌ وَلَا نُصِيرُهُمْ يَأْتِيهِمُ النَّاسُ  
 قَدْ جَاءَهُمْ رَهْنٌ مِنْ رَبِّكَ وَأَرْسَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿٦٩﴾  
 دَمَاءَ الَّذِينَ آمَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ، فَسَيُذِيقُهُمْ  
 فِي رَحْمَتِنَا وَفَضْلٍ وَجْهٍ يُرِيدُهُمْ لِيُؤْمِرُوا بِطَاعَتِنَا ﴿٧٠﴾

«But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth»

Allah is far too rich than to need you or your faith, and no harm could ever affect Him because of your disbelief. Allah said in another Ayah,

﴿قَالَ مُوسَى إِنَّ تُهَمًّا أَنْتُمْ وَرَبِّ  
 فِي الْأَرْضِ جَمِيعًا لَا إِلَهَ إِلَّا  
 جِيدُ﴾

«And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (Free of all needs), Owner of all praise."»

Allah said here,

﴿وَكَلَّمَ اللَّهُ عِيسَى﴾

«And Allah is Ever All-Knowing.»

He knows those who deserve to be guided, and He will guide them. He also knows those who deserve deviation, and He leads them to it,

﴿عَصَاكَ﴾

«All-Wise» in His statements, actions, legislation and all that He decrees.

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ  
 عِيسَى ابْنُ مَرْيَمَ رَسُولٌ آتَوْا وَكَلَّمْتُهُ، أَلْقَيْنَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَحَامِلُوا إِلَهِهَ  
 وَرُسُلَهُمْ لَا تَقُولُوا ثَلَاثَةً سُبْحَانَ اللَّهِ هَذَا إِلَهُكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ مُبْتَدِئُ كُلِّ شَيْءٍ  
 لَئِنْ كُنْتُمْ فِي الشُّكِّ وَمَا فِي الْأَرْضِ وَكُنْ بِاللَّهِ وَكِيلًا ﴿٦٧﴾ لَنْ يَسْتَكْفِرَ الْمَسِيحُ أَنْ يَكُونَ عَبْدَ اللَّهِ وَلَا  
 الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَكْفِرْ عَنْ عِبَادَتِهِ وَسَتَكْفِرْ بِرِسَالِهِمْ إِلَيْهِ جَمِيعًا ﴿٦٨﴾ فَأَمَّا الَّذِينَ  
 آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيَرْفَعُهُمْ رَبُّهُمْ وَرَبُّهُمْ مِنْ قَسْبِهِمْ وَأَمَّا الَّذِينَ اسْتَفْتَكُرُوا وَاسْتَكْبَرُوا  
 فَيُعَذِّبُهُمْ عَذَابٌ أَلِيمٌ وَلَا يَخْدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَبَنَاءٌ وَلَا نُصِيرُهُمْ يَأْتِيهِمُ النَّاسُ قَدْ  
 جَاءَهُمْ رَهْنٌ مِنْ رَبِّكَ وَأَرْسَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿٦٩﴾ دَمَاءَ الَّذِينَ آمَنُوا بِاللَّهِ وَأَعْتَصَمُوا  
 بِهِ، فَسَيُذِيقُهُمْ فِي رَحْمَتِنَا وَفَضْلٍ وَجْهٍ يُرِيدُهُمْ لِيُؤْمِرُوا بِطَاعَتِنَا ﴿٧٠﴾﴾

«171. O People of the Scripture! Do not exceed the limits in your religion, nor say of Allāh except the truth. Al-Masīḥ 'Isa, son of Maryam, was (no more than) a Messenger of Allāh and His Word, which He bestowed on Maryam and a spirit from [created by] Him, so believe in Allāh and His Messengers. Say not "Three!" Cease! (it is) better for you. For Allāh is (the only) One God, hallowed be He above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All Sufficient as a Disposer of affairs.»

### Prohibiting the People of the Book From Going to Extremes in Religion

Allāh forbids the People of the Scriptures from going to extremes in religion, which is a common trait of theirs especially among the Christians. The Christians exaggerated over 'Isa until they elevated him above the grade that Allāh gave him. They elevated him from the rank of prophethood to being a god, whom they worshipped just as they worshipped Allāh. They exaggerated even more in the case of those who they claim were his followers, claiming that they were inspired, thus following every word they uttered whether true or false, be it guidance or misguidance, truth or lies. This is why Allāh said,

﴿تَتَّخِذُوا أَوْلِيَائِهِمْ دِينَهُمْ رَبَّهُمْ فِي دِينِهِمْ﴾

«They took their rabbis and their monks to be their lords besides Allāh.»

Imām Ahmad recorded that Ibn 'Abbās said that 'Umar said that the Messenger of Allāh ﷺ said,

﴿لَا تُطْرِبُونِي كَمَا اطْرَبَ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ. فَإِنَّمَا أَنَا عَبْدٌ فَقُولُوا: عِبَادَةُ رُسُلِهِ﴾

«Do not unduly praise me like the Christians exaggerated over 'Isa, son of Maryam. Verily, I am only a servant, so say, 'Allāh's servant and His Messenger.'»<sup>(1)</sup>

This is the wording of Al-Bukhārī.<sup>(2)</sup>

<sup>(1)</sup> Ahmad 1.23

<sup>(2)</sup> Fath Al-Bān 6:551.

Imām Aḥmad recorded that Anas bin Mālik said that a man once said, "O Muḥammad! You are our master and the son of our master, our most righteous person and the son of our most righteous person..." The Messenger of Allāh said,

«يَا أَيُّهَا النَّاسُ! عَلَيْكُمْ بِقَوْلِكُمْ، وَلَا يَسْتَهْزِئْكُمْ الشَّيْطَانُ، أَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ، عَبْدُ اللَّهِ وَرَسُولُهُ، وَاهُنا أَجِبُ أَنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي الَّتِي أَنْزَلَنِي اللَّهُ عَزَّ وَجَلَّ»

*"O people! Say what you have to say, but do not allow Shayṭān to trick you. I am Muḥammad bin 'Abdullāh, Allāh's servant and Messenger. By Allāh! I do not like that you elevate me above the rank that Allāh has granted me."*<sup>[1]</sup>

Allāh's statement,

﴿وَلَا تَكْفُرُوا عَلَى اللَّهِ إِلَّا الْحَقُّ﴾

*«nor say of Allāh except the truth.»*

means, do not lie and claim that Allāh has a wife or a son, Allāh is far holier than what they attribute to Him. Allāh is glorified, praised, and honored in His might, grandure and greatness, and there is no deity worthy of worship nor Lord but Him. Allāh said;

﴿إِنَّمَا الْمَسِيحُ يَسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَنَدَّحَ بِهَا﴾

*«Al-Masīḥ 'Īsā, son of Maryam, was (no more than) a Messenger of Allāh and His Word, which He bestowed on Maryam and a spirit from [created by] Him;»*

'Īsā is only one of Allāh's servants and one of His creatures. Allāh said to him, 'Be', and he was, and He sent him as a Messenger. 'Īsā was a word from Allāh that He bestowed on Maryam, meaning He created him with the word 'Be' that He sent with Jibrīl to Maryam. Jibrīl blew the life of 'Īsā into Maryam by Allāh's leave, and 'Īsā came to existence as a result. This incident was in place of the normal conception between man and woman that results in children. This is why 'Īsā was a word and a Rūḥ (spirit) created by Allāh, as he had no father to conceive him. Rather, he came to existence through the word that Allāh uttered, 'Be,' and he was, through the life that Allāh sent with Jibrīl. Allāh said,

[1] Aḥmad 3:153.

﴿فَمَا التَّبَیُّعُ أَنتَ مَرْسَلٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأَنتُمْ مَبْرُؤُونَ ۚ صَافَّةً  
بِأَعْيُنِنَا ۖ قُلْ صَالِحٌ﴾

﴿Al-Masīḥ [ʿĪsā], son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam] was a Sādiqah. They both ate food﴾

And Allāh said,

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ۚ﴾

﴿Verily, the likeness of ʿĪsā before Allāh is the likeness of Ādam. He created him from dust, then (He) said to him: "Be!" – and he was.﴾

﴿رَبَّنَا أَنْصَبْ لَنَا مِنْهَا رُوحًا وَسَخَّرْ لَنَا مِنْهَا رُوحًا وَسَخَّرْ لَنَا مِنْهَا رُوحًا ۚ وَنُفَسًا ۚ﴾

﴿And she who guarded her chastity, We breathed into her (garment) and We made her and her son [ʿĪsā] a sign for all that exists.﴾ [21:91]

﴿وَمَرْيَمَ إِمْرَأَةً بِرًّا ۖ أَمْسَكَتْ أَنْفُسَهَا رَبِّهَا﴾

﴿And Maryam, the daughter of ʿImran who guarded her chastity,﴾

and Allāh said concerning the Messiah,

﴿يَا هُوَ إِلَّا عِنْدَ اللَّهِ تَقِيْمٌ﴾

﴿He [ʿĪsā] was not more than a servant We granted Our favor to him.﴾

### The Meaning of "His Word and a spirit from Him"

ʿAbdur Razzāq narrated that Maʿīnar said that Qalādah said that the Āyah,

﴿وَرُوحَهُ ۖ أَلَمْ يَكُنْ مِنْ دُونِ مَتَّى﴾

﴿And His Word, which He bestowed on Maryam and a spirit from [created by] Him﴾

means, He said,

﴿ك﴾

﴿Be﴾ and he was.<sup>[1]</sup>

Ibn Abi Hātim recorded that Aḥmad bin Sinān Al-Wasīṭi said that he heard Shādh bin Yahyā saying about Allāh's statement,

﴿رَحْمَتُهُ أَلْقَاهَا إِنْ مَرَمَ دُرُوحَ بَنِي﴾

﴿and His Word, which He bestowed on Maryam and a spirit from [created by] Him;﴾

'Isā was not the word. Rather, 'Isā came to existence because of the word.<sup>[2]</sup> Al-Bukhārī recorded that 'Ubādah bin Aṣ-Sāmit said that the Prophet ﷺ said,

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَخَدَعَ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أُلْقِيَ إِلَى مَرْيَمَ زُرُوحَ بَنِي، وَأَنَّ الْجَنَّةَ حَقٌّ، وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانُ مِنَ الْعَمَلِ»

«If anyone testifies that none has the right to be worshipped but Allāh Alone Who has no partners, and that Muḥammad is His servant and Messenger, and that 'Isā is Allāh's servant and Messenger and His Word which He bestowed on Maryam and a spirit created by Him, and that Paradise is true and Hell is true, then Allāh will admit him into Paradise with the deeds which he performed.»<sup>[3]</sup>

In another narration, the Prophet ﷺ said,

«مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

«...through any of the eight doors of Paradise he wishes.» Muslim<sup>[4]</sup> also recorded it. Therefore, 'Rūḥ from Allāh', in the Āyah and the Ḥadīth is similar to Allāh's statement,

﴿وَسَبَّحْتَ كُلُّ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ بِحَمْدِ رَبِّكَ﴾

﴿And has subjected to you all that is in the heavens and all that

[1] 'Abdur-Razzāq 1:177.

[2] Ibn Abi Hātim: 6310.

[3] Faith Al-Bārī 6:547.

[4] Muslim 1:57.

*is in the earth; it is all from Him.﴾*

meaning, from His creation. 'from Him' does not mean that it is a part of Him, as the Christians claim, may Allāh's continued curses be upon them. Saying that something is from Allāh, such as the spirit of Allāh, the she-camel of Allāh or the House of Allāh, is meant to honor such items. Allāh said,

﴿هَذِهِ نَاقَةُ اللَّهِ﴾

﴿This is the she-camel of Allāh. ﴾ and,

﴿وَمَنْحَرِّمِي الْبَيْتِ﴾

﴿and sanctify My House for those who circumambulate it.﴾

An authentic *Hadīth* states,

﴿قَدْ خَلَّ عَلَى رَبِّي فِي بَيْتِهِ﴾

﴿I will enter on my Lord in His Home﴾<sup>(1)</sup>

All these examples are meant to honor such items when they are attributed to Allāh in this manner. Allāh said,

﴿فَآمِنُوا بِاللَّهِ وَرَسُولِهِ﴾

﴿so believe in Allāh and His Messengers ﴾

believe that Allāh is One and Alone and that He does not have a son or wife. Know and be certain that 'Isā is the servant and Messenger of Allāh. Allāh said after that,

﴿وَلَا تَقُولُوا ثَلَاثَةً﴾

﴿Say not "Three!"﴾ do not elevate 'Isā and his mother to be gods with Allāh. Allāh is far holier than what they attribute to Him. In Sūrat Al-Mā'idah (chapter 5), Allāh said,

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ ثَلَاثَةٌ وَمَنْ يَنْبَغِ إِلَّا إِلَهُ وَاحِدٌ﴾

﴿Surely, disbelievers are those who said "Allāh is the third of the three." But there is none who has the right to be worshipped but One God.﴾

Allāh said by the end of the same Sūrah,

﴿رَبِّهِ قَالَ اللَّهُ سُبْحَانَ اللَّهِ مَرَّةً ثَلَاثًا فَلَمْ يَسْمَعْ أَجَابًا﴾

<sup>(1)</sup> A)-Bukhārī 13:246, from the lengthy *Hadīth* about the intercession.

«And (remember) when Allāh will say (on the Day of Resurrection): "O 'Isā, son of Maryam! Did you say unto men: 'Worship me'?"»

and in its beginning,

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ﴾

«Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam»

The Christians, may Allāh curse them, have no limit to their disbelief because of their ignorance, so their deviant statements and their misguidance grows. Some of them believe that 'Isā is Allāh, some believe that he is one in a trinity and some believe that he is the son of Allāh. Their beliefs and creeds are numerous and contradict each other, prompting some people to say that if ten Christians meet, they would end up with eleven sects!

### The Christian Sects

Sa'īd bin Baṣṭiq, the Patriarch of Alexandria and a famous Christian scholar, mentioned in the year four hundred after the Hijrah, that a Christian Council convened during the reign of Constantine, who built the city that bears his name. In this Council, the Christians came up with what they called the Great Trust, which in reality is the Great Treachery. There were more than two thousand patriarchs in this Council, and they were in such disarray that they divided into many sects, where some sects had twenty, fifty or a hundred members, etc. When the king saw that there were more than three hundred Patriarchs who had the same idea, he agreed with them and adopted their creed. Constantine who was a deviant philosopher - gave his support to this sect for which, as an honor, churches were built and doctrines were taught to young children, who were baptized on this creed, and books were written about it. Meanwhile, the king oppressed all other sects. Another Council produced the sect known as the Jacobites, while the Nestorians were formed in a third Council. These three sects agreed that 'Isā was divine, but disputed regarding the manner in which 'Isā's divinity was related to his humanity; were they in unity or did Allāh incarnate in 'Isā! All three of these sects accuse each other of heresy and, we

believe that all three of them are disbelievers. Allah said,

﴿اَسْكُتُوا هَذَا لَكُمْ﴾

«Cease! (it is) better for you.» meaning, it will be better for you,

﴿يَسْأَلُهُ إِنَّهُ وَجِدَ سَعْدًا أَنْ يَكُونَ لَهُ وَلَدٌ﴾

«For Allāh is (the only) One God, hallowed be He above having a son.»

and He is holier than such claim,

﴿وَلَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ يَكُنْ لَهُ ذِكْرُكُمْ﴾

«To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs.»

for all are creatures property and servants under His control and disposal, and He is the Disposer of the affairs. Therefore, how can He have a wife or a son among them,

﴿يَخْلُقُ السَّمٰوٰتِ وَالْأَرْضِ أَلَمْ يَكُنْ لَهُ وَلَدٌ﴾

«He is the originator of the heavens and the earth. How can He have children.» and

﴿وَقَالُوا أَفَعَدَّ لِلْعٰقِلِیْنَ وَلَدٌ ۚ لَقَدْ جِئْتُمْ شَيْئًا اِبَاسًا﴾

«And they say: "The Most Gracious (Allāh) has begotten a son. Indeed you have brought forth (said) a terrible evil thing"»

Up to His saying,

﴿مَرَّةً﴾

«Alone.»

﴿لَنْ يَنْفَكِيَ النَّاسُ أَنْ يَكُونَ عِندَ اللَّهِ وَلَا الْمَلَائِكَةُ الْقَرِیُّونَ وَمَنْ يَشْكُفْ عَنْ  
يَسَادَتِهِ وَتَسْخَرُ تَبَعُهُمْ إِنَّهُ بِجَمَاعِهِمْ كَانَ الْوَيْلُ مَا نَسُوا وَعَسَلُوا أَصْلَحُوا فَيُؤْتِيهِمْ  
أُجْرَهُمْ وَيَرْبِّدُهُمْ بِرِضْوَانِهِ وَأَمَّا الْوَيْلُ أَنْتُمْ كُنْتُمْ تَتَّبِعُونَ بِعَوْنِهِمْ عَذَابُ اللَّهِ  
وَلَا يَجِدُونَ لَهُمْ فِي دُونِ اللَّهِ رَبًّا وَلَا مُنَادًا﴾

«172. Al-Masīh will never be too proud to be a servant of Allāh, nor the angels who are the near (to Allāh) And



whosoever rejects His worship and is proud, then He will gather them all together unto Himself.﴾

﴿173 So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards and more out of His bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allāh any protector or helper ﴾

### The Prophets and Angels Are Never too Proud to Worship Allāh

Ibn Abi Hātim recorded that Ibn 'Abbās said that, 'proud', means insolent Qatādah said that,

﴿الْمَسِيحُ أَوْ يَكُونُ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ﴾

﴿Al-Masih will never be too proud to be a servant of Allāh nor the angels who are near (to Allāh).﴾

[they] will never be arrogant,<sup>14</sup> Allāh then said,

﴿وَمَنْ يَسْتَكْبِرْ عَنْ عِبَادَتِي وَسَخِرَ لِي فَسَخِرْتُ لَهُ﴾

﴿And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.﴾

on the Day of Resurrection. Then, Allāh will judge between them with His just judgment that is never unjust or wrong.

﴿فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ﴾

﴿So, as for those who believed and did deeds of righteousness, He will give their (due) rewards, and more out of His bounty.﴾

Allāh will award them their full rewards for their righteous actions and will give them more of His bounty, kindness, ample mercy and favor.

﴿وَأَمَّا الَّذِينَ كَفَرُوا فَهُمْ فِي أَعْيُنِ اللَّهِ حَشَاءِ خَالِكِينَ﴾

﴿But as for those who refused His worship and were proud,﴾  
out of arrogance, they refused to obey and worship Him,

﴿يَعْمَدُونَ عَنْكَ آلِيسَا وَلَا يَحْدُورُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلَهُمُ عَذَابٌ أَلِيمٌ﴾

<sup>14</sup> At-Tabari: 9 424.

﴿He will punish them with a painful torment. And they will not find for themselves besides Allāh any protector or helper.﴾

In another Āyah, Allāh said,

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادِي سَيَدْخُلُونَ جَهَنَّمَ نَاجِحِينَ﴾

﴿Verily! Those who scorn My worship, they will surely enter Hell in humiliation,﴾

degradation, disgrace and dishonor, for they were arrogant and rebellious.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَدْ جَاءَكُمْ رَحْمَةٌ مِن رَّبِّكُمْ وَارْتَلُوا بِحُكْمِ رَبِّكُمُ الْمُنْتَلَىٰ ۖ وَمِنَّا الْوَيْسُ الْمُسَوِّىٰ ۚ﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا بِرَحْمَتِي رَحِمْتُ مَنِاسِكِيكُمْ ۖ وَفَضَّلْتُ الْإِسْلَامَ عَلَىٰ كُلِّ مِلَّةٍ ۚ﴾

﴿174 O mankind! Verily, there has come to you a convincing proof from your Lord, and We sent down to you a manifest light!﴾

﴿175 So, as for those who believed in Allāh and held fast to [depend on] Him, He will admit them to His mercy and grace (i.e. Paradise), and guide them to Himself by a straight path.﴾

### The Description of the Revelation that Came From Allāh

Allāh informs all people that a plain, unequivocal proof has come to them from Him. One that eradicates all possibility of having an excuse, or falling prey to evil doubts. Allāh said,

﴿وَارْتَلُوا بِحُكْمِ رَبِّكُمُ الْمُنْتَلَىٰ﴾

﴿and We sent down to you a manifest light.﴾

that directs to the Truth. Ibn Jurayj and others said, "It is the Qur'an" <sup>[1]</sup>

﴿مِنَّا الْوَيْسُ الْمُسَوِّىٰ ۚ﴾

﴿So, as for those who believed in Allāh and held fast to [depend on] Him,﴾

by worshipping Him and relying on Him for each and every thing. Ibn Jurayj said that this part of the Āyah means, "They believe in Allāh and hold fast to the Qur'an." <sup>[2]</sup>

[1] At-Tabari 9:428

[2] At-Tabari 9:429.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٠٦

الطَّلَاقُ

يَسْأَلُونَكَ قُلُ اللَّهِ يُفْتِيكُمْ فِي الْكُلَالَةِ إِنْ أَمَرَ ابْنٌ بِأُخْتٍ فَلَهَا  
لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا  
إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا أَنْثَىٰ فَلَهُمَا الشُّكْلَانِ بِمَا تَرَكَ  
وَلَوْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذِي كَرِهَ حِصَّةٌ لِأَخِيَّتَيْنِ  
بِمِثْلِ حِصَّةِ الْآخِيَّتَيْنِ ۖ بَيْنَ اللَّهِ بَيْنَ كُلِّ امْرِئٍ وَعَلِيهِ ۖ

سُورَةُ الطَّلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَزْوَاجًا لَعَلَّكُمْ تَهْتَدُونَ ۚ  
الَّذِينَ لَا مَانِعَ لَكُمْ عَلَيْهِمْ غَيْرِ مُحِلِّ الْقَبْدِ وَأَسْمُ حَرَمٍ فِي اللَّهِ  
بِحُكْمٍ مَا يُرِيدُ ۖ يَأْتِيهِ الَّذِينَ ءَامَنُوا لَعَلَّكُمْ تَهْتَدُونَ  
وَلَا الشُّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْفَلَاحَ وَلَا آتِيَتِ الْآيَةِ  
الْحَرَامَ يَلْتَفِتُونَ فَمَصْلَحَتَيْنِ رِثَتِهِمْ وَرِثَتُهُمْ إِذَا حَلَلْتُمْ فَاصْطَادُوا  
وَلَا يَجْعَلُ مِنْكُمْ شُعْلًا قَوْمًا أَنْ صَدَّرَكُمْ مِنْ مَنَاسِكَ  
الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْإِثْمِ وَالْقَوَىٰ وَلَا تَعَاوَنُوا  
عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۖ

﴿يَسْأَلُونَكَ فِي رِثَتِهِمْ وَمَا رَزَقَهُ اللَّهُ مِنْ غَدٍ﴾

﴿He will admit them to His mercy and grace,﴾ meaning, He will grant them His mercy and admit them into Paradise, and will increase and multiply their rewards and their ranks, as a favor and bounty from Him

﴿وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿and guide them to Himself by a straight path﴾ and a clear way that has no wickedness in it or deviation. This, indeed, is the description of the believers in this life and the Hereafter, as they are on the straight and safe path

in matters of action and creed. In the Hereafter, they are on the straight path of Allāh that leads to the gardens of Paradise.

﴿يَسْأَلُونَكَ قُلُ اللَّهِ يُفْتِيكُمْ فِي الْكُلَالَةِ﴾ إِنْ أَمَرَ ابْنٌ بِأُخْتٍ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا أَنْثَىٰ فَلَهُمَا الشُّكْلَانِ بِمَا تَرَكَ وَلَوْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذِي كَرِهَ حِصَّةٌ لِأَخِيَّتَيْنِ بَيْنَ اللَّهِ بَيْنَ كُلِّ امْرِئٍ وَعَلِيهِ ۖ سُورَةُ الطَّلَاقِ ۖ

176 They ask you for a legal verdict. Say: "Allah directs (thus) about Al Kalālah. If it is a man that dies leaving a sister, but no child, she shall have half the inheritance, and [in her case] he will be her heir if she has no children. If there are two sisters, they shall have two-thirds of the inheritance; if there are

brothers and sisters, the male will have twice the share of the female. (Thus) does Allāh make clear to you (His Law) lest you go astray. And Allāh is the All-Knower of everything "﴾

### **This is the Last Āyāh Ever Revealed, the Ruling on Al-Kalālah**

Al-Bukhārī recorded that Al-Barā' said that the last Sūrah to be revealed was Sūrah Barā'ah (chapter 9) and the last Āyah to be revealed was,

﴿سْتَأْتُونَكَ﴾

﴿They ask you for a legal verdict...﴾<sup>[1]</sup>

Imām Ahmad recorded that Jābir bin 'Abdullāh said, "The Messenger of Allāh ﷺ came visiting me when I was so ill that I fell unconscious. He performed ablution and poured the remaining water on me, or had it poured on me. When I regained consciousness, I said, 'I will only leave inheritance through *Kalālah*, so what about the inheritance that I leave behind?' Allāh later revealed the Āyah about *Farā'id* (inheritance [4:11])."<sup>[2]</sup> The Two *Ṣaḥīhs* <sup>[3]</sup> and also the Group recorded it. In one of the wordings, Jābir said that the Āyah on inheritance was revealed,

﴿سْتَأْتُونَكَ أَلَمْ يَكُنْ فِي الْكِتَابِ﴾

﴿They ask you for a legal verdict. Say: "Allāh directs (thus) about Al-Kalālah.﴾<sup>[4]</sup>

The wording of the Āyah indicates that the question was about the *Kalālah*,

﴿قُلْ أَلَمْ يَكُنْ فِي الْكِتَابِ﴾

﴿Say: "Allāh directs (thus).﴾

We mentioned the meaning of *Kalālah* before, that it means the crown that surrounds the head from all sides. This is why the scholars stated that *Kalālah* pertains to one who dies and

[1] *Fath Al-Bān* 8:117.

[2] *Aḥmad* 3:298.

[3] *Fath Al-Bān* 12:26 and *Muslim* 3:1235

[4] *Fath Al-Bān* 12:5, *Muslim* 3:1235, *Abu Dawūd* 3:308, *Tuhfat Al-Aḥwadh* 6:273 *An-Nasa'i* in *Al-Kubrā* 4:59 and *Ibn Mājah* 1:462

leaves behind neither descendants, nor ascendants. Some said that the *Kalalah* pertains to one who has no offspring, as the *Āyah* states,

﴿إِنْ تَرَكَا مَقَرٌّ لَا وَرَثَ﴾

«If it is a man that dies, leaving no child,»

The meaning and ruling of *Kalalah* was somewhat confusing to the Leader of the Faithful Umar bin Al-Khaṭṭāb. It is recorded in the Two *Ṣaḥīḥs* that Umar said, "There are three matters that I wished the Messenger of Allāh ﷺ had explained to us, so that we could abide by his explanation. (They are: the share in the inheritance of) the grandfather, the *Kalalah* and a certain type of *Ribā*."<sup>[1]</sup> Imām Aḥmad recorded that Ma'dān bin Abi Talḥah said that Umar bin Al-Khaṭṭāb said, "There is nothing that I asked the Messenger of Allāh ﷺ about its meaning more than the *Kalalah*, until he stabbed me with his finger in my chest and said,

«يُخَوِّفُكَ آيَةُ الصَّبِّ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ»

«The *Āyah* that is in the end of *Sūrat An-Nisā'* should suffice for you.»<sup>[2]</sup>

Aḥmad mentioned this short narration for this *Ḥadīth*, Muslim recorded a longer form of it.<sup>[3]</sup>

### The Meaning of This *Āyah*

Allāh said,

﴿إِنْ تَرَكَا مَقَرٌّ﴾

«If it is a man that dies.» Allāh said in another *Āyah*,

﴿كُلُّ شَيْءٍ مَّالِكٌ إِلَّا وَجْهَهُ﴾

«Everything will perish save His Face.»

Therefore, everything and everyone dies and perishes except Allāh, the Exalted and Most Honored. Allāh said,

﴿كُلُّ شَيْءٍ مَّالِكٌ إِلَّا وَجْهَهُ ۚ وَمَنْ يَرْجُ الْكَافِرَ لَا يَرْجُ اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

[1] *Fath Al-Bārī* 1:48 and Muslim 4:2322.

[2] *Aḥmad* 1:26.

[3] Muslim 3:1236.

﴿Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.﴾

Allah said here,

﴿بَسْمٌ لَهُ وَلَدٌ﴾

﴿leaving no child,﴾ referring to the person who has neither children, nor parents. What testifies to this, is that Allāh said afterwards,

﴿وَلَهُ أَثْتُهَا يَنْفُ مَا وَلَدٌ﴾

﴿Leaving a sister, she shall have half the inheritance.﴾

Had there been a surviving ascendant, the sister would not have inherited anything, and there is a consensus on this point. Therefore, this Āyah is referring to the man who dies leaving behind neither descendants nor ascendants, as is apparent for those who contemplate its meaning. This is because when there is a surviving parent, the sister does not inherit anything, let alone half of the inheritance.

Ibn Jarīr and others mentioned that Ibn 'Abbās and Ibn Az-Zubayr used to judge that if a person dies and leaves behind a daughter and a sister, the sister does not inherit anything. They would recite,

﴿يَا أَيُّهَا مَلَكَ بَسْمٌ لَهُ وَلَدٌ، أَثْتُهَا يَنْفُ مَا وَلَدٌ﴾

﴿If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance.﴾

They said that if one leaves behind a daughter, then he has left behind a child. Therefore the sister does not get anything. The majority of scholars disagreed with them, saying the daughter gets one half and the sister the other half, relying on other evidence. This Āyah (4:176 above) gives the sister half of the inheritance in the case that it specifies. As for giving the sister half in other cases, Al-Bukhārī recorded that Sulaymān said that Ibrāhīm reported to Al-Aswad that he said, "During the time of the Messenger of Allāh ﷺ, Mu'adh bin Jabal gave a judgment that the daughter gets one half and the sister the other half."<sup>11</sup> Al-Bukhārī recorded that Huzayl bin Shurahbīl

<sup>11</sup> Al-Bukhārī: 6741.

said, "Abu Mūsā Al-Ash'ari was asked about the case when there was a daughter, grand-daughter and sister to inherit. He said, 'The daughter gets one-half and the sister one-half.' Go and ask Ibn Mas'ūd, although I think he is going to agree with me.' So Ibn Mas'ūd was asked and was told about Abu Mūsā's answer, and Ibn Mas'ūd commented, 'I would have deviated then and would not have become among those who are rightly guided. I will give a judgment similar to the judgment given by the Prophet ﷺ. The daughter gets one-half, the grand-daughter gets one-sixth, and these two shares will add up to two-thirds. Whatever is left will be for the sister.' We went back to Abu Mūsā and conveyed to him Ibn Mas'ūd's answer and he said, 'Do not ask me (for legal verdicts) as long as this scholar is still among you.'"<sup>[1]</sup>

Allāh then said,

﴿وَمَنْ يَرِثُهَا يَدُهَا لَمْ يَكُنْ لَهَا وَلَدٌ﴾

﴿... and he will be her heir if she has no children.﴾

This *Āyah* means, the brother inherits all of that his sister leaves behind if she has no surviving offspring or parents. If she has a surviving parent, her brother would not inherit anything. If there is someone who gets a fixed share in the inheritance, such as a husband or half brother from the mother's side, they take their share and the rest goes to the brother. It is recorded in the Two *Ṣaḥīḥs* that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«الْحَقُّوا الْقَرَائِصَ بِأَهْلِهَا، فَمَا أَبْقَتْ الْقَرَائِصُ فَلِأَوْلَى رَجُلٍ ذَكَرَ»

«Give the *Fardī'd* to its people, and whatever is left is the share of the nearest male relative.»<sup>[2]</sup>

Allāh said,

﴿إِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثَّلَاثُ بِمَا زَكَرُوا﴾

﴿If there are two sisters, they shall have two-thirds of the inheritance;﴾

meaning, if the person who dies in *Kalālah* has two sisters, they get two-thirds of the inheritance. More than two sisters

[1] Al-Bukhārī: 6736.

[2] *Faṭḥ Al-Bārī* 12:17, Muslim 3:1233.

share in the two-thirds. From this Āyah, the scholars took the ruling regarding the two daughters, or more, that they share in the two-thirds just as the share of the sisters (two or more) was taken from the Āyah about the daughters,

﴿فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلَاثُ مَا تَرَكَ﴾

﴿if (there are) only daughters, two or more, their share is two thirds of the inheritance.﴾ [4:11].

Allāh said,

﴿وَلِلَّذِينَ هُنَا رِثَاءُ فِيمَا تَرَكَ الذَّكَرُ مِنَ الْإِنثَىٰ﴾

﴿if there are brothers and sisters, the male will have twice the share of the female.﴾

This is the share that the male relatives (sons, grandsons, brothers) regularly get, that is, twice as much as the female gets. Allāh said,

﴿يَبَيِّنُ اللَّهُ لَكُمْ﴾

﴿(Thus) does Allah make clear to you.﴾

His Law and set limits, clarifying His legislation,

﴿أَلَّا تَضِلُّوا﴾

﴿Lest you go astray.﴾ from the truth after this explanation,

﴿وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿And Allah is the All-Knower of everything.﴾

Allāh has perfect knowledge in the consequences of everything and in the benefit that each matter carries for His servants. He also knows what each of the relatives deserves from the inheritance, according to the degree of relation he or she has with the deceased.

Ibn Jarīr recorded that Tāriq bin Shihāb said that 'Umar gathered the Companions of the Messenger of Allāh ﷺ once and said, "I will give a ruling concerning the *Kalālah* that even women will talk about it in their bedrooms." A snake then appeared in the house and the gathering had to disperse. 'Umar commented, Had Allāh willed this ('Umar's verdict regarding the *Kalālah*) to happen, it would have happened."<sup>[1]</sup>

[1] Aṭ-Ṭabarī 9:439.



The chain of narration for this story is authentic. Al-Hakim, Abu 'Abdullah An-Naysaburi recorded that 'Umar bin Al-Khattab said, 'Had I asked the Messenger of Allah ﷺ regarding three things, it would have been better for me than red camels. (They are) who should be the Khalifah after him; about a people who said, 'We agree to pay Zakah, but not to you (meaning to the Khalifah)' if we are allowed to fight them; and about the *Kalalah*.' Al-Hakim said, "Its chain is *Sahih* according to the Two Shaykhs, and they did not recorded it."<sup>[1]</sup> Ibn Jarir also said that it was reported that 'Umar said, "I feel shy to change a ruling that Abu Bakr issued. Abu Bakr used to say that the *Kalalah* is the person who has no descendants or ascendants."<sup>[2]</sup> Abu Bakr's saying is what the majority of scholars among the Companions, their followers and the earlier and later Imams agree with. This is also the ruling that the Qur'an indicates. For Allah stated that He has explained and made plain the ruling of the *Kalalah*, when He said,

﴿سَيَرَأَى اللَّهُ لَكُمْ أَرْضَاوُا وَأَنَّ يَكُلَّ سَوْءَ عِلْمًا﴾

«(Thus) does Allah makes clear to you (His Law, lest you go astray. And Allah is the All-Knower of everything)»

And Allah knows best.

[1] Al-Hakim 2:304.

[2] At-Tabari 9:437

## The Tafsīr of Sūrat Al-Mā'idah (Chapter - 5)

### The Virtues of Sūrat Al-Mā'idah; When It was Revealed

At-Tirmidhi recorded that 'Abdullāh bin 'Amr said, "The last Surahs to be revealed were Sūrat Al-Mā'idah and Sūrat Al-Fath (chapter 48)." At Tirmidhi commented, "This Ḥadīth is Ḥasan, Gharīb."<sup>[1]</sup> and it was also reported that Ibn 'Abbās said that the last Sūrah to be revealed was,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

﴿When there comes the help of Allāh and the Conquest﴾<sup>[2]</sup>

Al-Ḥākim collected a narration similar to that of At-Tirmidhi in his *Mustadrak*, and he said, "It is Ṣaḥīḥ according to the criteria of the Two Shaykhs and they did not record it."<sup>[3]</sup> Al-Ḥākim narrated that Jubayr bin Nufayr said, "I performed Ḥajj once and visited 'Ā'ishah and she said to me, 'O Jubayr! Do you read (or memorize) Al-Mā'idah?' I answered 'Yes.' She said, 'It was the last Sūrah to be revealed. Therefore, whatever permissible matters you find in it, then consider (treat) them permissible. And whatever impermissible matters you find in it, then consider (treat) them impermissible.'" Al-Ḥākim said, "It is Ṣaḥīḥ according to the criteria of the Two Shaykhs and they did not record it."<sup>[4]</sup> Imām Aḥmad recorded that 'Abdur-Rahmān bin Mahdi related that Mu'āwiyah bin Ṣāliḥ added this statement in the last Ḥadīth, "I (Jubayr) also asked 'Ā'ishah about the Messenger of Allāh's conduct and she answered by saying, 'The Qur'an.'" An-Nasā'ī also recorded it.<sup>[5]</sup>

[1] *Tuhfat Al-Ahwadhi* 8:436.

[2] *Tuhfat Al-Ahwadhi* 8:437.

[3] Al-Ḥākim 2:311.

[4] Al-Ḥākim 2:311.

[5] Aḥmad 6:188 and An-Nasā'ī in *Al-Kubrā*: 11138.



﴿أَوْفُوا بِالْعُقُودِ﴾

﴿Fulfill (your) obligations.﴾

Ibn 'Abbās, Mujaḥid and others said that 'obligations' here means treaties.<sup>[1]</sup> Ibn Jarīr mentioned that there is a consensus for this view. Ibn Jarīr also said that it means treaties, such as the alliances that they used to conduct.<sup>[2]</sup> 'Alī bin Abī Ṭalḥah reported that Ibn 'Abbās commented:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾

﴿O you who believe! Fulfill (your) obligations.﴾

"Refers to the covenants, meaning, what Allāh permitted, prohibited, ordained and set limits for in the Qur'ān. Therefore, do not commit treachery or break the covenants Allāh emphasized this command when He said,

﴿وَالَّذِينَ يَعْصُونَ عَهْدَ اللَّهِ مِنْ بَنِي إِسْرَءِيلَ وَمَا مَكَّنَّا لَهُمْ أَنْ يَخْلُقُوا دَابَّةَ اللَّهِ الْفَخْخَاشَ﴾

﴿And those who break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined,﴾ until,

﴿سَاءَ أَتَارُكُهَا﴾

﴿unhappy (evil) home (i.e. Hell).﴾<sup>[3]</sup>

Ad-Ḍaḥḥāk said that,

﴿أَوْفُوا بِالْعُقُودِ﴾

﴿Fulfill your obligations﴾

"Refers to what Allāh has permitted and what He has prohibited. Allāh has taken the covenant from those who proclaim their faith in the Prophet ﷺ and the Book to fulfill the obligations that He has ordered for them in the permissible and the impermissible."

### Explaining the Lawful and the Unlawful Beasts

Allāh said,

﴿أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ﴾

[1] Aṭ-Ṭabarī 9:450.

[2] Aṭ-Ṭabarī 9:449.

[3] Aṭ-Ṭabarī 9:452.

«Lawful to you (for food) are all the beasts of cattle»

camels, cows and sheep, as Al-Ḥasan, Qatādah and several others stated.<sup>[1]</sup> Ibn Jarīr said that this *Tafsir* conforms to the meaning of ('beasts of cattle') that the Arabs had. We should mention that Ibn 'Umar, Ibn 'Abbās and others relied on this *Āyah* as evidence to allow eating the meat of the fetus if it is found dead in the belly of its slaughtered mother.<sup>[2]</sup> There is a *Hadīth* to the same effect collected in the *Sunan* of Abu Dawūd, At-Tirmidhī and Ibn Mājah and narrated by Abu Sa'īd who said, "We asked, 'O Messenger of Allāh! When we slaughter a camel, cow or sheep, we sometimes find a fetus in its belly, should we discard it or eat its meat?' He said,

«كُلُوهُ إِن شِئْتُمْ فَإِنَّ ذَكَاتَهُ ذَكَاتُ أُمِّهِ»

«Eat it if you want, because its slaughter was fulfilled when its mother was slaughtered.»

At-Tirmidhī said, "This *Hadīth* is Ḥasan."<sup>[3]</sup> Abu Dawūd recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«ذَكَاتُ الْجَبَرِينِ ذَكَاتُ أُمِّهِ»

«Proper slaughter of the fetus is fulfilled with the slaughter of its mother.» Only Abu Dawūd collected this narration.<sup>[4]</sup>

Allāh's statement,

«وَالَّذِينَ يَزْنُونَ»

«except that which will be announced to you (herein).»

'Alī bin Abī Ṭalḥah reported that Ibn 'Abbās said that it refers to, "The flesh of dead animals, blood and the meat of swine."<sup>[5]</sup> Qatādah said, "The meat of dead animals and animals slaughtered without Allāh's Name being pronounced at the time of slaughtering."<sup>[6]</sup> It appears, and Allāh knows best, that the *Āyah* refers to Allāh's other statement,

[1] At-Ṭabari 9:455.

[2] At-Ṭabari 9:456.

[3] Abu Dawūd 3:252, *Tuḥfat Al-Aḥwadhī* 5:48 and Ibn Mājah 2:1066.

[4] Abu Dawūd 3:253.

[5] At-Ṭabari 9:458.

[6] At-Ṭabari 9:458.

﴿حُرِّمَتْ عَلَيْكُمْ أَلْبَٰنَةُ وَأَلْدَمُ وَلَحْمُ الْخَنَازِيرِ وَمَا أُوتِيَ بِهِنَّ إِلَٰهُ يَوْمَ الزَّحْرَفَةِ وَأَسْوَدُهُ  
وَالْأَسْوَدُ وَالْأَبْيَضُ وَمَا أَكَلَ النَّعَمُ﴾

﴿Forbidden to you (for food) are: Al Maytah (the dead animals), blood, the flesh of swine, and what has been slaughtered as a sacrifice for others than Allāh, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal.﴾[5:3],

for although the animals mentioned in this Āyah are types of permissible cattle (except for swine), they become impermissible under the circumstances that the Āyah [5:3] specifies. This is why Allāh said afterwards,

﴿إِلَّا مَا دَخَلْتُمْ بِهِنَّ عَلَىٰ أَلْسِنَةٍ﴾

﴿Unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on An-Nuṣub (stone altars)﴾

as the latter type is not permissible, because it can no longer be slaughtered properly. Hence, Allāh's statement,

﴿أُحِلَّتْ لَكُم بَٰعِثَةُ الْأَعْتَرِ إِلَّا مَا بَيَّنَّ عَلَيْكُمُ﴾

﴿Lawful to you are all the beasts of cattle except that which will be announced to you,﴾

means, except the specific circumstances that prohibit some of these which will be announced to you.

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّ الْفَيْسُ وَأَنْتُمْ حُرِّمٌ﴾

﴿game (also) being unlawful when you assume Ihram.﴾

Some scholars said that the general meaning of 'cattle' includes domesticated cattle, such as camels, cows and sheep, and wild cattle, such as gazelle, wild cattle and wild donkeys. Allāh made the exceptions mentioned above (dead animals, blood, flesh of swine etc.), and prohibited hunting wild beasts while in the state of Ihram. It was also reported that the meaning here is, "We have allowed for you all types of cattle in all circumstances, except what We excluded herewith for the one hunting game while in the state of Ihram." Allāh said,

﴿نَسِيَ أَتَعْتَرِ عَزْرَ مَبِيعٍ وَلَا عَازٍ ذَكَرَ اللَّهُ عَفُورٌ رَحِيمٌ﴾

﴿But if one is forced by necessity, without willful disobedience, and not transgressing, then, Allāh is Oft-Forgiving, Most Merciful.﴾

This Āyah means, "We allowed eating the meat of dead animals, when one is forced by necessity, under the condition that one is not transgressing the limits or overstepping them." Here, Allāh states, "Just as We allowed the meat of cattle in all conditions and circumstances, then do not hunt game when in the state of *Ihrām*, for this is the decision of Allāh, Who is the Most Wise in all that He commands and forbids." So Allāh said;

﴿إِنَّ اللَّهَ بِكُمْ لَعَلِيمٌ﴾

﴿Verily, Allāh commands that which He wills.﴾

### The Necessity of Observing the Sanctity of the Sacred Area and the Sacred Months

Allāh continues,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِوا عَنْ ذِكْرِ اللَّهِ

﴿O you who believe! Violate not the sanctity of *Sha'ā'ir* Allāh (the symbols of Allāh).﴾

Ibn 'Abbas said, "*Sha'ā'ir* Allāh means the rituals of *Hajj*."<sup>[1]</sup> Mujahid said, "Aş Şafā and Al-Marwah, and the sacrificial animal are the symbols of Allāh."<sup>[2]</sup> It was also stated that *Sha'ā'ir* Allāh is what He prohibited. Therefore, it means, do not violate what Allāh prohibited. Allāh said afterwards,

﴿وَلَا تَهِنُوا فِي الشَّهْرِ الْحَرَامِ﴾

﴿nor of the Sacred Month,﴾

for you are required to respect and honor the Sacred Month and to refrain from what Allāh forbade during it, such as fighting. This also lays emphasis on avoiding sins during that time. As Allāh said;

[1] At-Tabari 9:463.

[2] At-Tabari 9:463.

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ فِيهِ كِبْرٌ﴾

«They ask you concerning fighting in the Sacred Month. Say, "Fighting therein is a great (transgression).»

and,

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا﴾

«Verily the number of months with Allāh is twelve months (in a year)»

Al Bukhari recorded in his *Sahīh* that Abu Bakrah said that the Messenger of Allāh ﷺ said during the Farewell Hajj,

«إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَةِ يَوْمٍ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ اثْنًا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثٌ مُتَوَاتِلَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَبْعٌ مُفْرَقٌ بَيْنَ مَعْدِي وَسَيِّدِي»

«The division of time has returned as it was when Allāh created the Heavens and the earth. The year is twelve months, four of which are sacred. Three are in succession, (they are:) Dhul-Qa'dah, Dhul-Hijjah and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumādā (Ath-Thamīyah) and Sha'bān.»<sup>[1]</sup>

This *Hadīth* testifies to the continued sanctity of these months until the end of time.

## **Taking the *Hady*<sup>[2]</sup> to the Sacred House of Allāh, Al-Ka'bah**

Allāh's statement,

﴿وَلَا تَلْبِسُوا الْحَدْيَ﴾

«nor of the *Hady* brought for sacrifice, nor the garlands,»

means, do not abandon the practice of bringing the *Hady* (sacrificia animals) to the Sacred House, as this ritual is a form of honoring the symbols of Allāh. Do not abandon the practice of garlanding these animals on their necks, so that they are distinguished from other cattle. This way, it wil be

<sup>[1]</sup> *Fath Al-Bān* 10:10

<sup>[2]</sup> The animal offered as a sacrifice by the pilgrims



known that these animals are intended to be offered as *Hady* at the *Ka'bah*, and thus those who might intend some harm to them would refrain from doing so. Those who see the *Hady* might be encouraged to imitate this ritual, and indeed, he who calls to a type of guidance, will earn rewards equal to the rewards of those who follow his lead, without decrease in their own rewards. When the Messenger of Allāh ﷺ intended to perform *Hajj*, he spent the night at Dhul-Hulayfah, which is also called Wādi Al-'Aqīq. In the morning, the Prophet ﷺ made rounds with his wives, who were nine at that time, performed *Ghusl* (bath), applied some perfume and performed a two *Rak'ah* prayer. He then garlanded the *Hady* and announced aloud his intention to perform *Hajj* and 'Umrah. The Prophet's *Hady* at the time consisted of plenty of camels, more than sixty, and they were among the best animals, the healthiest and most physically acceptable, just as Allāh's statement proclaims,

﴿ذَلِكَ وَمَنْ يُعِمْمْ شَعِيرَةَ اللَّهِ مِنْهَا مِنْ نَفَرٍ فَقَدْ أَفْلَحَ وَنَالَ﴾

«Thus it is, and whosoever honors the symbols of Allāh, then it is truly, from the piety of the hearts.»

Muqātil bin Hayyān said that Allāh's statement,

﴿وَلَا تَقْبَلُوا لَهُمْ جَزَاءً﴾

«nor the garlands» means, "Do not breach their sanctity." During the time of *Jāhiliyyah*, the people used to garland themselves with animal hair and pelts when they left their areas in months other than the Sacred Months. The idolators of the Sacred House Area used to garland themselves with the tree-stems of the Sacred Area, so that they were granted safe passage." This statement was collected by Ibn Abi Hātim, who also recorded that Ibn 'Abbās said, "There are two *Āyāt* in this *Sūrah* (Al Ma'idah) that were abrogated, the *Āyah* about the garlands [5:2], and

﴿إِن يَأْتِيَنَّكَ الْمُشْرِكُونَ فَقُلْ إِنَّهُمْ لَا يَقْبَلُونَ عَذَابًا﴾

«So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them.»<sup>[1]</sup>

[1] At-Tabari 10:332

### The Necessity of Preserving the Sanctity and Safety of those who Intend to Travel to the Sacred House

Allāh said,

﴿وَلَا تَجِدُ أَلِيَّهَ الْحُرَّامَ يَتَنَوَّنُ فَعَلًا فِي رَحْمَةٍ وَرَحْمَةٍ﴾

«nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord »

The Āyah commands: Do not fight people who are heading towards the Sacred House of Allāh, which if anyone enters it, he must be granted safe refuge. Likewise, those who are heading towards the Sacred House seeking the bounty and good pleasure of Allāh, must not be stopped, prevented, or frightened away from entering the Sacred House. Mujāhid, 'Aṭā', Abu Al-Āliyah, Muṭarnī bin 'Abdullah, 'Abdullah bin 'Ubayd bin 'Umayr, Ar Rabi' bin Anas, Muqātil bin Ḥayyān, Qatādah and several others said that,

﴿يَتَنَوَّنُ فَعَلًا فِي رَحْمَةٍ﴾

«seeking the bounty of their Lord.»

refers to trading.<sup>11)</sup> A similar discussion preceded concerning the Āyah;

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَبْتَغُوا مَغْلًا فِي رَحْمَةٍ﴾

«There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).»

Allāh said;

﴿وَرَحْمَةٍ﴾

«and pleasure »

Ibn 'Abbās said that the word 'pleasure' in the Āyah refers to, "seeking Allāh's pleasure by their Hajj." Ikrimah, As-Suddi and Ibn Jarīr mentioned that this Āyah was revealed concerning Al-Hutam bin Hind Al-Bakrī, who had raided the cattle belonging to the people of Al Madinah. The following year, he wanted to perform 'Umrah to the House of Allāh and some of the Companions wanted to attack him on his way to

<sup>11)</sup> At-Ṭabari 9:480-481.

the House, Allāh revealed,

﴿وَلَا تَأْتِيهِمُ الْبَيِّنَاتُ إِلَّا أَنْ يُقَرَّرَ بِمَا بَيْنَ يَدَيْهِمْ وَيَوْمَئِذٍ﴾

﴿nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord﴾<sup>[1]</sup>

### Hunting Game is Permissible After *Ihrām* Ends

Allāh said,

﴿وَرُفِعَ حُكْمُ مَا كَانَ إِحْرَامًا﴾

﴿But when you finish the *Ihrām*, then hunt,﴾

When you end your *Ihrām*, it is permitted for you to hunt game, which was prohibited for you during *Ihrām*. Although this *Āyah* contains a command that takes effect after the end of a state of prohibition (during *Ihrām* in this case), the *Āyah*, in fact, brings back the ruling that was previously in effect. If the previous ruling was an obligation, the new command will uphold that obligation, and such is the case with recommended and permissible matters. There are many *Āyāt* that deny that the ruling in such cases is always an obligation. Such is also the case against those who say that it is always merely allowed. What we mentioned here is the correct opinion that employs the available evidence, and Allāh knows best.

### Justice is Always Necessary

Allāh said,

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاؤُاْ قَوْمٍ إِلَىٰ مَنَافِعِكُمْ عَلَىٰ الْكَافِرِينَ أَنْ تَعَصُوا﴾

﴿and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Haram (at Makkah) lead you to transgression (and hostility on your part).﴾

The meaning of this *Āyah* is apparent, as it commands. Let not the hatred for some people, who prevented you from reaching the Sacred House in the year of Ḥudaybiyyah, make you transgress Allāh's Law and commit injustice against them in retaliation. Rather, rule as Allāh has commanded you, being

<sup>[1]</sup> Aṭ-Ṭabari 9:472,475 The narrations about the cause of revelation for this *Āyah* are not authentic.

just with every one. We will explain a similar *Āyah* later on,

﴿لَا تَحِبُّوا عَلَيْهِمُ شَأْنًا قَوْمٍ عَلَىٰ الْإِثْمِ أَقْرَبُ إِلَهُكُمْ بِتَقْوَىٰ﴾

﴿And let not the enmity and hatred of others make you avoid justice. Be just - that is nearer to piety﴾

which commands do not be driven by your hatred for some people into abandoning justice, for justice is ordained for everyone, in all situations. Ibn Abi Hâtim recorded that Zayd bin Aslam said, "The Messenger of Allāh ﷺ and his Companions were in the area of Al Hudaybiyyah when the idolators prevented them from visiting the House, and that was especially hard on them. Later on, some idolators passed by them from the east intending to perform 'Umrah. So the Companions of the Prophet ﷺ said, 'Let us prevent these (from 'Umrah) just as their fellow idolators prevented us.' Thereafter, Allāh sent down this *Āyah*."<sup>[1]</sup> Ibn Abbas and others said that "Shana'un" refers to enmity and hate. Allāh said next,

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

﴿Help you one another in Al-Birr and At-Taqwa, but do not help one another in sin and transgression.﴾

Allāh commands His believing servants to help one another perform righteous, good deeds, which is the meaning of 'Al-Birr', and to avoid sins, which is the meaning of 'At-Taqlwa'. Allāh forbids His servants from helping one another in sin, 'ithm' and committing the prohibitions. Ibn Jarir said that, "Ithm means abandoning what Allāh has ordained, while transgression means overstepping the limits that Allāh set in your religion, along with overstepping what Allāh has ordered concerning yourselves and others."<sup>[2]</sup> Imām Ahmad recorded that Anas bin Malik said that the Messenger of Allāh ﷺ said,

«نُعْزِرُ أَخَاهُ حَتَّىٰ يَأْتِيَ أَوْ يَنْقُضَ»

«Support your brother whether he was unjust or the victim of injustice.»

He was asked, "O Messenger of Allāh! We know about helping him when he suffers injustice, so what about helping

[1] At Tabari 9:478.

[2] At Tabari 9:490.





exception to this ruling is fish, for fish is allowed, even when dead, by slaughtering or otherwise. Mālik in his *Muwatta*, also Abu Dāwud, At-Tirmudhi, An-Nasā'ī and Ibn Mājah in their *Sunan*, Ibn Khuzaymah and Ibn Hibbān in their *Ṣaḥīḥs*, all recorded that Abu Hurayrah said that the Messenger of Allah ﷺ was asked about seawater. He said,

أَمَوِ اطْهُوْرُ مَاؤُهُ وَالْجَلَّ مَبْنَةُ

«Its water is pure and its dead are permissible.»<sup>[1]</sup>

The same ruling applies to locusts, as proven in a *Ḥadīth* that we will mention later. Allāh's statement,

﴿وَالْدَّمُ﴾

«blood»

This refers to flowing blood, according to Ibn 'Abbās and Sa'īd bin Jubayr, and it is similar to Allāh's other statement,

﴿دَمًا تَسْفُو﴾

«Blood poured forth...»

Ibn Abi Hātim recorded that Ibn 'Abbās was asked about the spleen and he said, "Eat it." They said, "It is blood." He said, "You are only prohibited blood that was poured forth." Abu 'Abdullāh, Muhammad bin Idrīs Ash Shāfi'ī recorded that Ibn Umar said that the Messenger of Allah ﷺ said,

أَجِلَ نَ مَيْتَابٍ وَدَمَابٍ، فَأَمَّا الْمَيْتَابُ فَالْسَمَكُ وَالْخِرَادُ، وَأَمَّا الدَّمَابُ فَالْكَبِدُ وَالْعُلْفُ

«We were allowed two dead animals and two (kinds of) blood. As for the two dead animals, they are fish and locust. As for the two bloods, they are liver and spleen.»<sup>[2]</sup>

Imām Ahmad bin Hanbal, Ibn Mājah, Ad Dāraqutni and Al-Bayhaqī also recorded this *Ḥadīth* through 'Abdur-Rahmān bin Zayd bin Aslam, who is a weak narrator<sup>[3]</sup>

[1] Abu Dāwud 1:64, *Tuḥfat Al-Aḥwadhī* 1:224, An-Nasā'ī 1:50, Ibn Mājah 1:136, Ibn Khuzaymah 1:59, Ibn Hibbān 2:272.

[2] *Musnad Ash-Shāfi'ī* 2:173.

[3] Ahmad 2:97, Ad-Dāraqutni 4:272, Al-Bayhaqī 1:254, and others. It is considered authentic due to its many routes

Allah's statement,

﴿وَلَحْمُ الْخِنْزِيرِ﴾

«the flesh of swine...»

includes domesticated and wild swine, and also refers to the whole animal, including its fat, for this is what the Arabs mean by *Lahm* or 'flesh'. Muslim recorded that Buraydah bin Al-Huṣayb Al-Aslami said that the Messenger of Allāh ﷺ said,

«مَنْ لَبَّ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا ضَعَّ يَدَهُ فِي لَحْمِ الْخِنْزِيرِ وَدَمِهِ»

«He who plays Nardshīr (a game with dice that involves gambling) is just like the one who puts his hand in the flesh and blood of swine.»<sup>(1)</sup>

If this is the case with merely touching the flesh and blood of swine, so what about eating and feeding on it? This *Ḥadīth* is a proof that *Lahm* means the entire body of the animal, including its fat. In is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

﴿إِنَّ اللَّهَ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ﴾

«Allāh made the trade of alcohol, dead animals, pigs and idols illegal.»

The people asked, "O Allāh's Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides, and people use it for lanterns?" He said,

«لَا، هُوَ حَرَامٌ»

«No, it is illegal.»<sup>(2)</sup>

In the *Ṣaḥīḥ* of Al-Bukhari, Abu Sufyān narrated that he said to Heraclius, Emperor of Rome, "He (Muḥammad) prohibited us from eating dead animals and blood."

Allāh said,

﴿وَمَا أَوْلَىٰ لَهُمْ بِمَا شَفَعُوا فِيهِ أَنْ يَتَأْكُلُوا

«And that which has been slaughtered as a sacrifice for other than Allāh.»

<sup>(1)</sup> Muslim 4:1770

<sup>(2)</sup> *Fath Al-Bārī* 4:495, Muslim 3:1207.



Therefore, the animals on which a name other than Allāh was mentioned upon slaughtering it, is impermissible, because Allāh made it necessary to mention His Glorious Name upon slaughtering the animals, which He created. Whoever does not do so, mentioning other than Allāh's Name, such as the name of an idol, a false deity or a monument, when slaughtering, he makes this meat unlawful, according to the consensus.

Allāh's statement,

﴿وَالْمُضْمَرُ﴾

*«and that which has been killed by strangling...»*

either intentionally or by mistake, such as when an animal moves while restrained and dies by strangulation because of its struggling, this animal is also unlawful to eat.

﴿وَالْمَوْقُودُ﴾

*«or by a violent blow...»*

This refers to the animal that is hit with a heavy object until it dies. Ibn 'Abbās and several others said it is the animal that is hit with a staff until it dies.<sup>[1]</sup> Qatādah said, "The people of *Jāhūyyah* used to strike the animal with sticks and when it died, they would eat it."<sup>[2]</sup> It is recorded in the *Sahīh* that 'Adi bin Hātim said, "I asked, 'O Allāh's Messenger! I use the *Mi'rād*'<sup>[3]</sup> for hunting and catch game with it.' He replied,

«إِذَا رَمَيْتَ - تُبْعِرُ مِنْ فَخْرَقٍ نَكَلَهُ، وَإِنْ أَضَاعَ يَهْرُصُ فَرْتَا مَوْ رِيْدٌ فَلَا تَأْكُلُهُ»

*«If the game is hit by its sharp edge, eat it. But, if it is hit by its broad side, do not eat it, for it has been beaten to death.»<sup>[4]</sup>*

Therefore, the Prophet ﷺ made a distinction between killing the animal with the sharp edge of an arrow or a hunting stick, and rendered it lawful, and what is killed by the broad side of an object, and rendered it unlawful because it was beaten to death. There is a consensus among the scholars of *Fiqh* on this subject.

[1] At-Tabari 9:496

[2] At-Tabari 9:496.

[3] A sharp-edged piece of wood or a piece of wood provided with a piece of iron used for hunting.

[4] Fath Al-Ban 9:518

As for the animal that falls headlong from a high place and dies as a result, it is also prohibited. 'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said that an animal that dies by a headlong fall, "Is that which falls from a mountain."<sup>[1]</sup> Qatādah said that it is the animal that falls in a well.<sup>[2]</sup> As-Suddī said that it is the animal that falls from a mountain or in a well.<sup>[3]</sup>

As for the animal that dies by being gorged by another animal, it is also prohibited, even if the horn opens a flesh wound and it bleeds to death from its neck.

Allāh's statement,

﴿وَمَا أَكَلَ نَسَمٌ﴾

﴿and that which has been (partly) eaten by a wild animal.﴾

refers to the animal that was attacked by a lion, leopard, tiger, wolf or dog, then the wild beast eats a part of it and it dies because of that. This type is also prohibited, even if the animal bled to death from its neck. There is also a consensus on this ruling. During the time of *Jāhiliyyah*, the people used to eat the sheep, camel, or cow that were partly eaten by a wild animal. Allāh prohibited this practice for the believers.

Allāh's statement,

﴿إِلَّا مَا ذَكَّيْتُمْ﴾

﴿unless you are able to slaughter it,﴾

before it dies, due to the causes mentioned above. This part of the *Ayah* is connected to,

﴿وَالنَّعْمَةَ وَالسَّوْدَةَ وَالنَّعْبَةَ وَالطَّيْعَةَ وَمَا أَكَلَ نَسَمٌ﴾

﴿and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns and that which has been (partly) eaten by a wild animal.﴾

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented on Allāh's statement,

﴿إِلَّا مَا ذَكَّيْتُمْ﴾

[1] Aṭ-Ṭabari 9:498

[2] Aṭ-Ṭabari 9:498.

[3] Aṭ-Ṭabari 9:498.

﴿unless you are able to slaughter it,﴾

"Unless you are able to slaughter the animal in the cases mentioned in the *Āyah* while it is still alive, then eat it, for it was properly slaughtered."<sup>[1]</sup> Similar was reported from Sa'īd bin Jubayr, Al-Hasan Al-Basrī and As-Suddī.<sup>[2]</sup> Ibn Jarīr recorded that Ali, may Allāh be pleased with him, said, "If you are able to slaughter the animal that has been hit by a violent blow, or by a headlong fall, or by the gorging of horns while it still moves a foot or a leg, then eat from its meat."<sup>[3]</sup> Similar was reported from Tāwus, Al-Hasan, Qatādah, Ubayd bin 'Umayr, Aḍ-Ḍaḥḥāk and several others, that if the animal that is being slaughtered still moves, thus demonstrating that it is still alive while slaughtering, then it is lawful.<sup>[4]</sup>

The Two *Ṣaḥīḥs* recorded that Rafī' bin Khadij said, "I asked, 'O Allāh's Messenger! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?' The Prophet ﷺ said,

مَا أَنَهَرُ بَدَنَ، وَدَوَّرَ اسْمَ اللَّهِ عَلَيْهِ، فَكُلُوهُ، بَيْنَ السَّرِّ وَنَفْطَرٍ، وَشَاحِدُكُمْ عَنْ ذَلِكَ مَا سَرَّ نَفْطَرٍ، وَأَمَّا نَفْطَرُ نَمَذَى الْخَنَازِ

"You can use what makes blood flow and you can eat what is slaughtered with the Name of Allāh. But do not use teeth or claws (in slaughtering) I will tell you why, as for teeth, they are bones, and claws are used by Ethiopians for slaughtering."<sup>[5]</sup>

Allāh said next,

﴿وَمَا دُبِيعَ عَلَى النَّسَبِ﴾

﴿and that which is sacrificed on An Nusub.﴾

*Nuṣub* were stone altars that were erected around the Ka'bah, as Mujaḥid and Ibn Jurayj stated.<sup>[6]</sup> Ibn Jurayj said, "There were three hundred and sixty *Nuṣub* [around the

<sup>[1]</sup> At-Tabarī 9:502

<sup>[2]</sup> At-Tabarī 9:504, 507

<sup>[3]</sup> At-Tabarī 9:503

<sup>[4]</sup> At-Tabarī 9:504

<sup>[5]</sup> *Fath Al-Bari* 9:554, Muslim 3:1558.

<sup>[6]</sup> At-Tabarī 9:508.

*Ka'bah* that the Arabs used to slaughter in front of, during the time of *Jāhiliyyah*. They used to sprinkle the animals that came to the *Ka'bah* with the blood of slaughtered animals, whose meat they cut to pieces and placed on the altars.<sup>[1]</sup> Allāh forbade this practice for the believers. He also forbade them from eating the meat of animals that were slaughtered in the vicinity of the *Nasub*, even if Allāh's Name was mentioned on these animals when they were slaughtered, because it is a type of *Shirk* that Allāh and His Messenger ﷺ have forbidden.

### The Prohibition of Using *Al-Azlām* for Decision Making

Allah said,

﴿رَدُّ الْقُرْعَانِ بِالْأَزْلَامِ﴾

«(Forbidden) also is to make decisions with *Al-Azlām*»

The *Ayah* commands, "O believers! You are forbidden to use *Al-Azlām* (arrows) for decision making," which was a practice of the Arabs during the time of *Jāhiliyyah*. They would use three arrows, one with the word 'Do' written on it, another that says 'Do not', while the third does not say anything. Some of them would write on the first arrow, 'My Lord commanded me,' and, 'My Lord forbade me,' on the second arrow and they would not write anything on the third arrow. If the blank arrow was picked, the person would keep trying until the arrow that says do or do not was picked, and the person would implement the command that he picked. Ibn 'Abbās said that the *Azlām* were arrows that they used to seek decisions through.<sup>[2]</sup> Muḥammad bin Ishaq and others said that the major idol of the tribe of Quraysh was Hubal, which was erected on the tip of a well inside the *Ka'bah*, where gifts were presented and where the treasure of the *Ka'bah* was kept. There, they also had seven arrows that they would use to seek a decision concerning matters of dispute. Whatever the chosen arrow would tell them, they would abide by it!<sup>[3]</sup> Al-Bukhārī<sup>[4]</sup> recorded that when the Prophet ﷺ entered *Al-*

<sup>[1]</sup> Al-Tabari 9:508

<sup>[2]</sup> Al-Tabari 9:515.

<sup>[3]</sup> Al-Tabari 9:513

<sup>[4]</sup> *Fath Al-Bari* 6:446.

Ka'bah (after Makkah was conquered), he found pictures of Ibrāhīm and Ismā'īl in it holding the *Azālām* in their hands. The Prophet commented,

فَأَنذَرْتَهُمْ إِنْ لَّمْ يُغَيِّرُوا أَسْمَاءَهُمْ أَنَّهُمْ كُنُفٌ عَظِيمَةٌ

\*May Allāh fight them (the idolaters)! They know that they never used the Azlām to make decisions \*

Mujahid commented on Allāh's statement,

﴿وَلَا تَقْتُلُوا النَّفْسَ﴾

«(Forbidden) also is to make decisions with *Al-Azlām*.»

These were arrows that the Arabs used, and dice that the Persians and Romans used in gambling.<sup>(1)</sup> This statement by Mujaḥid, that these arrows were used in gambling, is doubtful unless we say that they used the arrows for gambling sometimes and for decisions other times, and Allāh knows best. We should also state that Allāh mentioned Azkām and gambling in His statement before the end of the Sūrah (5:90, 91).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا لَنَنصِرُكَ وَالْقُرَىٰ وَالْجَنَّةَ وَالْأَرْضَ وَنَحْنُ عَنْ الْقَبَلِ مُبَوِّدُونَ لَكَ لَئِيَّا تَتْلُو صُورًا مِّمَّا تُكَلِّمُ الْمَلَائِكَةَ وَالْعَصَىٰ إِنَّ لَكَ فِي السَّمْعِ وَبَصَرٍ وَفَهْمٍ وَفُؤَادٍ عَظِيمًا ۚ إِنَّمَا يُرِيدُ الْقَلِيلُ أَنْ يُقْبِعَ يَنَّاكَ وَالْعَصَىٰ وَالْعَصَىٰ وَنَحْنُ عَنْ الْقَبَلِ مُبَوِّدُونَ لَكَ لَئِيَّا تَتْلُو صُورًا مِّمَّا تُكَلِّمُ الْمَلَائِكَةَ وَالْعَصَىٰ إِنَّ لَكَ فِي السَّمْعِ وَبَصَرٍ وَفَهْمٍ وَفُؤَادٍ عَظِيمًا ۚ﴾

«O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansāb, and Al-Azām are an abomination of Shayṭān's handiwork. So avoid that in order that you may be successful. Shayṭān wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from the Ṣalāh (the prayer). So, will you not then abstain?»

In this Āyah, Allah said,

﴿وَأَن تَتَّقِيُوا بِيَالِ اللَّهِ ذِي الْكُرْسِيِّ﴾

«(Forbidden) also is to make decisions with Al-Azlām, (all) that is Fisq»

meaning, all these practices constitute disobedience, sin, misguidance, ignorance and, above all, *Shirk*.

<sup>11</sup> At-Tabari 9:512

Allāh has commanded the believers to seek decisions from Him when they want to do something, by first worshipping Him and then asking Him for the best decision concerning the matter they seek.

Imām Ahmad, A. Bukhārī and the collectors of Sunan recorded that Jabir bin 'Abdullāh said, "The Prophet ﷺ used to teach us how to make *Istikhārāh* (asking Allāh to guide one to the right action), in all matters, as he taught us the *Sūrah*s of the Qur'an. He said,

اِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَسَرِّحْ رَعْبَيْنِ مِنْ سَبْرِ أَعْمَصَةٍ، ثُمَّ تَلَّ اَلْأَمْرَ بِمَنْ  
أَتَىكَ بَعْلَتُكَ، وَاسْتَغْفِرْكَ غَدْرَتُكَ، وَأَتَىكَ مِنْ قَضِيَّتِكَ عَضْمُكَ، وَتَلَّ  
وَلَا أَقْدَرُ مِنْهُمْ وَلَا أَعْلَمُ، وَأَتَىكَ عِلَامُ الْغُيُوبِ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنْ هَذَا الْأَمْرُ  
رَبِّسَ بِهِ - حَيْرٌ لِي فِي ذِيْنِي وَذِيْنَايَ وَمَعَاشِي وَمَعَاشِي أَمْرِي أَوْ فَاكٍ  
عَاجِلٍ أَمْرِي وَأَجَلِهِ - فَأَقْدَرُ لِي، وَيُسْرُهُ لِي، ثُمَّ سَأَلَ لِي بِهِ، اَللّٰهُمَّ اِنْ كُنْتَ  
تَعْلَمُ اَنْهُ شَرٌّ لِي فِي ذِيْنِي وَذِيْنَايَ وَمَعَاشِي وَمَعَاشِي أَمْرِي، فَاصْرِفْنِي عَنْهُ، وَاصْرِفْهُ  
عَنِّي، وَتَلَّ لِي الْحَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِيَ بِهِ.

If anyone of you thinks of doing any matter, he should offer a two Rak'ah prayer, other than the compulsory, and say (after the prayer) 'O Allāh! I ask guidance from Your knowledge, from Your ability and I ask for Your great bounty, for You are capable and I am not, You know and I do not, and You know the Unseen. O Allāh! If You know that this matter (and one should mention the matter or deed here) is good for my religion, my livelihood and the Hereafter (or he said, 'for my present and later needs') then ordain it for me, make it easy for me to have, and then bless it for me. O Allāh! And if You know that this is harmful to me in my religion and livelihood and for the Hereafter then keep it away from me and let me be away from it. And ordain whatever is good for me, and make me satisfied with it.'<sup>11</sup>

This is the wording collected by Ahmad, and At-Tirmidhi said, "Hasan Sahih Gharib"

<sup>11</sup> Ahmad 3 344, Fath Al-Bari 3 58, Abu Dawūd 2.187, Tuhfat Al-Ahwadhi 2 591, An-Nasa'i 6 80 and Ibn Majah 1 440

## **Shayṭān and the Disbelievers Do Not Hope that Muslims Will Ever Follow Them**

Allāh said,

﴿الْيَوْمَ نَبِّئُكَ لِيْلِينَ كَثْرًا مِنْ ذُرِّيَّتِكُمْ﴾

«This day, those who disbelieved have given up all hope of your religion;»

‘Alī bin Abī Talhah reported that Ibn ‘Abbās said that the *Āyah* means, ‘They gave up hope that Muslims would revert to their religion.’<sup>[1]</sup> This is similar to the saying of ‘Aṭā’ bin Abī Rabāḥ, As-Suddī and Muqatil bin Hayyān.<sup>[2]</sup> This meaning is supported by a *Ḥadīth* recorded in the *Ṣaḥīḥ* that states,

«إِنَّ الشَّيْطَانَ قَدْ نَبَّيْنَا أَنْ يَنْفُلَهُ الْمُصَلُّونَ فِي خَزِيرَةِ الْعَرَبِ. وَلَكِنْ بَاتَّخِرْهُمْ يَوْمًا»

‘Verily, Shayṭān has given up hope that those who pray in the Arabian Peninsula, will worship him. But he will still stir trouble among them.’<sup>[3]</sup>

It is also possible that the *Āyah* negates the possibility that the disbelievers and Shayṭān will ever be like Muslims, since Muslims have various qualities that contradict *Shirk* and its people. This is why Allāh commanded His believing servants to observe patience, to be steadfast in defying and contradicting the disbelievers, and to fear none but Allāh. Allāh said,

﴿وَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾

«So fear them not, but fear Me »

meaning, ‘do not fear them when you contradict them. Rather, fear Me and I will give you victory over them, I will eradicate them, and make you prevail over them, I will please your hearts and raise you above them in this life and the Hereafter’

## **Islām Has Been Perfected For Muslims**

Allāh said,

[1] At-Ṭabari 9:516.

[2] At-Ṭabari 9:516

[3] Muslim 4:2166.

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ فَضْلِي بَيْنَكُمْ وَأَخْتَارُ لَكُمْ إِسْلَامًا﴾

«This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion.»

This, indeed, is the biggest favor from Allāh to this Ummah, for He has completed their religion for them, and they, thus, do not need any other religion or any other Prophet except Muhammad ﷺ. This is why Allāh made Muhammad ﷺ the Final Prophet and sent him to all humans and Jinn. Therefore, the permissible is what he allows, the impermissible is what he prohibits, the Law is what he legislates and everything that he conveys is true and authentic and does not contain lies or contradictions. Allāh said;

﴿وَأَتَمَمْتُ كَلِمَتِي بِكَ صِدْقًا وَعَدًا﴾

«And the Word of your Lord has been fulfilled in truth and in justice.»

meaning, it is true in what it conveys and just in what it commands and forbids. When Allāh completed the religion for Muslims, His favor became complete for them as well. Allāh said,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ فَضْلِي لَكُمْ إِسْلَامًا﴾

«This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion.»

meaning, accept Islām for yourselves, for it is the religion that Allāh likes and which He chose for you, and it is that with which He sent the best of the honorable Messengers and the most glorious of His Books.

Ibn Jarir recorded that Hārūn bin 'Antarah said that his father said, "When the *Āyah*,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

«This day, I have perfected your religion for you...»

was revealed, during the great day of Hajj (the Day of 'Arafah, the ninth day of Dhul Hijjah) Umar cried. The Prophet ﷺ said, 'What makes you cry?' He said, 'What made me cry is that our



religion is being perfected for us. Now it is perfect, nothing is perfect, but it is bound to deteriorate.' The Prophet ﷺ said,

«صَدَقْتُ»

'You have said the truth.'<sup>[1]</sup> What supports the meaning of this *Hadith* is the authentic *Hadith*,

«بِذَا الْإِسْلَامُ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا، فَيُطَوَّنُ غَرِيبًا»

'Islam was strange in its beginning and will return strange once more. Therefore, *Tūbā*<sup>[2]</sup> for the strangers.'<sup>[3]</sup>

Imām Ahmad recorded that Tāriq bin Shihāb said, "A Jewish man said to Umar bin Al-Khaṭṭāb, 'O Leader of the Believers! There is a verse in your Book, which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration.' Umar bin Al-Khaṭṭāb asked, 'Which is that verse?' The Jew replied,

﴿يَوْمَ كُنْتُ لَكُمْ رَسُولًا وَأَنْتُمْ عَلَيَّ بِمَنْقِبٍ﴾

«This day, I have perfected your religion for you, completed My favor upon you»

Umar replied, By Allāh! I know when and where this verse was revealed to Allāh's Messenger ﷺ. It was the evening on the Day of 'Arafah on a Friday.<sup>[4]</sup> Al-Bukhārī recorded this *Hadith* through Al-Ḥasan bin As-Ṣabbāh from Ja'far bin 'Awn.<sup>[5]</sup> Muslim, Al-Tirmidhī and An-Nasā'ī<sup>[6]</sup> also recorded this *Hadith*.

In the narration collected by Al-Bukhārī in the book of *Tafsir*, through Tāriq, he said, "The Jews said to Umar, 'By Allāh! There is a verse that is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration.' Umar said,

<sup>[1]</sup> Al-Ṭabarī 9:519.

<sup>[2]</sup> *Tūbā* means "good news", and it is also a tree in Paradise. See the *Tafsir of Sūrat Ar-Ra'd* 13:29 [volume five]

<sup>[3]</sup> Muslim 1:130

<sup>[4]</sup> Ahmad 1:38

<sup>[5]</sup> *Fath Al-Bār* 1:129.

<sup>[6]</sup> Muslim 4:2313, At-Tirmidhī *Tuhfat Al-Aḥwadhī* 8:407 and An-Nasā'ī 5:251

'By Allāh! I know when and where this verse was revealed and where the Messenger of Allāh ﷺ was at that time. It was the day of 'Arafah, and I was at 'Arafah, by Allāh.'<sup>[1]</sup> Sufyān [one of the narrators] doubted if Friday was mentioned in this narration. Sufyān's confusion was either because he was unsure if his teacher included this statement in the *Ḥadīth* or not. Otherwise, if it was because he doubted that the particular day during the Farewell *Hajj* was a Friday, it would be a mistake that could not and should not have come from someone like Sufyān Ath-Thawri. The fact that it was a Friday, is agreed on by the scholars of *Sīrah* and *Fiqh*. There are numerous *Ḥadīths* that support this fact that are definitely authentic and of the *Mutawātir*<sup>[2]</sup> type. This *Ḥadīth* was also reported from 'Umar through various chains of narration.

### Permitting the Dead Animals in Conditions of Necessity

Allāh said,

﴿مَنْ أَضَلُّ مِنْ أَهْلِ غَنَاءٍ إِذَا كَانُوا عَلَىٰ فِتْنَةٍ يَخْتَلِفُونَ فِي شَيْءٍ مِّنْهُ ۚ إِنَّ اللَّهَ غَفُورٌ ذَكِيمٌ﴾

﴿But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned animals), then surely, Allāh is Oft-Forgiving, Most Merciful﴾

Therefore, when one is forced to take any of the impermissible things that Allāh mentioned to meet a necessity, he is allowed and Allāh is Oft-Forgiving, Most Merciful with him. Allāh is well aware of His servant's needs during dire straits, and He will forgive and pardon His servant in this case. In the *Musnad* and the *Saḥīḥ* of Ibn Hibbān, it is recorded that Ibn 'Umar said that Messenger of Allāh ﷺ said,

﴿إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَىٰ رُخْصَتُهُ كَمَا يُكْرَهُ أَنْ يُؤْتَىٰ مَعْصِيَتُهُ﴾

«Allāh likes that His *Rukhsah* (allowance) be used, just as He dislikes that disobedience to Him is committed.»<sup>[3]</sup>

We should mention here that it is not necessary for one to

[1] *Faṭḥ Al-Bārī* 8:119.

[2] The name applied to a report whose every chain of narration contains a number of trustworthy narrators in each level of the chain.

[3] Ibn Hibbān 4:182.

wait three days before eating the meat of dead animals, as many unlettered Muslims mistakenly think. Rather, one can eat such meat when the dire need arises.

Imām Ahmad recorded that Abu Wāqid Al-Laythi said that the Companions asked, "O Messenger of Allah! We live in a land where famine often strikes us. Therefore, when are we allowed to eat the meat of dead animals?" The Prophet ﷺ replied,

«إِذَا لَمْ تَجْعَلُوا لَكُمْ غَدًا وَلَا تَحْمِلُوا غَدًا فَتَأْكُلُوا مِنْهُ»

*(When you neither find food for lunch and dinner nor have any produce to eat, then eat from it.)*

Only Imām Ahmad<sup>[1]</sup> collected this narration and its chain meets the criteria of the Two *Ṣaḥīḥs*.

Allāh said,

﴿عَبْرَ مَنْعِبِهِ إِلَيْنِ﴾

*﴿with no inclination to sin,﴾*

meaning, one does not incline to commit what Allāh has prohibited. Allāh has allowed one when necessity arises to eat from what He otherwise prohibits, under the condition that his heart does not incline to eat what Allāh prohibited. Allāh said in *Surat Al-Baqarah*,

﴿مَنْ أَسْطَرَّ عَنَّا سِتْرًا وَلَا عَادَ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

*﴿But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft Forgiving, Most Merciful.﴾*

Some scholars used this *Āyah* as evidence that those who travel for the purpose of committing an act of disobedience are not allowed to use any of the legal concessions of travel, because these concessions are not earned through sin, and Allāh knows best.

﴿يَسْأَلُونَكَ مَا أُحِلَّ لَمْ تَلْ أَمْرًا تَكُمُ الْكَلْبَةُ وَمَا عَلَّمَهُ مِنَ الْغَرَابِ مُكَلِّبٌ سِوَاكَ بِمَا

عَلَّمَكُمْ اللَّهُ تَكُلُوا مِمَّا أَكَلُوا أَمَّهُمْ عَلَيْهِمْ وَأَقْرَبُوا إِلَيْهِ إِنَّ اللَّهَ رَحِيمٌ الْمَسْبُورُ﴾

﴿They ask you what is lawful for them. Say: "Lawful unto

[1] Ahmad 5:218.

you are *At-Tayyibāt* (the good things). And those *Jawāriḥ* (beasts and birds of prey) which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it, and have *Taqwā* of Allāh. Verily, Allāh is swift in reckoning.”

### Clarifying the Lawful

In the previous *Āyah* Allāh mentioned the prohibited types of food, the impure and unclean things, harmful for those who eat them, either to their bodies, religion or both, except out of necessity,

﴿وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ﴾

﴿while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴾

After that, Allāh said,

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَكُمْ قُلْ أُحِلَّ لَكُمْ كُلُّ شَيْءٍ﴾

﴿They ask you what is lawful for them. Say, “Lawful unto you are *At-Tayyibāt*...”﴾

In *Sūrat Al-A'raf* Allāh describes Muḥammad ﷺ allowing the good things and prohibiting the filthy things. Muqātil said, “*At-Tayyibāt* includes everything Muslims are allowed and the various types of legally earned provision.” Az-Zuhri was once asked about drinking urine for medicinal purposes and he said that it is not a type of *Tayyibāt*. Ibn Abi Ḥatim also narrated this statement.

### Using *Jawāriḥ*<sup>[1]</sup> to Hunt Game is Permissible

Allāh said,

﴿وَمَا عَلَيْكُمْ فِي الْبَرِّ مَيْمَنٌ﴾

﴿And those *Jawāriḥ* (beasts and birds of prey) which you have trained as hounds...﴾

That is, lawful for you are the animals slaughtered in Allāh's Name, and the good things for sustenance. [The game you

<sup>[1]</sup> Hunting animal.

catch] with the *Jawāriḥ* are also lawful for you. This refers to trained dogs and falcons, as is the opinion of the majority of the Companions, their followers, and the Imāms. 'Alī bin Abī Ṭalḥah reported that Ibn 'Abbās said that,

﴿وَمَا عَلَيْنَا مِنَ الْمَوْزِعِ مَكِينٌ﴾

«And those *Jawāriḥ* (beasts and birds of prey) which you have trained as hounds ..»

refers to trained hunting dogs, falcons and all types of birds and beasts that are trained to hunt, including dogs, wild cats, falcons, and so forth.<sup>[1]</sup> Ibn Abī Ḥātim collected this and said, "Similar was reported from Khaythamah, Tāwus, Mujāhid, Makhul and Yahyā bin Abī Kathīr."<sup>[2]</sup> Ibn Jarir recorded that Ibn 'Umar said, "You are permitted the animal that the trained birds, such as falcons, hunt for you if you catch it (before it eats from it). Otherwise, do not eat from it."<sup>[3]</sup> I say, the majority of scholars say that hunting with trained birds is just like hunting with trained dogs, because birds of prey catch the game with their claws, just like dogs. Therefore, there is no difference between the two. Ibn Jarir recorded that 'Adī bin Ḥātim said that he asked the Messenger of Allāh ﷺ about the game that the falcon hunts and the Messenger ﷺ said,

﴿مَا أَنتَكَ عَلَيْهِمْ بِكُلٍّ﴾

«Whatever it catches for you, eat from it.»<sup>[4]</sup>

These carnivores that are trained to catch game are called *Jawāriḥ* in Arabic, a word that is derived from *Jarḥ*, meaning, what one earns. The Arabs would say, "So-and-so has *Jarāḥa* something good for his family," meaning, he has earned them something good. The Arabs would say, "So-and-so does not have a *Jarḥ* for him," meaning, a caretaker. Allāh also said,

﴿وَعَلَّمَ مَا خَرَجْتَ بِهِمْ﴾

«And He knows what you have done during the day. »

[1] At-Ṭabarī 9:548.

[2] At-Ṭabarī 9:547-548.

[3] At-Ṭabarī 9:549.

[4] At-Ṭabarī 9:550.

meaning, the good or evil you have earned or committed.

Allāh's statement,

﴿تَكِينٌ﴾

«*trained as hounds,*» those *Jawāriḥ* that have been trained to hunt as hounds with their claws or talons. Therefore, if the game is killed by the weight of its blow, not with its claws, then we are not allowed to eat from the game. Allāh said,

﴿يَتَّبِعُونَ بِأَمْرِ اللَّهِ﴾

«*training them in the manner as directed to you by Allāh,*»

as when the beast is sent, it goes after the game, and when it catches it, it keeps it until its owner arrives and does not catch it to eat it itself. This is why Allāh said here,

﴿تَكُلُوا بِمَا أُسْكِنَتْ لَكُمْ وَيَذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

«*so eat of what they catch for you, but pronounce the Name of Allāh over it,*»

When the beast is trained, and it catches the game for its owner who mentioned Allāh's Name when he sent the beast after the game, then this game is allowed according to the consensus of scholars, even if it was killed. There are *Ḥadīths* in the *Sunnah* that support this statement. The Two *Ṣaḥīḥs* recorded that 'Adi bin Hātim said, "I said, 'O Allāh's Messenger! I send hunting dogs and mention Allāh's Name.' He replied,

«إِذَا أُرْسِلَتْ فَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ نَا أَشْنَكْ عَلَيْهِ»

«*If, with mentioning Allāh's Name, you let loose your tamed dog after a game and it catches it, you may eat what it catches.*»

I said, 'Even if it kills the game?' He replied,

«إِنْ قَتَلَ، مَا لَمْ يَشْرُفْهَا كَلْبٌ آخَرُ بِهَا، فَإِنَّهُ إِنَّمَا سَمِيَ عَلَى ذَلِكَ وَلَمْ يُسَمَّ عَلَى غَيْرِهِ»

«*Even if it kills the game, unless another dog joins the hunt, for you mentioned Allāh's Name when sending your dog, but not the other dog.*»

I said, 'I also use the *Mī'rād* and catch game with it.' He replied,

إِذَا رَمَيْتَ بِالْبُحْرَاصِ نَحْرَ نَكْلَةٍ، وَإِنْ أَصَابَتْ عَرَضِي فَإِنَّهُ زَيْدٌ فَلَا مَأْكَلُ،

‘If the game is hit by its sharp edge, eat it, but if it is hit by its broad side, do not eat it, for it has been beaten to death.’<sup>[1]</sup>

In another narration, the Prophet ﷺ said,

«وَإِذَا أُرْسِلَتْ كُنُكُكَ فَادْكُرْ اسْمَ اللَّهِ، فَإِنْ أَتَيْتَكَ عَيْبَتٌ، فَأَذْكُرْتَهُ حَيْثُ نَافِئَتُهُ، وَإِنْ أَذْكُرْتَهُ فَتَقْتُلْ وَتُمْ يَأْكُلُ مِنْهُ فَكُلْهُ، فَإِنْ أَحَدٌ انْكَبَ دَعَاؤُهُ،

‘If you send your hunting dog, then mention Allāh’s Name and whatever it catches for you and you find alive, slaughter it. If you catch the game dead and the dog did not eat from it, then eat from it, for the dog has caused its slaughter to be fulfilled’<sup>[2]</sup>

In yet another narration of two Ṣaḥīḥs, the Prophet ﷺ said,

«مَنْ أَكَلَ فَلَا تَأْكُلُ، مَنِ أَحَدٌ أَنْ يَكُونَ أَتَيْتَكَ عَلَى نَفْسِهِ»

‘If the dog eats from the game, do not eat from it for I fear that it has caught it as prey for itself.’<sup>[3]</sup>

### Mention Allāh’s Name Upon Sending the Predators to Catch the Game

Allāh said,

﴿تَكُلُوا بِمَا أُسْكِرَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

‘So eat of what they catch for you, but pronounce the Name of Allāh over it,’

meaning, upon sending it. The Prophet ﷺ said to ‘Adi bin Hātim,

«إِذَا أُرْسِلَتْ كُنُكُكَ الْمُعَلِّمُ، وَدَكَّرْتَ اسْمَ اللَّهِ، فَكُلْ مَا أَتَيْتَ عَلَيْهِ»

‘When you send your trained dog and mention Allāh’s Name, eat from what it catches for you’<sup>[4]</sup>

It is recorded in the Two Ṣaḥīḥs that Abu Thā’labah related

[1] Fath Al-Bāri 9:527, Muslim 3:1529

[2] Fath Al-Bāri 9:513, Muslim 3:1530

[3] Fath Al-Bāri 9:527, Muslim 3:1529

[4] Fath Al-Bāri 9:524.





*from the believers and chaste women from those who were given the Scripture before your time when you have given them their due, desiring chastity, not illegal sexual intercourse, nor taking them as girlfriends (or lovers, And whosoever rejects faith, then fruitless is his work; and in the Hereafter he will be among the losers.)*

### **Permitting the Slaughtered Animals of the People of the Book**

After Allāh mentioned the filthy things that He prohibited for His believing servants and the good things that He allowed for them, He said next,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن ثَمَرِ مَا ذُكِّرَ بِكُمْ فَإِنَّهُ كَانَ بَدِيعًا قَدِيمًا﴾

﴿Made lawful to you this day are At-Ṭayyibāt﴾

Allāh then mentioned the ruling concerning the slaughtered animals of the People of the Book, the Jews and Christians,

﴿وَمِمَّا ذُكِّرَ بِكُمْ فِي الْكِتَابِ﴾

﴿The food of the People of the Scripture is lawful to you..﴾

meaning their slaughtered animals, as Ibn 'Abbās, Abu Umāmah, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, 'Ala', Al Ḥasan, Makhūl, Ibrāhīm An-Nakha'i, As Suddi and Muqātil bin Ḥayyan stated.<sup>[1]</sup> This ruling, that the slaughtered animals of the People of the Book are permissible for Muslims, is agreed on by the scholars, because the People of the Book believe that slaughtering for other than Allāh is prohibited. They mention Allāh's Name upon slaughtering their animals, even though they have deviant beliefs about Allāh that do not besit His majesty.

It is recorded in the *Ṣaḥīḥ* that 'Abdullah bin Mughaffal said, "While we were attacking the fort of Khaybar, a person threw a leather bag containing fat, and I ran to take it and said, 'I will not give anyone anything from this container today.' But when I turned I saw the Prophet ﷺ (standing behind) while smiling."<sup>[2]</sup> The scholars rely on this *Ḥadīth* as evidence that we are allowed to eat what we need of foods from the booty

<sup>[1]</sup> At-Tabari 9:573-577.

<sup>[2]</sup> *Fath Al-Bari* 9:552.

before it is divided. The scholars of the Hanafī, the Shāfi'i and the Hanball *Madhhabs* rely on this *Hadīth* to allow eating parts of the slaughtered animals of the Jews that they prohibit for themselves, such as the fat. They used this *Hadīth* as evidence against the scholars of the Māliki *Madhhab* who disagreed with this ruling. A better proof is the *Hadīth* recorded in the *Ṣaḥīh* that the people of Khaybar gave the Prophet ﷺ a gift of a roasted leg of sheep, which they poisoned. The Prophet ﷺ used to like eating the leg of the sheep and he took a bite from it, but it told the Prophet ﷺ that it was poisoned, so he discarded that bite. The bite that the Prophet ﷺ took effected the palate of his mouth, while Bishr bin Al Barā' bin Ma'rūr died from eating from that sheep. The Prophet ﷺ had the Jewish woman, Zaynab, who poisoned the sheep, killed. Therefore, the Prophet ﷺ and his Companions wanted to eat from that sheep and did not ask the Jews if they removed what the Jews believed was prohibited for them, such as its fat.<sup>[1]</sup>

Allah's statement,

﴿وَأَنْتُمْ حَالِلُونَ فِيهَا﴾

﴿and your food is lawful to them﴾ means, you are allowed to feed them from your slaughtered animals. Therefore, this part of the *Āyah* is not to inform the People of the Scriptures that they are allowed to eat our food unless we consider it information for us about the ruling that they have - i.e., that they are allowed all types of foods over which Allah's Name was mentioned, whether slaughtered according to their religion or otherwise. The first explanation is more plausible. So it means: you are allowed to feed them from your slaughtered animals just as you are allowed to eat from theirs, as equal compensation and fair treatment. The Prophet ﷺ gave his robe to 'Abdullāh bin Ubayy bin Salūl, who was wrapped with it when he died. They say that he ﷺ did that because 'Abdullah had given his robe to Al-'Abbās when Al-'Abbās came to Al-Madinah. As for the *Hadīth*,

﴿لَا تَصْحَبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ خُدَمَكَ إِلَّا تَقِيًّا﴾

«Do not befriend but a believer, nor should other than a Taqi

<sup>[1]</sup> *Fath Al-Bāri* 7:569.

(pious person) eat your food.<sup>11</sup>)

This is to encourage such behavior, and Allāh knows best.

### The Permission to Marry Chaste Women From the People of the Scriptures

Allāh said,

﴿وَالْحَسَنَاتُ مِنَ الْيَهُودِ﴾

﴿(Lawful to you in marriage) are chaste women from the believers﴾

The Āyah states: you are allowed to marry free, chaste believing women. This Āyah is talking about women who do not commit fornication, as evident by the word 'chaste'. Allāh said in another Āyah,

﴿مُحْصَنَاتٍ مِمَّنْ سَبَّحْتُنَا فَلَا مَكْرَهَ فِي أَحَدٍ﴾

﴿Desiring chastity not committing illegal sexual intercourse, nor taking them as boyfriends (lovers).﴾ 4:25.

'Abdullah Ibn 'Umar used to advise against marrying Christian women saying, "I do not know of a worse case of Shirk than her saying that 'Īsa is her lord, while Allāh said,

﴿وَلَا تَتَّخِذُوا الشِّرْكَاءَ حَتَّى يُؤْمِرُوا﴾

﴿And do not marry idolatresses till they believe.﴾"

Ibn Abi Hātim recorded that Abu Mālik Al-Ghifārī said that Ibn 'Abbās said that when this Āyah was revealed,

﴿وَلَا تَتَّخِذُوا الشِّرْكَاءَ حَتَّى يُؤْمِرُوا﴾

﴿And do not marry idolatresses till they believe.﴾

the people did not marry the pagan women. When the following Āyah was revealed,

﴿وَالْحَسَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ﴾

﴿(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time﴾

<sup>11</sup> Abu Dāwūd 5:167. 'Abdullāh bin Ubayy was known as a hypocrite.

they married women from the People of the Book." Some of the Companions married Christian women and did not see any problem in this, relying on the honorable Ayah,

﴿وَالْحَسَنَ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ﴾

﴿(Lawful to you in marriage) are chaste women from those who were given the Scripture before your time﴾

Therefore, they made this Ayah an exception to the Ayah in *Surat Al-Baqarah*,

﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ﴾

﴿And do not marry the idolatresses till they believe﴾

considering the latter Ayah to include the People of the Book in its general meaning. Otherwise, there is no contradiction here, since the People of the Book were mentioned alone when mentioning the rest of the idolators.

Allah said,

﴿لَهُنَّ يَوْمَئِذٍ كُفْرُهُنَّ مِنْ أَهْلِ الْكِتَابِ وَتَسْرِكُهُنَّ مِنْ قُلُوبِهِنَّ الْقِسْمَ ۚ﴾

﴿Those who disbelieve from among the People of the Scripture and the idolators, were not going to leave (their disbelief) until there came to them clear evidence﴾

and,

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالَّذِينَ أَسْلَمُوا مِنْ قَبْلِكُمْ قَسَمٌ ۖ﴾

﴿And say to those who were given the Scripture and to those who are illiterates: "Do you (also) submit yourselves?" If they do, they are rightly guided.﴾

Allah said next,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا أَنْفَقْتُمْ فَاذْكُرُوا أَنْفُسَكُمْ﴾

﴿When you have given them their due﴾,

This refers to the *Mahr*, so just as these women are chaste and honorable, then give them their *Mahr* with a good heart. We should mention here that Jābir bin 'Abdullāh, 'Amir Ashi Sha'bi, Ibrahim An-Nakha' and Al-Hasan Al-Basri stated that when a man marries a woman and she commits illegal sexual intercourse before the marriage is consummated, the marriage is annulled. In this case, she gives back the *Mahr* that he paid

الزَّانِيَةُ

١٠٨

الزَّانِيَةُ

her<sup>(1)</sup>

Allāh said,

﴿تَحْبِيبَ غَيْرِ مُسَيِّبِينَ وَلَا مُتَحِدِّئِ أَخْدَانٍ﴾

«Desiring chastity, not illegal sexual intercourse, nor taking them as girl friends (or lovers).»

And just as women must be chaste and avoid illegal sexual activity, such is the case with men, who must also be chaste and honorable. Therefore, Allāh said,

﴿غَيْرِ مُسَيِّبِينَ﴾

«... not illegal sexual intercourse»

as adulterous people do, those who do not avoid sin, nor reject adultery with

يَأْتِيهَا الْزَّانِيَةُ ءَامُوهُوَ ذَا قُسْتَرٍ إِلَى الصَّلَاةِ فَانْصِلُوا  
وَجُوعَكُمْ وَأَيُّدِيَكُمْ إِلَى الْأَرْزَاقِ وَأَمْسَحُوا بِرُءُوسِكُمْ  
وَأَرْجُمُواكُمْ إِلَى الْكُفَّيْنِ وَإِنْ كُنْتُمْ حُبًّا فَأَعْهَرُوا  
وَإِنْ كُنْتُمْ مُرْهَقِينَ أَوْ عَلَى سَفَرٍ أَوْ حَاةٍ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ  
أَوْ لَمْ تُنْمَسُوا فَالْمَسَاءُ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا  
فَأَمْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّهُ مَا يُرِيدُ اللَّهُ  
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَئِنْ يُرِيدُ لِيُطَهِّرَكُمْ  
وَيُيَسِّرَ يَسْخَرَكُمُ اللَّهُ عَلَيْهِمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١﴾  
وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيقَاتِ الْيَوْمِ الَّتِي  
يَعْبُدُونَ ﴿٢﴾ يَأْتِيهَا الْزَّانِيَةُ ءَامُوهُوَ ذَا قُسْتَرٍ  
شَهَادَةً بِالْقِسْطِ وَلَا تَحْرَمَنَّكُمْ مَتَنَاقُومٍ عَلَى  
أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ  
اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٣﴾ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٤﴾

whomever offers it to them

﴿وَلَا مُتَحِدِّئِ أَخْدَانٍ﴾

«nor taking them as girl-friends (or lovers).»

meaning those who have mistresses and girlfriends who commit illegal sexual intercourse with them, as we mentioned in the explanation of Sūrat An Nisā'.

﴿يَأْتِيهَا الْزَّانِيَةُ ءَامُوهُوَ ذَا قُسْتَرٍ إِلَى الصَّلَاةِ فَانْصِلُوا وَجُوعَكُمْ وَأَيُّدِيَكُمْ إِلَى الْأَرْزَاقِ وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُمُواكُمْ إِلَى الْكُفَّيْنِ وَإِنْ كُنْتُمْ حُبًّا فَأَعْهَرُوا وَإِنْ كُنْتُمْ مُرْهَقِينَ أَوْ عَلَى سَفَرٍ أَوْ حَاةٍ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمْ تُنْمَسُوا فَالْمَسَاءُ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَأَمْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَئِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَيُيَسِّرَ يَسْخَرَكُمُ اللَّهُ عَلَيْهِمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١﴾

[1]. At-Tabari 9:585-586.

رَبِّدْ لِيَهْدِيكُمْ رَبُّكُمْ وَيُفَضِّلْكُمْ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾

﴿6 O you who believe! When you stand (intend) to offer the *Salāh* (the prayer), then wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janaba*, purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes from the *Gha'it* (toilet) or you have touched women and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful.﴾

### The Order to Perform *Wuḍū'*

Allāh said,

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ﴾

﴿When you stand for (intend to offer, the *Salāh*),﴾

Allāh commanded performing *Wuḍū'* for the prayer. This is a command of obligation in the case of impurity, and in the case of purity, it is merely a recommendation. It was said that in the beginning of Islam, Muslims had to perform *Wuḍū'* for every prayer, but later on, this ruling was abrogated. Imām Ahmad bin Hanbal recorded that Sulayman bin Buraydah said that his father said, "The Prophet ﷺ used to perform *Wuḍū'* before every prayer. On the Day of Victory, he performed *Wuḍū'* and wiped on his *Khuffs* and prayed the five prayers with one *Wuḍū'*. 'Umar said to him, 'O Messenger of Allāh! You did something new that you never did before.' The Prophet ﷺ said,

«أبي عمدا فعلته يا عمر»

'I did that intentionally O 'Umar!''<sup>[1]</sup> Muslim<sup>[2]</sup> and the collectors of the *Sunan* also recorded this *Hadīth*. At-Tirmidhi said, "Hasan *Sahīh*."<sup>[3]</sup>

[1] Ahmad 5:358.

[2] Muslim 1:232.

[3] Abu Dawūd 1:120, *Tuhfat Al-Aḥwadh* 1:194, An-Nasa'i 1:86, Ibn Majah 1:170

Ibn Jarir recorded that Al-Fadl bin Al-Mubashshir said, "I saw Jabir bin 'Abdullah perform several prayers with only one *Wuḍū'*. When he would answer the call of nature, he performed *Wuḍū'* and wiped the top of his *Khuff*s with his wet hand. I said, 'O Abu 'Abdullah! Do you do this according to your own opinion?' He said, 'Rather, I saw the Prophet ﷺ do the same thing. So, I do what I saw the Messenger of Allāh ﷺ doing."<sup>[1]</sup> Ibn Mājah also recorded this *Ḥadīth*.<sup>[2]</sup> Aḥmad recorded that 'Ubaydullah bin 'Abdullah bin 'Umar was asked; "Did you see 'Abdullah bin 'Umar perform *Wuḍū'* for every prayer, whether he was in a state of purity or not?" So he replied, "Asma' bint Zayd bin Al Khaṭṭab told him that 'Abdullah bin Ḥanzalah bin Abi 'Āmir Al-Ghassil told her that the Messenger of Allāh ﷺ was earlier commanded to perform *Wuḍū'* for every prayer, whether he needed it or not. When that became hard on him, he was commanded to use *Siwāk* for every prayer, and to perform *Wuḍū'* when *Ḥadath* (impurity) occurs. 'Abdullah (Ibn 'Umar) thought that he was able to do that (perform *Wuḍū'* for every prayer) and he kept doing that until he died."<sup>[3]</sup> Abu Dāwud<sup>[4]</sup> also collected this narration. This practice by Ibn 'Umar demonstrates that it is encouraged, not obligatory, to perform *Wuḍū'* for every prayer, and this is also the opinion of the majority of scholars.

Abu Dāwud recorded that 'Abdullah bin 'Abbās said that when the Messenger of Allāh ﷺ once left the area where he answered the call of nature, he was brought something to eat. They said, "Should we bring you your water for *Wuḍū'*?" He said,

«إِنَّمَا أَمَرْتُ بِالرُّسُو، إِذَا قُمْتُ إِلَى الصَّلَاةِ»

"I was commanded to perform *Wuḍū'* when I stand up for prayer."<sup>[5]</sup>

At-Tirmidhi and An-Nasā'i<sup>[6]</sup> also recorded this *Ḥadīth* and At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*." Muslim recorded

[1] At-Tabari 10:11.

[2] Ibn Mājah 1:170

[3] Aḥmad 5:225.

[4] Abu Dāwud 1:41.

[5] Abu Dāwud 4:36.

[6] *Tuhfat Al-Aḥwadhī* 5:579 and An-Nasā'i 1:85

that Ibn 'Abbās said, "We were with the Prophet ﷺ when he went to answer the call of nature and when he came back, he was brought some food. He was asked, 'O Messenger of Allāh! Do you want to perform Wudū'?' He said,

«لِمَ أَتَانِي فَأَتُزَا»

«Why? Am I about to pray so that I have to make Wudū'»<sup>[1]</sup>

### The Intention and Mentioning Allāh's Name for Wudū'

Allāh said;

«فَاغْسِلُوا وُجُوهَكُمْ»

«then wash your faces...»

The obligation for the intention before Wudū' is proven by this Āyah;

«إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ»

«When you stand (intend) to offer the Ṣalāh then wash your faces...»

This is because it is just like the Arabs saying; "When you see the leader, then stand." Meaning stand for him.

And the Two Ṣaḥīḥs recorded the Ḥadīth,

«الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ»

«Actions are judged by their intentions, and each person will earn what he intended.»<sup>[2]</sup>

It is also recommended before washing the face that one mentions Allāh's Name for the Wudū'. A Ḥadīth that was narrated by several Companions states that the Prophet ﷺ said,

«لَا رُضُوهُ إِنَّمَا لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ»

«There is no Wudū' for he who does not mention Allāh's Name over it.»<sup>[3]</sup>

[1] Muṣalim 1:283.

[2] Faṭḥ Al-Bārī 1:15, Muṣalim 3:1515.

[3] Abū Dāwūd 1:75.



It is also recommended that one washes his hands before he puts his hands in the vessel of water, especially after one wakes up from sleep, for the Two *Sahîhs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَدْخُلْ يَدَهُ فِي الْإِبْرَةِ تِلْكَ أَلَّ يُعِينَهَا ثَلَاثًا، قَرَأَ أَحَدُكُمْ لَا يَغْدِرُ يُغْدِرُ ثَلَاثَ يَدَاتٍ

*'If one of you wakes up from his sleep, let him not put his hand in the pot until he washes it thrice, for one of you does not know where his hand spent the night.'*<sup>[1]</sup>

The face according to the scholars of *Fiqh* starts where the hair line on the head starts, regardless of one's lack or abundance of hair, until the end of the cheeks and chin, and from ear to ear.

### **Passing the Fingers through the Beard While Performing Wudū'**

Imām Aḥmad recorded that Abu Wā'il said, "I saw 'Uthmān when he was performing *Wudū'*. When he washed his face, he passed his fingers through his beard three times. He said, 'I saw the Messenger of Allāh do what you saw me doing.'<sup>[2]</sup> At Tirmidhi and Ibn Majah<sup>[3]</sup> also recorded this *Ḥadīth*. At-Tirmidhi said "*Ḥasan Saḥīḥ*," while Al-Bukhārī graded it *Ḥasan*.

### **How to Perform Wudū'**

Imām Aḥmad recorded that Ibn 'Abbas once performed *Wudu'* and took a handful of water and rinsed his mouth and nose with it. He took another handful of water and joined both hands and washed his face. He took another handful of water and washed his right hand, and another handful and washed his left hand with it. He next wiped his head. Next, he took a handful of water and sprinkled it on his right foot and washed it and took another handful of water and washed his left foot. When he finished, he said, "This is how I saw the Messenger of Allāh ﷺ (performing *Wudū'*)."<sup>[4]</sup> Al-Bukhārī also recorded

[1] *Fath Al-Ban* 1:316, Muslim 1:233.

[2] *Jāmi' Al-Masāniḍ was-Sunan* 17:197

[3] *Tuhfat Al-Aḥwadhī* 1:133 and Ibn Mājah 1:148.

[4] Aḥmad 1:268.

it.<sup>[1]</sup> Allāh said,

﴿وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾

«and your hands (forearms) up to (Ila) the elbows...»

meaning, including the elbows. Allāh said in another Āyah [using Ila],

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِلَى أَنْفُسِكُمْ إِنَّ كَانَ حُرْمًا كَبِيرًا﴾

«And devour not their substance to (Ila) your substance (by adding or including it in your property). Surely, this is a great sin.»

It is recommended that those who perform Wudū' should wash a part of the upper arm with the elbow. Al-Bukhārī and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ أُمَّتِي يَذْعُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُخْتَلِطِينَ مِنْ تَابِ الرُّضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ عُرَّتَهُ فَلْيَفْعَلْ،»

«On the Day of Resurrection, my Ummah will be called "those with the radiant appendages" because of the traces of Wudū'. Therefore, whoever can increase the area of his radiance should do so.»<sup>[2]</sup>

Muslim recorded that Abu Hurayrah said, "I heard my intimate friend (the Messenger ﷺ) saying,

«تَبْلُغُ الْجِلَّةُ مِنَ الْمَرْمِزِ نَبْثَ تَبْلُغُ الرُّضُوءُ»

«The radiance of the believer reaches the areas that the water of (his) Wudū' reaches.»<sup>[3]</sup>

Allāh said next,

﴿وَأَنسُوا بِرُءُوسِكُمْ﴾

«Rub your heads.»

It is recorded in the Two Ṣaḥīḥs that Mālik bin 'Amr bin Yahyā Al-Māzinī said that his father said that a man said to 'Abdullāh bin Zayd bin 'Āsim, the grandfather of 'Amr bin Yahyā and one of the Companions of the Messenger ﷺ, "Can you show me how the Messenger of Allāh ﷺ used to perform

[1] Fath Al-Bāri 1:290.

[2] Fath Al-Bāri 1:283, Muslim 1:216.

[3] Muslim 1:219.

*Wudūʿ*?" 'Abdullah bin Zayd said, "Yes." He then asked for a pot of water. He poured from it on his hands and washed them twice, then he rinsed his mouth and washed his nose [with water] thrice [by putting water in it and blowing it out]. He washed his face thrice and after that he washed his forearms up to the elbows twice. He then passed his wet hands over his head from its front to its back and vice versa, beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started. He next washed his feet.<sup>[1]</sup> A similar description of the *Wudūʿ* of the Messenger of Allah ﷺ was performed by 'Alī in the *Ḥadīth* by 'Abdu Khayr.<sup>[2]</sup> Abu Dawud recorded that Mu'āwiyah and Al-Muqdad bin Ma'dikarib narrated similar descriptions of the *Wudūʿ* of the Messenger of Allah ﷺ.<sup>[3]</sup> These *Ḥadīths* indicate that it is necessary to wipe the entire head.

'Abdur-Razzāq recorded that Humrān bin Abān said, "I saw 'Uthmān bin 'Affān performing *Wudūʿ*, and he poured water over his hands and washed them thrice, and then rinsed his mouth and washed his nose [by putting water in it, and then blowing it out]. Then he washed his face thrice, and then his right forearm up to the elbows thrice, and washed the left forearm thrice. Then he passed his wet hands over his head, then he washed his right foot thrice, and next his left foot thrice. After that 'Uthmān said, 'I saw the Prophet ﷺ performing *Wudūʿ* like this, and said,

اَمْرٌ نَوَاصٍ نَحْوُ وَضُوءِي هَذَا، ثُمَّ صَلَّيْتُ رَكْعَتَيْنِ لَا يَخْدُتُ فِيهِمَا نَفْسُهُ، غُفِرَ لِي مِنْ قَدَمٍ مِنْ ذُنُوبِي.

*'If anyone performs Wudūʿ like that of mine and offers a two-Rak'ah prayer during which he does not think of anything else, then his past sins will be forgiven.'*<sup>[4]</sup>

Al-Bukhārī<sup>[5]</sup> and Muslim<sup>[6]</sup> also recorded this *Ḥadīth* in the

[1] *Fath Al-Bārī* 1:347, *Mushm* 1:210.

[2] *Abu Dāwud* 1:82.

[3] *Abu Dāwud* 1:88-89

[4] *Abdur Razzāq* 1:44.

[5] *Fath Al-Bārī* 1:311

[6] *Mushm* 1:205

Two *Ṣaḥīḥs*. In his *Sunan*, Abu Dawud also recorded it from 'Uthmān, under the description of *Wuḍū'*, and in it, that he wiped his head one time.<sup>[1]</sup>

### The Necessity of Washing the Feet

Allah said,

﴿رَأْسُكُمْ إِلَى الْكَعْبَيْنِ﴾

﴿and your feet up to ankles.﴾

Ibn Abi Ḥatīm recorded that Ibn 'Abbās stated that the *Āyah* refers to washing [the feet].<sup>[2]</sup> 'Abdullāh bin Mas'ūd, 'Urwan, 'Aṭā, 'Ikrimah, Al-Ḥasan, Mujahid, Ibrāhīm, Aḍ-Ḍaḥḥāk, As-Suddī, Muqātil bin Hayyān, Az Zuhri and Ibrāhīm At-Taymī said similarly.<sup>[3]</sup> This clearly indicates the necessity of washing the feet, just as the Salaf have said, and not only wiping over the top of the bare foot.

### The *Ḥadīths* that Indicate the Necessity of Washing the Feet

We mentioned the *Ḥadīths* by the two Leaders of the Faithful, 'Uthmān and 'Alī and also by Ibn 'Abbās, Mu'āwiyah, 'Abdullāh bin Zayd bin 'Āsim and Al-Miqdād bin Ma'dikarib, that the Messenger of Allāh ﷺ washed his feet for *Wuḍū'*, either once, twice or thrice.

It is recorded in the Two *Ṣaḥīḥs* that 'Abdullāh bin 'Amr said, "The Messenger of Allāh ﷺ was once late during a trip we were taking and he caught up with us when the time remaining for the *'Aṣr* prayer was short. We were still performing *Wuḍū'* (in a rush) and we were wiping our feet. He shouted at the top of his voice,

«اسْعَوْا الرُّسُومَ وَتَلَّ لَا تُغْدَبُ مِنَ النَّارِ»

«Perform *Wuḍū'* thoroughly. Save your heels from the Fire»<sup>[4]</sup>

The same narration was also collected in the Two *Ṣaḥīḥs*

[1] Abu Dawūd 1:80, 82.

[2] At-Ṭabarī 10:55.

[3] At-Ṭabarī 10:54-57.

[4] *Fath Al Barī* 1:319, *Muslim* 1:214

from Abu Hurayrah.<sup>[1]</sup> Muslim recorded that 'Ā'ishah said that the Prophet ﷺ said,

«أَتَيْتُمُ الرُّسُلَ وَتَلَّى لِلْأَغْثَابِ مِنَ النَّارِ»

«Perform Wudū' thoroughly. Save your heels from the Fire.»<sup>[2]</sup>

'Abdullāh bin Al-Ḥarith bin Jaz' said that he heard the Messenger of Allāh ﷺ saying,

«تَلَّى لِلْأَغْثَابِ وَيَطُوبُ الْأَقْدَامُ مِنَ النَّارِ»

«Save your heels and the bottom of the feet from the Fire.»

It was recorded by Al-Bayhaqi and Al-Ḥākim, and this chain is *Ṣaḥīḥ*.<sup>[3]</sup>

Muslim recorded that 'Umar bin Al-Khaṭṭāb said that a man once performed Wudū' and left a dry spot the size of a fingernail on his foot. The Prophet saw that and he said to him,

«ارْجِعْ فَأَخْبِرْ رُسُلَكَ»

«Go back and perform proper Wudū'.»<sup>[4]</sup>

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi also recorded that Anas bin Mālik said that a man came to the Prophet ﷺ, after he performed Wudū' and left a dry spot the size of a fingernail on his foot. The Messenger of Allāh ﷺ said to him,

«ارْجِعْ فَأَخْبِرْ رُسُلَكَ»

«Go back and perform proper Wudū'.»<sup>[5]</sup>

Imām Aḥmad recorded that some of the wives of the Prophet ﷺ said that the Prophet saw ﷺ a man praying, but noticed a dry spot on his foot, the size of a *Dirham*. The Messenger of Allāh ﷺ ordered that man to perform Wudū' again.<sup>[6]</sup> This *Ḥadīth* was also collected by Abu Dāwūd from Baqīyyah, who added in his narration, "And (the Prophet

[1] *Faṭḥ Al-Bārī* 1:321, Muslim 1:215.

[2] Muslim 1:213.

[3] Al-Bayhaqi 1:70 and Al-Ḥākim in *Al-Mustadrak* 1:162.

[4] Muslim 1:215.

[5] Al-Bayhaqi 1:70.

[6] Aḥmad 3:424.

ordered him) to repeat the prayer.<sup>[1]</sup> This *Ḥadīth* has a strong, reasonably good chain of narrators. Allāh knows best.

### The Necessity of Washing Between the Fingers

In the *Ḥadīth* that Ḥumrān narrated, 'Uthmān washed between his fingers when he was describing the *Wuḍū'* of the Prophet ﷺ.<sup>[2]</sup> The collectors of the *Sunan* recorded that Laqīṭ bin Šabrah said, "I said, 'O Messenger of Allāh! Tell me about *Wuḍū'*.' The Messenger ﷺ replied,

«أَسْبِغِ الوُضُوءَ، وَخَلِّ بَيْنَ الْأَصَابِعِ. وَتَالِي فِي الْإِسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا»

«Perform *Wuḍū'* thoroughly, wash between the fingers and exaggerate in rinsing your nose, unless you are fasting.»<sup>[3]</sup>

### Wiping Over the *Khuffs*<sup>[4]</sup> is an Established Sunnah

Imām Aḥmad bin Hanbal recorded that Aws bin Abi Aws said, "I saw the Messenger of Allāh ﷺ perform *Wuḍū'* and wipe over his *Khuffs*. He then stood up for prayer."<sup>[5]</sup> Abu Dāwud recorded this *Ḥadīth* by Aws bin Abi Aws, who said in this narration, "I saw the Messenger of Allāh ﷺ, after he answered the call of nature, perform *Wuḍū'* and wipe over his *Khuffs* and feet."<sup>[6]</sup>

Imām Aḥmad recorded that Jarīr bin 'Abdullāh Al-Bajallī said, "I embraced Islām after *Sūrat Al-Mā'idah* was revealed and I saw the Messenger of Allāh wipe after I became Muslim."<sup>[7]</sup> It is recorded in the Two *Šaḥīḥs* that Hammām said, "Jarīr answered the call of nature and then performed *Wuḍū'* and wiped over his *Khuffs*. He was asked, 'Do you do this?' He said, 'Yes. I saw the Messenger of Allāh ﷺ, after he answered the call of nature, perform *Wuḍū'* and wipe on his *Khuffs*.'" Al-A'mash commented that Ibrāhīm said, "They liked

[1] Abu Dāwud 1:121.

[2] *Majma' Az-Zawā'id* 1:235.

[3] Abu Dāwud 1:99, *Tuḥfat Al-Aḥwadhī* 1:149, An-Nasa'i 1:79, Ibn Mājah 1:142.

[4] Leather socks.

[5] Aḥmad 4:8.

[6] Abu Dāwud 1:113.

[7] Aḥmad 4:363.

this *Ḥadīth* because Jarir embraced Islām after *Sūrat Al Ma'idah* was revealed.<sup>[1]</sup> This is the wording collected by Muslim. The subject of the Messenger of Allāh ﷺ wiping over his *Khuffs*, instead of washing the feet, if he had worn his *Khuffs* while having *Wuḍū'*, reaches the *Mutawātir* grade of narration, and they describe this practice by his words and actions.

### Performing *Tayammum* with Clean earth When There is no Water and When One is Ill

Allāh said,

﴿وَمَنْ كُنْتُمْ عَرَضَ أَوْ غَى سَبْرٌ أَوْ جَاءَ أَعْدَى نَسَكَ مِنَ الْتَّهَابِ أَوْ لَقَسْتُمْ أَمْسَةً مِمَّ يَحْدُوا  
مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾

﴿But if you are ill or on a journey or any of you comes from the *Ghā'it* (toilet), or you have touched women<sup>[2]</sup> and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands﴾

We discussed all of this in *Sūrat An-Nisa'*, and thus we do not need to repeat it here. We also mentioned the reason behind revealing this *Āyah*. Yet, Al-Bukhari mentioned an honorable *Ḥadīth* here specifically about the *Tafsir* of this noble *Āyah*. He recorded that 'Ā'ishah said, "Upon returning to Al-Madinah, a necklace of mine was broken (and lost) in Al-Baydā' area. Allāh's Messenger ﷺ stayed there and went to sleep with his head on my lap. Abu Bakr ('Ā'ishah's father) came and hit me on my flank with his hand saying, 'You have detained the people because of a necklace?' So I wished I were dead because (I could not move) the Messenger was ﷺ sleeping on my lap and because of the pain Abu Bakr caused me. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ﴾

﴿O you who believe! When you stand (intend) to offer *Aṣ-Ṣalāh* (the prayer), then wash your faces﴾

[1] *Fath Al-Bār* 1:589, Muslim 1:228

[2] See *Surat An-Nisa'*, no.43 for an explanation of 'touched women'

until the end of the *Āyah*. Usayd bin Al-Hudayr said, 'O the family of Abu Bakr! Allāh has blessed the people because of you. Therefore, you are only a blessing for the people.'<sup>1)</sup>

Allah said,

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ﴾

«Allāh does not want to place you in difficulty.»

This is why He made things easy and lenient for you. This is why He allowed you to use *Tayammum* when you are ill and when you do not find water, to make things comfortable for you and as mercy for you. Allah made *Tayammum* in place of *Wudu'*, and Allah made it the same as ablution with water for the one who it is legitimate for, except for certain things, as we mentioned before. For example; *Tayammum* only involves one strike with the hand on the sand and wiping the face and hands. Allah said,

﴿وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَيُتِمِّمَ بِرَحْمَتِهِ عَلَيْكُمْ لَعَلَّكُمْ تَكُونُونَ﴾

«but He wants to purify you, and to complete His favor on you that you may be thankful.»

for His bounties on you, such as His easy, kind, merciful, comfortable and lenient legislation.

### Supplicating to Allāh after *Wudu'*

The Sunnah encourages supplicating to Allah after *Wudu'* and states that those who do so are among those who seek to purify themselves, as the *Āyah* above states. Imām Ahmad, Muslim and the collectors of *Sunan* narrated that 'Uqbah bin 'Āmir said, "We were on watch, guarding camels, and when my turn to guard came, I took the camels back at night. I found that the Messenger of Allāh ﷺ was giving a speech to the people. I heard these words from that speech:

«مَنْ مِنْكُمْ إِذَا تَوَضَّأَ تَوَضَّأَ بِخَيْرٍ وَحُودٍ، ثُمَّ يَقُومُ فَيُصَلِّيَ رَكْعَتَيْنِ مُفْلِحًا عَلَيْهِمَا بَيْعٌ وَزَوْجُهُ، إِلَّا وَجَّهَتْ لَهُ الْعَنَةُ»

«Any Muslim who performs *Wudu'* properly, then stands up and prays a two Rak'ah prayer with full attention in his heart

<sup>1)</sup> *Fath Al-Bāri* 8:121.



and face<sup>[11]</sup>, will earn Paradise.’

I said, ‘What a good statement this is!’ A person who was close by said, ‘The statement he said before it is even better.’ When I looked, I found that it was ‘Umar, who said, ‘I saw that you just came. The Prophet said,

«مَا بَيْنَكُمْ مِنْ أَحَدٍ بِتَرَاثُيَ قِيلَ أَوْ تَسْبِيحِ الْوُضُوءِ، يَقُولُ: أَتَيْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا لُفِّتَ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

‘When any of you performs Wudu’ properly and says, ‘I bear witness that there is no deity worthy of worship except Allāh and that Muḥammad is His servant and Messenger’, the eight doors of Paradise will be opened for him so that he can enter from any door he wishes.’”

This is the wording collected by Muslim.<sup>[12]</sup>

### The Virtue of Wudu’

Mālik recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِمَعْيَرٍ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَلَغَتْهَا يَدَا مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ نَسَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ نَبِيًّا مِنَ الذُّنُوبِ»

‘When the Muslim or the believing servant performs Wudu’ and washes his face, every sin that he looked at with his eyes will depart from his face with the water, or with the last drop of water. When he washes his hands, every sin that his hands committed will depart from his hands with the water, or with the last drop of water. When he washes his feet, every sin to which his feet took him will depart with the water, or with the last drop of water. Until, he ends up sinless.’<sup>[13]</sup> Muslim also recorded it.<sup>[14]</sup>

<sup>[11]</sup> According to An-Nawawī; “Submission of the limbs and humility of the heart.”

<sup>[12]</sup> Aḥmad 4:153, Muslim: 1:209, Abu Dāwud 1:118, An-Nasā’i 1:92, Ibn Mājah 1:159.

<sup>[13]</sup> Al-Muwatta’ 1:32.

<sup>[14]</sup> Muslim 1:215.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ  
 الْجَحِيمِ ﴿١٠٩﴾ يَتَأْتِيهِمُ الَّذِينَ يَكْفُرُونَ وَيَكْفُرُونَ  
 اللَّهُ عَنْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ  
 فَكَلِمَاتُ يَدِيَهُمْ عَنْكُمْ وَأَتَوْا اللَّهَ وَعَلَى اللَّهِ قِيَامُ كُلِّ  
 الْمُؤْمِنِينَ ﴿١١٠﴾ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي  
 إِسْرَءِيلَ وَبَعَثْنَا فِيهِمْ أَخَاهُمْ عِيسَى ابْنُ مَرْيَمَ  
 وَقَالَ أَنَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقْسَمْتُ لَلصَّلَاةِ أَتِيكُمْ الْكُفُوفَ  
 وَءَمْسَئُكُمْ رُسُلِي وَغَرَضُكُمْ وَأَقْرَضُكُمْ اللَّهُ قَرْضًا  
 حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ  
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ  
 ذَٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١١١﴾ فِيمَا  
 نَقُضُهُمْ مِيثَاقَهُمْ لَعْنَتُهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً  
 يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِمْ وَتَسُوخَطُونَ عَنْهَا  
 ذَكْرُوا بِهِمْ وَلَا تَزَالُ تُطْمَعُ عَلَى غَايَةِ مُهْمِهِمْ وَلَا قِيلَ لِيَنْتَهَ  
 قَاعُ غَتِّهِمْ وَأَصْلَحَ إِنْ اللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١١٢﴾

Muslim recorded that Abu Malik Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْعَمَلُ نِصْفُ الْإِيمَانِ، وَتُحْبَبُ إِلَى رَأْفَةِ أَكْبَرِ تَنَافُلًا مَا بَيْنَ سَمَاءٍ وَالْأَرْضِ، وَالصَّوْمُ جُحْدٌ، وَالْفَرَصُ جَبْدٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالْفَرَانُ حُجَّةٌ لَكَ أَوْ عَيْبَتٌ، كُلُّ نَاسٍ يَغْدُرُ، فَيَنْتَ نَفْسُهُ نَفْسُهُ أَوْ مَرْغَبُهُ»

«Purity is half of faith and Al-Hamdu Lillah (all the thanks are due to Allāh) fills the Mīzān (the Scale). And Subhān Allah and Allāhu Akbar (all praise is due to Allah, and Allāh is the

Most Great) fills what is between the heaven and earth. As-Saum (the fast) is a junnah (a shield), Sabr (patience) is a light, Sadaqah (charity) is evidence (of faith) and the Qur'an is proof for, or against you. Every person goes out in the morning and ends up selling himself, he either frees his soul or destroys it.»<sup>[1]</sup>

Muslim recorded that Ibn 'Umar said that the Messenger of Allah ﷺ said,

«لَا يَقْبَلُ اللَّهُ صَدَقَةً مِنْ غُلُوبٍ، وَلَا صَلَاةً مِنْ مُنْهَرٍ»

«Allah does not accept charity from one who commits Ghulul,<sup>[2]</sup> or prayer without purity.»<sup>[3]</sup>

[1] Muslim 1:203

[2] Ghulul means to behave treacherously. Here it is about stealing from the goods taken during war.

[3] Muslim 1:204.

﴿وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّيْ يَوْمَ قَسَمَ لَكُمْ بَعْدَ مَا نَبَا وَأَقْبَلُوا إِلَيْهِ يَوْمَ الْبَيْتِ ۖ وَذِكْرًا لِلَّذِينَ آمَنُوا قَوْلًا فَأَتَوْا بِهِمْ غَبَابًا ۚ إِنَّهُ بِشَيْءِكُمْ كَانَ قَوْمٌ عَلَنَ الْأَعْدَاءُ أَنْعَدُوا لَهُمْ قَتْلًا بِغَيْبٍ ۚ وَكَرِهْتُمُوهُمْ وَتَوَلَّوْا فَسَبَّوهُمْ وَلَئِنْ لَمْ يَنْتَهِوا عَنْ ذِكْرِ اللَّهِ وَإِحْيَا الْيَوْمِ وَالْآخِرِ وَأَنْقَلَبُوا كَآفِرِينَ﴾<sup>٦٧</sup> يَوْمَ الْقِيَامَةِ ۚ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا يُنَادِيكَ الْمَخَسِرُونَ ۚ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ وَلَا هُمْ يُنصَرُونَ ۚ وَالَّذِينَ آمَنُوا لَوْ كَانُوا يَعْلَمُونَ ۚ إِنَّ اللَّهَ يَنْفَعُ مَن يُشَاءُ وَلَا يَضُرُّ مَن يُشَاءُ ۚ وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِشَيْءٍ مِنْ دُونِهِ فَلَا يَفْتِنُهُمُ الشَّيْطَانُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۚ وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِغَيْرِ أَعْلَانٍ فَلْيَضْحَكُوا هَلْ إِنَّهُمْ كَانُوا مُتَعَبِينَ ۚ وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِشَيْءٍ مِنْ دُونِهِ فَلَا يَفْتِنُهُمُ الشَّيْطَانُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۚ وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِشَيْءٍ مِنْ دُونِهِ فَلَا يَفْتِنُهُمُ الشَّيْطَانُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۚ

47. And remember Allāh's favor to you and His covenant with which He bound you when you said: "We hear and we obey." And have Taqwā of Allāh. Verily, Allāh is All-Knower of that which is in the breasts ♣

48. O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just, that is nearer to Taqwā; and have Taqwā of Allāh. Verily, Allāh is Well-Acquainted with what you do ♣

49 Allāh has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise). ♣

10 And they who disbelieve and deny Our Ayāt are those who will be the dwellers of the Hell-fire. ♣

11 O you who believe! Remember the favor of Allāh unto you when some people desired (made a plan) to stretch out their hands against you but (Allāh) held back their hands from you. So have Taqwā of Allāh. And in Allāh let the believers put their trust. ♣

## Reminding the Believers of the Bounty of the Message and Islām

Allāh reminds His believing servants of His bounty by legislating this glorious religion and sending them this honorable Messenger. He also reminds them of the covenant and pledges that He took from them to follow the Messenger ﷺ, support and aid him, implement his Law and convey it on his behalf, while accepting it themselves. Allāh said,

﴿وَلَا حِزْبًا بَيْنَهُمْ إِلَىٰ ذِي الْعَرْشِ لَئِنْ لَّمْ يَفْعَلُوا لَأَكُنَّ مِنَّا مُجْرِمِينَ﴾

﴿And remember Allāh's favor upon you and His covenant with which He bound you when you said, "We hear and we obey."﴾

This is the pledge that they used to give to the Messenger of Allāh ﷺ when they embraced Islām. They used to say, "We gave our pledge of obedience to the Messenger of Allāh ﷺ to hear and obey, in times when we are active and otherwise, even if we were passed on for rights, and not to dispute leadership with its rightful people." Allāh also said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِمَا نَزَّلْنَا وَإِن يَسْأَلَكُمْ عَنْهُ فَرِيقٌ فَجَاهِلُونَ﴾

﴿And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers﴾

It was also said that this Āyah (5:7) reminds the Jews of the pledges and promises Allāh took from them to follow Muhammad ﷺ and adhere to his Law, as 'Alī bin Abī Ṭālibah reported that Ibn 'Abbās stated.

Allāh then said,

﴿وَاتَّقُوا اللَّهَ﴾

﴿And have Taqwā of Allāh.﴾

in all times and situations. Allāh says that He knows the secrets and thoughts that the hearts conceal,

﴿إِنَّ اللَّهَ عَلِيمٌ خَفِيٍّ﴾

﴿Verily, Allāh is All-Knower of the secrets of (your) breasts.﴾

## The Necessity of Observing Justice

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ﴾

﴿O you who believe! Stand out firmly for Allāh..﴾

meaning, in truth for the sake of Allāh, not for the sake of people or for fame,

﴿شَهِدَ بِالْغَنَمِ﴾

«as just witnesses» observing justice and not transgression. It is recorded in the Two *Ṣaḥīḥs* that An-Nu'mān bin Bashīr said, "My father gave me a gift, but 'Amrah bint Rawāḥah, my mother, said that she would not agree to it unless he made Allāh's Messenger ﷺ as a witness to it. So, my father went to Allāh's Messenger ﷺ to ask him to be a witness to his giving me the gift. Allāh's Messenger ﷺ asked,

«أَكُلَ وَلَدَكَ نَعْلَتَ مِثْلَهُ؟»

«Have you given the like of it to everyone of your offspring?»

He replied in the negative. Allāh's Messenger ﷺ said,

«اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَوْلَادِكُمْ»

«Have Taqwā of Allāh and treat your children equally.»

And said;

«إِنِّي لَا أَشْهَدُ عَلَى خَيْرٍ»

«I shall not be witness to injustice.»

My father then returned and took back his gift.<sup>[1]</sup>

Allāh said;

﴿وَلَا يَجْعَلْكُمْ عَيْنَانِ قَوْمٍ عَلَى آخَرٍ﴾

«and let not the enmity and hatred of others make you avoid justice.»

The *Āyah* commands: Do not be carried away by your hatred for some people to avoid observing justice with them. Rather, be just with every one, whether a friend or an enemy. This is why Allāh said,

﴿أَقْدَرُ مَا اقْرَبَ بِتَقْوَى﴾

«Be just: that is nearer to Taqwā» this is better than if you abandon justice in this case.

Although Allāh said that observing justice is 'nearer to Taqwā', there is not any other course of action to take, therefore 'nearer' here means 'is'. Allāh said in another *Āyah*,

[1] *Faḥ al-Bārī* 5:250, *Muslim* 3:1242.

﴿لَسَنَافِلُ الْجَنَّةِ يُرِيدُ حَزْمٌ مُسْتَقَرًّا وَلَسَنُ مَيْلًا﴾

«The dwellers of Paradise will, on that Day, have the best abode, and have the fairer of places for repose.»

Some of the female Companions said to 'Umar, "You are more rough and crude than the Messenger of Allāh ﷺ," meaning, you are rough, not that the Prophet ﷺ is rough at all.

Allāh said next,

﴿وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

«and have Taqwā of Allāh. Verily, Allāh is Well-Acquainted with what you do.»

and consequently, He will reward or punish you according to your actions, whether good or evil. Hence Allāh's statement afterwards,

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ﴾

«Allāh has promised those who believe and do deeds of righteousness, that for them there is forgiveness»

for their sins,

﴿وَأَجْرٌ عَظِيمٌ﴾

«and a great reward.» which is Paradise, that is part of Allāh's mercy for His servants. They will not earn Paradise on account of their good actions, but rather on account of His mercy and favor, even though they will qualify to earn this mercy on account of their good actions. Allāh has made these actions the cause and path that lead to His mercy, favor, pardon and acceptance. Therefore, all this is from Allāh Alone and all thanks are due to Him.

Allāh said next,

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ﴾

«And they who disbelieve and deny our Āyāt are those who will be the dwellers of the Hell-fire.»

This only demonstrates Allāh's perfect justice, wisdom and judgment, He is never wrong, for He is the Most Wise, Most Just and Most Able.

## Among Allāh's Favors is that He Prevented the Disbelievers from Fighting the Muslims

Allah said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَذَكَّرُوا يَمَسَّ اللَّهُ عَيْنَكُمْ إِذْ مِمَّ قَوْمٌ أَن يَسْطُورُوا إِلَيْكُمْ  
أَيُّوبُهُمْ غَفَّ لِيُؤْيَهُمُ عَنْكُمْ﴾

«O you who believe! Remember the favor of Allāh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) withheld their hands from you.»

'Abdur-Razzāq recorded that Jābir said, "The Prophet ﷺ once stayed at an area and the people spread out seeking shade under various trees. The Prophet ﷺ hung his weapon on a tree, and a bedouin man came and took possession of the Prophet's weapon and held it aloft. He came towards the Prophet ﷺ and said, 'Who can protect you from me?' He replied, 'Allāh, the Exalted, Most Honored.' The bedouin man repeated his question twice or thrice, each time the Prophet ﷺ answering him by saying, 'Allāh.' The bedouin man then lowered the sword, and the Prophet ﷺ called his Companions and told them what had happened while the bedouin was sitting next to him, for the Prophet ﷺ did not punish him." Ma'mar said that Qatādah used to mention that some Arabs wanted to have the Prophet ﷺ killed, so they sent that bedouin. Qatādah would then mention this Āyah,

﴿تَذَكَّرُوا يَمَسَّ اللَّهُ عَيْنَكُمْ إِذْ مِمَّ قَوْمٌ أَن يَسْطُورُوا إِلَيْكُمْ أَيُّوبُهُمْ﴾

«Remember the favor of Allāh unto you when some people desired (made a plan) to stretch out their hands against you...»<sup>[1]</sup>

The story of this bedouin man, whose name is Ghawrath bin Al-Hārith, is mentioned in the *Ṣaḥīḥ*.<sup>[2]</sup>

Muhammad bin Ishāq bin Yasār, Mujāhid and 'Ikrimah said that this Āyah was revealed about Bani An Naḍir, who plotted to drop a stone on the head of the Messenger ﷺ when he came to them for help to pay the blood money of two persons

<sup>[1]</sup> 'Abdur-Razzāq 1:185.

<sup>[2]</sup> Al Bukhārī nos: 4135, 4136, 4139.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرُكَ أَخَذْنَا مِنْهُمْ  
 قَسْوًا حَظًّا مِمَّا دُكِّرُوا بِهِ. فَأَعْتَابَ لَهُمُ الْعَذَابَ  
 وَالْعَصَاةَ إِنَّ يَوْمَ الْفَيْصَةِ وَسْوَكَ يَنْشُرُهُمُ اللَّهُ  
 بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾ يَا أَهْلَ الْكِتَابِ  
 قَدْ جَاءَكُمْ رَسُولُكُمْ يَزِيدُ لَكُمْ كَثِيرًا مِمَّا  
 كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيُضَرِّقُ  
 كَثِيرٌ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ  
 مُبِينٌ ﴿١٥﴾ يَهْدِي اللَّهُ مَنِ ابْتِغَىٰ رِضْوَانَهُ  
 سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى  
 النُّورِ بِإِذْنِهِ. وَيَهْدِي بِهِمُ إِلَى صِرَاطٍ مُسْتَقِيمٍ  
 ﴿١٦﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّهُ هُوَ الْمَسِيحُ  
 ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَّا شَيْئًا إِنْ أَرَادَ  
 أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَفَمَنْ فِي  
 السَّمَوَاتِ جَمِيعٌ وَلَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
 وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

whom Muslims killed.<sup>[1]</sup> The Jews left the execution of this plot to 'Amr bin Jihāsh bin Ka'b and ordered him to throw a stone on the Prophet ﷺ from above, when he came to them and sat under the wall. Allāh told His Prophet ﷺ about their plot, and he went back to Al-Madinah and his Companions followed him later on. Allāh sent down this Āyah concerning this matter. Allāh's statement,

﴿وَقُلْ لِلَّهِ نِسْبَةُ الْإِيمَانِ﴾

﴿And in Allāh let the believers put their trust.﴾

and those who do so,

then Allāh shall suffice for them and shall protect them from the evil plots of the people. Thereafter, Allāh commanded His Messenger ﷺ to expel Bani An-Nadīr, and he laid siege to their area and forced them to evacuate Al-Madinah.

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا فِيهِمُ أُتَىٰ خَتَرَ نَبِيِّهِمْ وَقَالَ  
 اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقْسَمْتُمْ الْكُفْرَةَ وَتَأْتِيَتْكُمْ الْكُفْرَةُ وَأَمْسَمْتُمْ بِرُسُلِي وَقَدْ وَفَّقْتُمْ  
 وَأَتْرَفْتُمْ اللَّهُ تَرَضًا حَسَنًا لَّكُفْرَتِكُمْ عَنْكُمْ سَوَاءٌ كُفْرَتُمْ وَلَئِنْ كُفَرْتُمْ جَشَرِي غَيْرِي مِنْ غَيْرِهِمَا  
 أَنَّهُمْ مَنْ كَفَرُوا بَعْدَ ذَلِكَ بِكُمْ فَقَدْ صَلَّىٰ سَوَاءَ الْكُفْرَةِ ﴿١٨﴾ فَمَا تَتَذَكَّرُونَ  
 يَتَذَكَّرُونَ لَعْنَتُهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسٍ يَغْفِرُونَ الْكُفْرَ عَنْ نَوَاصِيحِهِمْ وَنَسُوا حَظًّا

[1] The Prophet ﷺ had a treaty with the Jews to help him pay the Dīyah, when warranted



يَسَّاءُ دُكِّرُوا بِهِ. وَلَوْ أَنَّهُمْ لَمَكَحُوا عَلٰى عَهْدِهِمْ إِلَىٰ نَيْلِهِمْ فَعَقَبَهُمُ اللَّهُ وَاصْحَاحٌ لَهُ اللَّهُ جِبْثَ الْخَنَازِيرِ. وَرَبِّ الْقَوْمِ فَالُوا إِنَّ نَسْرَتَهُ أَكْثَرُ مِنْهُمْ قَسَوْا حَقًّا يَسَّاءُ دُكِّرُوا بِهِ. فَلَمَّا رَأَوْا الْعَذَابَ رَأَوْا الْقِسْمَةَ إِنَّهُمْ إِثْمُهُمْ وَسَوَاءٌ نَجَّيْنَاهُمُ اللَّهُ بِمَا كَانُوا يَفْسُرُونَ ﴿١٢﴾

﴿12. Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform the *Salāh* and give the *Zakāh* and believe in My Messengers; honor and assist them, and lend to Allāh a good loan, verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the straight way."

﴿13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allāh loves the doers of good.﴾

﴿14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection; and Allāh will inform them of what they used to do.﴾

### **Cursing the People of the Book for Breaking the Covenant**

Allāh commanded His believing servants to fulfil the promises and pledges that He took from them and which they gave His servant and Messenger, Muḥammad, peace be upon him. Allāh also commanded them to stand for the truth and give correct testimony. He also reminded them of the obvious and subtle favors of the truth and guidance that He granted them. Next, Allāh informed them of the pledges and promises that He took from the People of the Book, who were before them, the Jews and Christians. When they broke these promises and covenants, Allāh cursed them as a consequence

and expelled them from His grace and mercy. He also sealed their hearts from receiving guidance and the religion of truth, beneficial knowledge and righteous actions. Allāh said,

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَكُنَّا مِنْهُمْ اثْنَيْ عَشَرَ نَفِيسًا﴾

«Indeed Allāh took the covenant from the Children of Israel and We appointed twelve leaders among them.»

These twelve people were leaders who gave the pledge to Allāh to listen and obey Allāh, His Messenger and His Book on behalf of their tribes. Muḥammad bin Ishāq and Ibn 'Abbās said that this occurred when Mūsā went to fight the mighty enemy (in Palestine), and Allāh commanded him to choose a leader from every tribe.<sup>[1]</sup>

### The Leaders of Anṣār on the Night of 'Aqabah

Likewise, when the Messenger of Allāh ﷺ took the pledge from the Anṣār in the 'Aqabah area, there were twelve leaders from the Anṣār. There were three men from the tribe of Aws: Usayd bin Al-Ḥuḍayr, Sa'd bin Khaythamah and Rifā'ah bin 'Abdul-Mundhir, or Abu Al-Haytham bin At-Tayhān. There were nine people from the tribe of Khazraj: Abu Umamah As'ad bin Zurārah, Sa'd bin Ar-Rabi', 'Abdullāh bin Rawāḥah, Rāfi' bin Mālik bin Al-'Ajlān, Al-Barā' bin Ma'rūr, 'Ubadah bin Aṣ-Ṣamīṭ, Sa'd bin 'Ubadah, 'Abdullāh bin 'Amr bin Ḥarām and Al-Mundhir bin 'Umar bin Khunays. Ka'b bin Mālik mentioned these men in his poem, as recorded by Ibn Ishāq.<sup>[2]</sup> On that night, these men were the leaders or representatives of their tribes by the command of the Prophet ﷺ. They gave the pledge and promise of allegiance and obedience to the Prophet ﷺ on behalf of their people. Allāh said,

﴿وَكُنَّا إِلَيْكُمْ مَعَكُمْ﴾

«And Allāh said, "I am with you..." with My protection, support and aid,

﴿لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي﴾

«if you perform the Ṣalāh and give the Zakāh and believe in My

[1] Aṭ-Ṭabarī 10:113.

[2] Ibn Hishām 2:86-87.

Messengers ;﴾

concerning what they bring you of the revelation,

﴿وَعَنْ رَسُولِهِمْ﴾

﴿honor and assist them...﴾ and support them on the truth,

﴿وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا﴾

﴿and lend to Allāh a good loan...﴾ by spending in His cause, seeking to please Him.

﴿الْكَافِرُونَ عَنْكُمْ سِوَانَكُمْ﴾

﴿verily, I will remit your sins﴾ and errors, I will erase them, cover them, and will not punish you for them,

﴿وَالَّذِينَ فِي جَنَّاتٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿and admit you to Gardens under which rivers flow (in Paradise).﴾

thus, protecting you from what you fear and granting you what you seek.

### Breaking the Covenant

Allāh said,

﴿كَانَ مَعَكُمْ بَعْدَ ذَلِكَ وِعَاثٌ فَقَدْ ضَلَّ سَوَاءَ الْأُفُقِ﴾

﴿But if any of you after this, disbelieved, he has indeed gone astray from the straight way.﴾

Therefore, those who break this covenant, even though they pledged and vowed to keep it, yet, they broke it and denied it ever existed, they have avoided the clear path and deviated from the path of guidance to the path of misguidance. Allāh then mentioned the punishment that befell those who broke His covenant and the pledge they gave Him,

﴿فَبِمَا تَقُولُ بِهِمْ نُنَقِصُهُمْ لَسْتُمْ﴾

﴿So because of their breach of their covenant, We cursed them...﴾

Allāh states, because of their breaking the promise that We took from them, We cursed them, deviated them away from the truth, and expelled them from guidance,

﴿وَعَمَلَتْ قُلُوبُهُمْ قَسِيدَةً﴾

﴿and made their hearts grow hard...﴾ and they do not heed any word of advice that they hear, because of the hardness of their hearts.

﴿يُحَوِّثُونَ الْكَلِمَ عَنْ تَوَاصِيهِ﴾

﴿They change the words from their (right) places...﴾

Since their comprehension became corrupt, they behaved treacherously with Allāh's *Āyāt*, altering His Book from its apparent meanings which He sent down, and distorting its indications. They attributed to Allah what He did not say, and we seek refuge with Allāh from such behavior

﴿وَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ﴾

﴿and have abandoned a good part of the Message that was sent to them.﴾

by not implementing it and by ignoring it. Allāh said next,

﴿وَلَا تَزَالُ تَطْغَىٰ عَلَىٰ عَيْتِهِمْ ذُرِّيَّتُهُ﴾

﴿And you will not cease to discover deceit in them.﴾

such as their plots and treachery against you, O Muḥammad, and your Companions. Mujāhid said that this *Āyah* refers to their plot to kill the Messenger of Allāh ﷺ<sup>[1]</sup>

﴿فَعَفَّ عَنْهُمْ فَاعْصِ﴾

﴿But forgive them, and overlook (their misdeeds).﴾

This, indeed, is the ultimate victory and triumph. Some of the Salaf said, "You would never treat those who disobey Allāh with you better than obeying Allāh with them." This way, their hearts will gather around the truth and Allāh might lead them to the right guidance. This is why Allāh said,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

﴿Verily, Allāh loves the doers of good.﴾

Therefore, forgive those who err against you. Qatādah said that this *Āyah* was abrogated with Allāh's statement,

﴿فَلْيُؤْذِكُمُ اللَّهُ وَلَا يُلْهِكُمْ إِلَهًا يَتَّبِعُونَ﴾

<sup>[1]</sup> At-Tabari 10:131

«Fight against those who believe not in Allah, nor in the Last Day».<sup>[1]</sup>

### The Christians Also Broke their Covenant with Allah and the Repercussion of this Behavior

Allah said,

﴿وَمِمَّنْ آتَيْنَا لَهُمْ مِيثَاقَهُمْ﴾

«And from those who call themselves Christians, We took their covenant,»

Meaning 'From those who call themselves Christians and followers of 'Isa, son of Maryam, while in fact they are not as they claim. We took from them the covenant and pledges that they would follow the Prophet ﷺ, and him, honor him and follow his footsteps' And that they would believe in every Prophet whom Allāh sends to the people of the earth. They imitated the Jews and broke the promises and the pledges. This is why Allāh said,

﴿فَسَوَّيْنَا لَهُمْ ذُرِّيَّتَهُمْ فَأَمَّا إِلَهُ الْمَسِيحِ ابْنِ مَرْيَمَ﴾

«but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection,»

Meaning 'We planted enmity and hatred between them, and they will remain like this until the Day of Resurrection.' Indeed, the numerous Christian sects have always been enemies and adversaries of each other, accusing each other of heresy and cursing each other. Each sect among them excommunicates the other sects and does not allow them entrance to their places of worship. The Monarchist sect accuses the Jacobite sect of heresy, and such is the case with the Nestorians and the Arians. Each sect among them will continue to accuse the other of disbelief and heresy in this life and on the Day when the Witnesses will come forth. Allah then said,

﴿وَمَنْ يَكْفُرْ بِاللَّهِ فَإِنَّ إِلَهَهُ الْغَيْبُ﴾

<sup>[1]</sup> Al-Tabari: 10:134

﴿and Allāh will inform them of what they used to do.﴾

warning and threatening the Christians because of their lies against Allāh and His Messenger and their false claims about Allāh, hallowed be He above what they say about Him. The Christians attribute a companion and a son to Allāh, while He is the One and Only, the All-Sufficient, Who neither begets nor was He begotten, and there is none like unto Him.

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا نَذِيرٌ لَّكُمْ كَثِيرٌ إِنَّمَا كُنْتُمْ تَغْمُوتُ  
 مِنَ الْكِتَابِ وَمِمَّا عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ  
 يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رُضْوَانَهُ مَجِيلٌ السَّلَامَ وَبَشِّرِ الَّذِينَ آمَنُوا  
 بِأَنَّهُمْ يَرْزُقُونَ. وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝﴾

﴿15. O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much. Indeed, there has come to you from Allāh a light and a plain Book.﴾

﴿16. Wherewith Allāh guides all those who seek His Pleasure to ways of peace, and He brings them out of darkness by His permission unto light and guides them to a straight path.﴾

### Explaining the Truth Through the Messenger and the Qur'an

Allāh states that He sent His Messenger Muḥammad ﷺ with the guidance and the religion of truth to all the people of the earth, the Arabs and non-Arabs, lettered and unlettered. Allāh also states that He sent Muḥammad ﷺ with clear evidences and the distinction between truth and falsehood. Allāh said,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا نَذِيرٌ لَّكُمْ كَثِيرٌ إِنَّمَا كُنْتُمْ تَغْمُوتُ  
 مِنَ الْكِتَابِ وَمِمَّا عَنْ كَثِيرٍ ۝﴾

﴿O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much.﴾

So the Prophet ﷺ explained where they altered, distorted, changed and lied about Allāh. He also ignored much of what they changed, since it would not bring about any benefit if it was explained. In his *Mustadrak*, Al-Ḥākim recorded that Ibn

الْحَمْدُ لِلَّهِ

١١١

الْحَمْدُ لِلَّهِ

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوا قَوْلَهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَتَوَفَّي لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَى الْمَوْتِ ۚ يَأْمُرُ الْكِتَابَ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى قُرْآنٍ مِنْ أَمْرِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَكْفُرُوا بِحَسْبِ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ ثُلُوكًا وَمَا تَنْتَكُم مَالَهُمْ يُؤْتِ السَّادِقِينَ الْعَمَلِينَ ۝ يَتَوَفَّوْا دَخَلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْدُوا عَلَى الْأَعْيُنِ قَدْ جَاءَكُمْ خَيْرٌ مِمَّا كَانْتُمْ لَا تَفْلَحُوا ۝ قَالُوا يَنْبَغِي لَنَا أَنْ يَكُونَ مَعَنَا جَبَارِيٌّ وَإِنَّا لَنَنْتَظِلُهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِنْ يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ۝ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخْفَوْنَ عَلَيْكَ اللَّهُ عَلَيْهِمَا آذْخَلُوا آدْخَلُوا الْآبَابَ فَلَمَّا دَخَلُوا تَوَلَّوْا فَالْتَمَسُوا لَكُمْ غِلِيُونَ وَعَلَى الْقَوْمِ كُلُّوْا إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

'Abbās said, "He who disbelieves in stoning (the adulterer to death) will have inadvertently disbelieved in the Qur'an, for Allāh said,

﴿يَأْمُرُ الْكِتَابَ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ﴾

﴿O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture﴾

and stoning was among the things that they used to hide.<sup>141</sup>

Al-Hākim said, "Its chain is Ṣaḥīḥ, and

they did not record it."

Allāh next mentions the Glorious Qur'an that He sent down to His honorable Prophet ﷺ,

﴿قَدْ جَاءَكُمْ مِنْ رَبِّكُمْ نُورٌ وَكِتَابٌ مُبِينٌ ۚ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِشْوَمًا مَبْلُغًا ۝﴾

﴿Indeed, there has come to you from Allāh a light and a plain Book. Wherewith Allāh guides all those who seek His pleasure to ways of peace.﴾

meaning, ways of safety and righteousness,

﴿وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

<sup>141</sup> Al-Hākim 4 :359.





﴿قُلْ مَنْ يَمْلِكُ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُنْزِلَ إِلَيْكُمُ الْمَسِيحَ ابْنَ مَرْيَمَ وَرُسُلًا مِمَّنْ فِي الْأَنْزِيلِ جَمِيعًا﴾

﴿Say: "Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together?"﴾

Therefore, if Allah wills to do that, who would be able to stop Him or prevent Him from doing it? Allah then said,

﴿وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يُخْلِقُ مَا يَشَاءُ﴾

﴿And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills.﴾

All things in existence are Allāh's property and creation and He is able to do everything. He is never asked about what He does with His power, domain, justice and greatness so this refutes the Christian creed may Allāh's continued curses be upon them until the Day of Resurrection.

### **Refuting the People of the Book's Claim that they are Allah's Children**

Allan then refutes the Christians' and Jews' false claims and lies,

﴿وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّونَ﴾

﴿And the Jews and the Christians say "We are the children of Allah and His loved ones."﴾

They claim: "We are the followers of Allāh's Prophets, who are His children, whom He takes care of He also loves us." The People of the Book claim in their Book that Allāh said to His servant Isrā'īl, "You are my firstborn." But they explained this statement in an improper manner and altered its meaning. Some of the People of the Book who later became Muslims refuted this false statement saying, "This statement only indicates honor and respect, as is common in their speech at that time." The Christians claim that 'Isā said to them, "I will go back to my father and your father," meaning, my Lord and your Lord. It is a fact that the Christians did not claim that they too are Allāh's sons as they claimed about 'Isā. Rather this statement by 'Isā only meant to indicate a

closeness with Allāh. This is why when they said that they are Allāh's children and loved ones, Allāh refuted their claim,

﴿ثُلَّ بِكُمْ يَوْمَكُمُ الْمُنْذَرُ﴾

﴿Say, "Why then does He punish you for your sins?"﴾

meaning, if you were truly as you claim, Allāh's children and loved ones, then why did He prepare the Fire because of your disbelief, lies and false claims?

﴿بَلْ أَنْتُمْ بَشَرٌ مِّثْلُكُمْ﴾

﴿Nay, you are but human beings, of those He has created.﴾

Allāh states, you are just like the rest of the children of Ādam, and Allāh is the Lord of all His creation,

﴿يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ﴾

﴿He forgives whom He wills and punishes whom He wills.﴾

Allāh does what He wills, there is none who can escape His judgement, and He is swift in reckoning.

﴿وَلَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿And to Allāh belongs the dominion of the heavens and the earth and all that is between them,﴾

Therefore, everything is Allāh's property and under His power and control,

﴿وَالِلَّهِ الْمَصِيرُ﴾

﴿and to Him is the return.﴾

In the end, the return will be to Allāh and He will judge between His servants as He will, and He is the Most Just Who is never wrong in His judgment.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا مَا سَاءَ مَا كَذَّبْنَا بِرَأْسِنَا﴾

﴿لَا يَذَرُ فَكُنَّ جَاهِلٌ وَلَا يَذَرُ فَكُنَّ جَاهِلٌ وَلَا يَذَرُ فَكُنَّ جَاهِلٌ﴾

19 O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner And Allāh is able to do all things.﴾

Allāh is addressing the People of the Book – the Jews and the Christians, saying that He has sent His Messenger Muḥammad ﷺ to them, the Final Prophet, after whom there will be no Prophet or Messenger. Rather, He is the Final Messenger who came after a long time passed between him and ʿĪsā, son of Maryam peace be upon them.

There is a difference of opinion about the length of time between ʿĪsā and Muḥammad ﷺ. Abu ʿUthmān An-Nahdī and Qatadah were reported to have said that this period was six hundred years.<sup>[1]</sup> Al-Bukhārī also recorded this opinion from Salman Al-Farīsī.<sup>[2]</sup> Qatādah said that this period was five hundred and sixty years,<sup>[3]</sup> while Maʿmar said that it is five hundred and forty years.<sup>[4]</sup> Some said that this period is six hundred and twenty years. There is no contradiction here if we consider the fact that those who said that this period was six hundred years were talking about solar years, while the second refers to lunar years, since there is a difference of about three years between every one hundred lunar and solar years. As in Allāh's statement,

﴿وَرَبُّهُمْ فِي كَهْمِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَرَقَعُوا فِيهَا﴾

﴿And they stayed in their Cave three hundred years, adding nine.﴾

meaning, nine more lunar years to substitute for the difference between lunar and solar years, thus agreeing with the three hundred years that the People of the Book knew about. We should assert again that the time period we mentioned here was between ʿĪsā, the last Prophet to the Children of Israel, and Muḥammad ﷺ, the Last Prophet and Messenger among the children of Ādam. In the Ṣaḥīḥ collected by Al-Bukhārī, Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿إِنَّ أَوْلَى النَّاسِ بِإِبْنِ مَرْيَمَ لَأَنَا، لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ﴾

﴿I, among all people, have the most right to the son of Maryam, for there was no Prophet between Him and I.﴾<sup>[5]</sup>

[1] Al-Baghawī 2:23

[2] Fath Al-Bārī 7:324.

[3] Al-Baghawī 2:23.

[4] ʿAbdur-Razzāq 1:186.

[5] Fath Al-Bārī 5:550

This *Hadith* refutes the opinion of Al-Qudā'i and others, that there was a Prophet after 'Isā called Khālid bin Sinān.

Allāh sent Muḥammad ﷺ after a period of time during which there was no Prophet, clear path, or unchanged religions. Idol worshipping, fire worshipping and cross worshipping flourished during this time. Therefore, the bounty of sending Muḥammad ﷺ was the perfect bounty at a time when he was needed the most. Evil had filled the earth by then, and tyranny and ignorance had touched all the servants, except a few of those who remained loyal to the true teachings of previous Prophets, such as some Jewish rabbis, Christian priests and Sabian monks.

Imām Aḥmad recorded that 'Iyād bin Ḥimār Al Mujāshī said that the Prophet ﷺ gave a speech one day and said,

وَأَنَا أَنزَلْتُ مَا جِئْتُمْ مِنِّي بِمَا عَلَّمَنِي فِي يَوْمِي هَذَا، كُلَّ مَا لَمْ يَخْلُفْهُ عِبَادِي خَلَاءً، وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلُّهُمْ، وَإِنَّ الشَّيَاطِينَ أَتَتْهُمْ فَأَخْلَتْهُمْ عَنْ دِينِهِمْ، وَخَرَّتْ عَلَيْهِمْ مَا أَخْلَقْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يَتَّبِعُوا بِي مَا لَمْ أَتْرُكْ بِهِ سُلْطَانًا، ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَّتَهُمْ غَرَبَهُمْ وَعَجَمَهُمْ، إِلَّا بَقَاةً مِنْ بَنِي إِسْرَءِيلَ، وَقَالَ إِنَّمَا بَنَيْتُكَ لِأَتْلِي بِكَ، وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَنْبُلُهُ النَّعَاءُ، تَقْرَأُهُ نَائِمًا وَنَظْفَانًا، ثُمَّ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَمْحُقَ قُرَيْشًا فَلَقْتُ يَارَبِّ إِذْهُمْ يَتْلَعُوا رَأْسِي، فَبَدَعُوهُ حَبِيرَةً، فَقَالَ اسْتَخْرِجْتَهُمْ كَمَا اسْتَخْرِجُوكَ، وَاعْرِضْهُمْ لِنَارِكَ، وَأَتَيْتُ عَلَيْهِمْ فَسَتَبَيْتُ عَلَيْهِمْ، وَنَعْتُ جَبِيئًا نَعْتُ خَمْسًا أُنْثَاهُ، وَقَابِلَ يَمْنًى أَطَاعَكَ مِنْ عَصَاكَ، وَأَهْلَ الْجَبَّةِ ثَلَاثَةً: ذُو سُلْطَانٍ مُقْبِطٌ مُؤَفَّقٌ مُتَصَدِّقٌ، وَرَجُلٌ رَجِيمٌ رَيْقُ الْقَلْبِ يَكُلُّ ذِي قُرْنَيْنٍ وَمُسْنَمٌ، وَرَجُلٌ غُلْفٌ قَسِرَ دُورُ عِيَالِهِ مُتَصَدِّقًا. وَأَهْلَ النَّارِ خَمْسَةٌ: الضَّعِيفُ الَّذِي لَا دِينَ لَهُ، وَالذَّالِمُ هُمْ يَكْفُرُ بِنِعْمَةِ اللَّهِ عَلَيْهِمْ - لَا يَتَّقُونَ أَهْلًا وَلَا مَالًا، وَالْقَابِلُ الَّذِي لَا يَخْشَى لَهُ طَمَعٌ وَإِنْ دُنِيَ إِلَّا غَاةً، وَرَجُلٌ لَا يَضِيحُ وَلَا يُنْمِي إِلَّا وَهُوَ يُخَادِعُكَ عَنْ أَفْلَاكَ وَمَالِكَ - وَذَكَرَ الْبَخِيلُ أَوْ الْكَذَّابُ - وَالشُّنْطَرُ: الْفَاجِسُ؛

*My Lord has commanded me to teach you what you have no knowledge of and of which He taught me this day, 'All the wealth that I gave to My servants is permissible. I created all My servants Ḥunafā (monotheists). But, the devils came to them and deviated them from their religion, prohibited for them*

what I allowed and commanded them to associate others with Me [in worship], which I gave no permission for.' Then Allāh looked at the people of the earth and disliked them all, the Arabs and non-Arabs among them, except a few from among the Children of Israel. Allāh said (to me), 'I only sent you to test you and to test with you. I sent to you a Book that cannot be washed by water (it is eternal), and you will read it while asleep and while awake.' Allāh has also Commanded me to burn (destroy) Quraysh. So I said, 'O Lord! They will smash my head and leave it like a piece of bread.' He said, 'I will drive them out as they drove you out, and when you invade them We will help you. Spend on them (your companions) and We will spend on you, send an army and We will send five armies like it (in its support). Fight with those who obey you, against those who disobey you. And the inhabitants of Paradise are three: a just, prosperous, and charitable ruler; A merciful man who has a kind heart toward every relative and every Muslim; a forgiving, poor man with dependants [who is charitable]. And the inhabitants of the Fire are five: the weak one with no religion, those who follow after you not for family reasons nor wealth; and the treacherous who does not hide his treachery, acting treacherous in even the most insignificant matters; and a person who comes every morning and every evening, is cheating your family or your wealth.'<sup>1</sup> And he mentioned the stingy, or the liar, and the foulmouthed person.<sup>2</sup>

Therefore, the *Ḥadīth* states that Allah looked at the people of the earth and disliked them all, both the Arabs and non-Arabs among them, except a few among the Children of Israel, or a few among the People of the Book as Muslim recorded.<sup>2</sup> The religion was distorted and changed for the people of the earth until Allah sent Muḥammad ﷺ, and Allāh, thus, guided the creatures and took them away from the darkness to the light and placed them on a clear path and a glorious Law. Allāh said,

﴿أَنْ تَقُولُوا مَا جَاءَنَا بِرَأْسِهِ وَلَا يُخَيِّرُ﴾

‘lest you say, “There came unto us no bringer of glad tidings

<sup>1</sup> Ahmad 4:162, and Muslim, as noted below.

<sup>2</sup> Muslim 4:2197



420. And (remember) when Mūsā said to his people. "O my people! Remember the favor of Allāh to you when He made Prophets among you, made you kings and gave you what He had not given to any other among the nations (Al-'Ālamīn)."

421. "O my people! Enter the Holy Land which Allāh has assigned to you and turn not back; for then you will be returned as losers."

422 They said: "O Mūsā! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."

423. Two men of those who feared (Allāh and) on whom Allāh had bestowed His grace said: "Assault them through the gate; for when you are in, victory will be yours. And put your trust in Allāh if you are believers indeed."

424 They said "O Mūsā! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here."

425. He [Mūsā] said. "O my Lord! I have power only over myself and my brother, so I frug us from the rebellious people!"

426 (Allāh) said: "Therefore it is forbidden to them for forty years; in distraction they will wander through the land. So do not grieve for the rebellious people."

### **Mūsā Reminds His People of Allāh's Favors on Them; The Jews Refuse to Enter the Holy Land**

Allāh states that His servant, Messenger, to whom He spoke directly, Mūsā, the son of Imran, reminded his people that among the favors Allāh granted them, is that He will give them all of the good of this life and the Hereafter, if they remain on the righteous and straight path. Allāh said,

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يٰقَوْمِ اذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَعَلَ فِيْكُمْ اَنْبِيَاۡءَ﴾

4And (remember) when Mūsā said to his people. "O my people! Remember the favor of Allāh to you, when He made Prophets among you,

for whenever a Prophet died, another rose among them, from the time of their father Ibrāhīm and thereafter.

There were many Prophets among the Children of Israel

calling to Allāh and warning against His torment, until 'Isa was sent as the final Prophet from the Children of Israel. Allāh then sent down the revelation to the Final Prophet and Messenger, Muḥammad, the son of 'Abdullāh, from the offspring of Ismā'il, the son of Ibrahim, peace be upon them. Muḥammad ﷺ is the most honorable Prophet of all times.

Allāh said next,

﴿وَجَعَلَكُمْ مُلُوكَ﴾

﴿made you kings﴾ 'Abdur Razzāq recorded that Ibn 'Abbās commented:

"Having a servant, a wife and a house."<sup>1</sup> In his *Mustadrak*, Al-Hākim recorded that Ibn 'Abbās said, "A wife and a servant, and,

﴿وَجَعَلَكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنْ الْعَالَمِينَ﴾

﴿and gave you what He had not given to any other among the nations (Ālāmīn).﴾

means, during their time."<sup>2</sup> Al-Hākim said, "Ṣaḥīḥ according to the criteria of the Two Ṣaḥīḥs, but they did not collect it." Qatādah said, "They were the first people to take servants."<sup>3</sup>

A *Ḥadīth* states,

مَنْ أَصْبَحَ مِنْكُمْ مُعَافًى فِي جَسَدِهِ، أَمِنًا فِي سِرِّهِ، عَدُوًّا تَوْتُ يَوْمِهِ. فَكَأَنَّمَا حَبِزَتْ لَهُ الدُّنْيَا بِخَدَائِقِهَا

«He among you who wakes up while healthy in body, safe in his family and having the provision for that very day, is as if the world and all that was in it were collected for him»<sup>4</sup>

Allāh's statement,

﴿وَجَعَلَكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنْ الْعَالَمِينَ﴾

﴿and gave you what He had not given to any other among the nations (Al-'Ālāmīn).﴾

means, during your time, as we stated. The Children of Israel

<sup>1</sup> 'Abdur Razzāq 1:187

<sup>2</sup> Al-Hākim 2:312

<sup>3</sup> At-Tabari 10:163.

<sup>4</sup> *Tuhfat Al-Aḥwādī* 7:11



were the most honorable among the people of their time, compared to the Greek, Copts and the rest of mankind. Allāh said in another Āyah,

﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّوْرَ فَذَرْنَهُمْ يَوْمَ لَيْلِيْنَا وَنَسْلَخْ عَنْ آلِهَتِهِمْ﴾  
(٢٠٠)

﴿And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the nations (Al 'Ālamīn).﴾

Allāh said,

﴿لَقَدْ قَالُوا يُعَوسُ اٰمَنُ لَا اِلٰهَ اِلاَّ هُوَ مَا لَكُمْ بِهٖ مِنْ دَلٰلٍ ؕ لَكُمْ فِىْ هٰٓؤُلَآءِ اٰلِهَتٌ مِّمَّنْ تَدْعُوْنَ ۖ فَاِنْ كُنْتُمْ مُّسْتَكْبِرِيْنَ ۖ فَلَا اٰمِرَ لَكُمْ اَنْ تُبَدِّلُوْا اِلَٰهَكُمْ وَهٗوَ نَفْسُكُمْ عَلٰى اَلْسِنَتِكُمْ ۚ﴾

﴿They said: "O Mūsā! Make for us a god as they have gods." He said: "Verily, you are an ignorant people " [Mūsā added:] "Verily, these people will be destroyed for that which they are engaged in (idol worship)." And all that they are doing is in vain. He said "Shall I seek for you a god other than Allāh, while He has given you superiority over the nations."﴾

Therefore, they were the best among the people of their time. The Muslim Ummah is more respected and honored before Allāh, and has a more perfect legislative code and system of life, it has the most honorable Prophet, the larger kingdom, more provisions, wealth and children, a larger domain and more lasting glory than the Children of Israel. Allāh said,

﴿وَجَعَلْنٰكُمْ خَيْرَ اُمَّةٍ رَّسَلْنَا لَكُمْ اَنْتُمْ خَيْرُ اُمَّةٍ رَّسَلْنَا عَلَيْهَا الشُّرَآءَ﴾

﴿Thus We have made you, a just (the best) nation, that you be witnesses over mankind.﴾

We mentioned the Mutawātir Ḥadīths about the honor of this Ummah and its status and honor with Allāh, when we explained Allāh's statement in Sūrah Al-'Imrān (3),

﴿كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ﴾

﴿You are the best of peoples ever raised up for mankind...﴾

Allāh states next that Mūsā encouraged the Children of

Israel to perform *Jihād* and enter Jerusalem, which was under their control during the time of their father Ya'qūb. Ya'qūb and his children later moved with his children and household to Egypt during the time of Prophet Yūsuf. His offspring remained in Egypt until their exodus with Mūsā. They found a mighty, strong people in Jerusalem who had previously taken it over. Mūsā, Allāh's Messenger, ordered the Children of Israel to enter Jerusalem and fight their enemy, and he promised them victory and triumph over the mighty people if they did so. They declined, rebelled and defied his order and were punished for forty years by being lost, wandering in the land uncertain of where they should go. This was their punishment for defying Allāh's command.

Allāh said that Mūsā ordered them to enter the Holy Land,

﴿الَّذِي كَفَّ اللَّهُ لَكُمْ﴾

﴿which Allāh has assigned to you﴾

meaning, which Allāh has promised to you by the words of your father Isrā'īl, that it is the inheritance of those among you who believe.

﴿وَلَا تَوَلَّوْا عَلَىٰ قَدْرِكُمْ﴾

﴿and turn not back﴾ in flight from *Jihād*.

﴿تَقْدِرُوا خَيْبَتَكُمْ ۚ قَالُوا يَتَوَسَّعُ إِلَيْنَا فَمَا جَاءَنَا وَإِنَّا لَمُخْلِفُونَ ۚ﴾  
﴿يَهَيِّئْ لَنَا يَوْمَئِذٍ غَلَابَةً ۖ﴾

﴿"...for then you will be returned as losers." They said, "O Mūsā! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."﴾

Their excuse was this, in this very town you commanded us to enter and fight its people, there is a mighty, strong, vicious people who have tremendous physique and physical ability. We are unable to stand against these people or fight them. Therefore, they said, we are incapable of entering this city as long as they are still in it, but if they leave it, we will enter it. Otherwise, we cannot stand against them.

## The Speeches of Yuwsha' (Joshua) and Kālīb (Caleb)

Allāh said,

﴿ثَلَاثَ دَعَايَ مِنْ الَّذِينَ عَاهَدُوا لَنَا اللَّهُ عَلَيْهِمْ﴾

«Two men of those who feared (Allāh and) on whom Allāh had bestowed His grace said...»

When the Children of Israel declined to obey Allāh and follow His Messenger Mūsā, two righteous men among them, on whom Allāh had bestowed a great bounty and who were afraid of Allāh and His punishment, encouraged them to go forward. It was also said that the *Āyah* reads in a way that means that these men were respected and honored by their people. These two men were Yuwsha', the son of Nūn, and Kālīb, the son of Yūfnā, as Ibn 'Abbās, Mujāhid, Ikrimah, 'Atiyyah, As-Suddi, Ar-Rabi' bin Anas and several other Salaf and latter scholars stated.<sup>1</sup> These two men said to their people,

﴿ادْخُلُوا عَلَيْهِمُ الْبِلَادَ فَمَا دَكَلْنَاهُمْ فَلَئِنْ عَلِمْتُمْ أَنَّكُمْ مَوَكَّلُونَ بِهَا كُنْتُمْ  
تُفَوِّضُونَ﴾

«Assault them through the gate, for when you are in, victory will be yours. And put your trust in Allāh if you are believers indeed.»

Therefore, they said, if you rely on and trust in Allāh, follow His command and obey His Messenger, then Allāh will give you victory over your enemies and will give you triumph and dominance over them. Thus, you will conquer the city that Allāh has promised you. This advice did not benefit them in the least,

﴿ثَلَاثًا يَتْلُونَ بِهَا نَزْلَ الْغَنَةِ لَيْتَ مَا دَامُوا فِيهَا فَذَهَبَ عَنْهُمْ وَرَيْدُكُمْ فَمَعْبِلًا بِهَا خَلَفَ  
فَمَيِّدُونَ﴾

«They said, "O Mūsā! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here."»

This is how they declined to join *Jihad*, defied their Messenger, and refused to fight their enemy.

[1] At-Tabari 10:176-178

## The Righteous Response of the Companions During the Battle of Badr

Compare this to the better response the Companions gave to the Messenger of Allāh ﷺ during the battle of Badr, when he asked for their advice about fighting the Quraysh army that came to protect the caravan led by Abu Sufyān. When the Muslim army missed the caravan and the Quraysh army, between nine hundred and one thousand strong, helmeted and drawing closer, Abu Bakr stood up and said something good. Several more Muhājirīn also spoke, all the while the Messenger of Allāh ﷺ saying,

«أشيروا علي أيها المسلمون»

«Advise me, O Muslims!» inquiring of what the Anṣār, the majority then, had to say. Sa'd bin Mu'adh said, "It looks like you mean us, O Messenger of Allāh! By He Who has sent you with the Truth! If you seek to cross this sea and went in it, we will follow you and none among us will remain behind. We would not hate for you to lead us to meet our enemy tomorrow. We are patient in war, vicious in battle. May Allāh allow you to witness from our efforts what comforts your eyes. Therefore, march forward with the blessing of Allāh." The Messenger of Allāh (ﷺ) was pleased with the words of Sa'd and was encouraged to march on.<sup>[1]</sup>

Abu Bakr bin Mardawayah recorded that Anas said that when the Messenger of Allāh ﷺ went to Badr, he asked the Muslims for their opinion, and Umar gave his. The Prophet ﷺ again asked the Muslims for their opinion and the Anṣār said, "O Anṣār! It is you whom the Prophet wants to hear." They said, "We will never say as the Children of Israel said to Mūsā,

﴿يَا ذَا مَنَ أَنْتَ وَرَبُّكَ فَقُلْنَا إِنَّا هَاهُنَا قَاعِدُونَ﴾

«So go, you and your Lord, and fight you two, we are sitting right here.»

By He Who has sent you with the Truth! If you took the camels to Bark Al-Ghimād (near Makkah) we shall follow you."

[1] At-Ṭabarī 13:399.

Imām Ahmad, An-Nasa'i and Ibn Hibban<sup>[1]</sup> also recorded this *Hadith*.

In the Book of *Al-Maghāzī* and *At-Tafsir*, Al-Bukhārī recorded that 'Abdullāh bin Mas'ūd said, "On the day of Badr, Al-Miqdād said, 'O Messenger of Allāh We will never say to you what the Children of Israel said to Mūsā,

﴿وَدَعَتْ لِي وَرَبِّي فَقِيلَ لَا مَعَكَ فَجِدُوتِ﴾

﴿So go, you and your Lord, and fight you two, we are sitting right here.﴾

Rather, march on and we will be with you.' The Messenger of Allāh ﷺ was satisfied after hearing this statement.<sup>[2]</sup>

### Mūsā Supplicates to Allāh Against the Jews

Mūsā said,

﴿وَلَا رَبَّ إِلَّا لَا إِلَهَ إِلَّا أَنَا وَآجِسُ وَأَبِي فَأَفْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْكَافِرِينَ﴾

﴿"O my Lord! I have power only over myself and my brother, so separate us from the rebellious people!"﴾

When the Children of Israel refused to fight, Mūsā became very angry with them and supplicated to Allāh against them,

﴿رَبِّ إِلَّا لَا إِلَهَ إِلَّا أَنَا وَآجِسُ وَأَبِي﴾

﴿O my Lord! I have power only over myself and my brother"﴾

meaning, only I and my brother Harūn among them will obey, implement Allāh's command and accept the call,

﴿فَأَفْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْكَافِرِينَ﴾

﴿So Ifrug us from the rebellious people!﴾

Al-'Awfi reported that Ibn 'Abbās said, "Meaning, judge between us and them."<sup>[3]</sup> 'Al. bin Abi Talhah reported similarly from him.<sup>[4]</sup> Aḍ-Ḍahhāk said that the *Āyah* means, "Judge

[1] Ahmad 3 105, An-Nasā'i in *Al-Kubrā* 6:334 and Ibn Hibbān 7 109. The chain for this narration is not authentic, but some of the story is supported by the narration that follows as well as the one before it.

[2] Al-Bukhari no 4609

[3] At-Tabari 10:188.

[4] At-Tabari 10:189

and decide between us and them."<sup>[1]</sup> Other scholars said that the Āyah means, "Separate between us and them."

### Forbidding the Jews from Entering the Holy Land for Forty Years

Allāh said,

﴿وَلَهَا عَذَابٌ عَظِيمٌ أَرْبَعِينَ سَنَةً يَتُوهَا فِي الْأَرْضِ﴾

«Therefore it is forbidden to them for forty years; in distraction they will wander through the land.»

When Mūsā supplicated against the Jews for refusing to fight in *Jihād*, Allāh forbade them from entering the land for forty years. They wandered about lost in the land of At-Tih, unable to find their way out. During this time, tremendous miracles occurred, such as the clouds that shaded them and the manna and quails Allāh sent down for them. Allāh brought forth water springs from solid rock, and the other miracles that He aided Mūsā bin 'Imrān with. During this time, the Tawrah was revealed and the Law was established for the Children of Israel and the Tabernacle of the Covenant was erected.

### Conquering Jerusalem

Allāh's statement,

﴿أَرْبَعِينَ سَنَةً﴾

«for forty years;» defines,

﴿يَتُوهَا فِي الْأَرْضِ﴾

«in distraction they will wander through the land.»

When these years ended, Yuwsha' bin Nūn led those who remained among them and the second generation, and laid siege to Jerusalem, conquering it on a Friday afternoon. When the sun was about to set and Yuwsha' feared that the Sabbath would begin, he said (to the sun), "You are commanded and I am commanded, as well. O Allāh! Make it stop setting for me." Allāh made the sun stop setting until Yuwsha' bin Nūn

[1] At-Tabari 10:189.

conquered Jerusalem. Next, Allah commanded Yuwsha' to order the Children of Israel to enter Jerusalem from its gate while bowing and saying *Hittah*, meaning, 'remove our sins'. Yet, they changed what they were commanded and entered it while dragging themselves on their behinds and saying, '*Habbah* (a seed) in *Sha'rah* (a hair)'. We mentioned all of this in the *Tafsir* of *Surat Al-Baqarah*.

Ibn Abi Hatim recorded that Ibn 'Abbās commented,

﴿فَأَنهَا مَحْرَمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ﴾

«Therefore it is forbidden to them for forty years; in distraction they will wander through the land.»

"They wandered in the land for forty years, during which Mūsā and Hārūn died, as well as everyone above forty years of age. When the forty years ended, Yuwsha' son of Nūn assumed their leadership and later conquered Jerusalem.<sup>[1]</sup> When Yuwsha' was reminded that the day was Friday and the sun was about to set, while they were still attacking Jerusalem, he feared that the Sabbath might begin. Therefore, he said to the sun, 'I am commanded and you are commanded'. Allāh made the sun stop setting and the Jews conquered Jerusalem and found wealth unseen before. They wanted to let the fire consume the booty, but the fire would not do that. Yuwsha' said, 'Some of you have committed theft from the booty.' So he summoned the twelve leaders of the twelve tribes and took the pledge from them. Then, the hand of one of them became stuck to the hand of Yuwsha' and Yuwsha' said, 'You committed the theft, so bring it forth.' So, that man brought a cow's head made of gold with two eyes made of precious stones and a set of teeth made of pearls. When Yuwsha' added it to the booty, the fire consumed it, as they were prohibited to keep the booty. There is evidence supporting all of this in the *Ṣaḥīḥ*.

### Allāh Comforts Mūsā

Comforting Mūsā, Allāh said

﴿وَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ﴾

«So do not grieve for the rebellious people.»

<sup>[1]</sup> A Similar version was recorded by At-Ṭabarān 10:193





only from those who have Taqwā.﴾

﴿28 "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah, the Lord of all that exists "﴾

﴿29 "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers "﴾

﴿30 So the soul of the other encouraged him and made fair-seeming to him the murder of his brother, he murdered him and became one of the losers.﴾

﴿31 Then Allāh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He said: 'Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?' Then he became one of those who regretted.﴾

### The Story of Hābil (Abel) and Qābil (Cain)

Allāh describes the evil end and consequence of transgression, envy and injustice in the story of the two sons of Ādam, Hābil and Qābil. One of them fought against the other and killed him out of envy and transgression, because of the bounty that Allāh gave his brother and because the sacrifice that he sincerely offered to Allāh was accepted. The murdered brother earned forgiveness for his sins and was admitted into Paradise, while the murderer failed and earned a losing deal in both the lives. Allāh said,

﴿وَقُلْ عَلَيْهِمُ آيَاتُنَا وَلَعَلَّهُمْ يَأْتِقُونَ﴾

﴿And recite to them the story of the two sons of Ādam in truth;﴾

meaning, tell these envious, unjust people, the brothers of swine and apes from the Jews and their likes among mankind, the story of the two sons of Ādam Hābil and Qābil, as many scholars among the Salaf and later generations said

Allāh's statement,

﴿بِالْحَقِّ﴾

﴿in truth,﴾ means, clearly and without ambiguity, alteration,

confusion, change, addition or deletion. Allāh said in other Āyat,

﴿إِنَّا نَحْكُمُ الْقَصَصَ أَنَا﴾

«Verily, this is the true narrative [about the story of 'Isā],»

﴿نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ﴾

«We narrate unto you their story with truth,» and,

﴿وَلَقَدْ يَدِينُ آبْنُ مَرْيَمَ فَكَذَّبْنَاهُ﴾

«Such is 'Isā, son of Maryam. (It is) a statement of truth.»

Several scholars among the Salaf and the later generations said that Allāh allowed Ādam to marry his daughters to his sons because of the necessity of such action. They also said that in every pregnancy, Ādam was given a twin, a male and a female and he used to give the female of one twin, to the male of the other twin, in marriage. Hābīl's sister was not beautiful while Qābīl's sister was beautiful, resulting in Qābīl wanting her for himself, instead of his brother. Ādam refused unless they both offer a sacrifice, and he whose sacrifice was accepted, would marry Qābīl's sister. Hābīl's sacrifice was accepted, while Qābīl's sacrifice was rejected, and thus what Allāh told us about them occurred.

Ibn Abi Hatim recorded that Ibn 'Abbās said - that during the time of Ādam - "The woman was not allowed in marriage for her male twin, but Ādam was commanded to marry her to any of her other brothers. In each pregnancy, Ādam was given a twin, a male and a female. A beautiful daughter was once born for Ādam and another one that was not beautiful. So the twin brother of the ugly daughter said, 'Marry your sister to me and I will marry my sister to you.' He said, 'No, for I have more right to my sister.' So they both offered a sacrifice. The sacrifice of the one who offered the sheep was accepted while the sacrifice of the other [the twin brother of the beautiful daughter], which consisted of some produce, was not accepted. So the latter killed his brother." This story has a better than good chain of narration.<sup>[1]</sup>

[1] At-Tabarī 10.223.

The statement,

﴿إِنَّمَا يَقْبَلُ اللَّهُ مِنَ التَّوَّابِينَ﴾

﴿“Verily, Allāh accepts only from those who have Taqwa.﴾  
who fear Allāh in their actions. Ibn Abi Hātim recorded that Abu Ad-Dardā' said, “If I become certain that Allāh has accepted even one prayer from me, it will be better for me than this life and all that in it. This is because Allāh says,

﴿إِنَّمَا يَقْبَلُ اللَّهُ مِنَ التَّوَّابِينَ﴾

﴿Verily, Allāh accepts only from the those who have Taqwa.﴾

The statement,

﴿لَبِئْسَ مَثَلٌ لِّكَ يَمْلِكُ بِكَ أَنْ يَمْلُوحَ بِكَ إِلَيْكَ لِأَنَّكَ لَا تَقْدِرُ عَلَى أَنْ تُكَافِيَ اللَّهَ رَبَّ

التَّائِبِينَ﴾

﴿“If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allāh; the Lord of all that exists.”﴾

Qābil's brother, the pious man whose sacrifice was accepted because of his piety, said to his brother, who threatened to kill him without justification,

﴿لَبِئْسَ مَثَلٌ لِّكَ يَمْلِكُ بِكَ أَنْ يَمْلُوحَ بِكَ إِلَيْكَ لِأَنَّكَ لَا تَقْدِرُ﴾

﴿If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you,﴾

I will not commit the same evil act that you threaten to commit, so that I will not earn the same sin as you,

﴿إِنَّهُ أَكْبَرُ اللَّهِ رَبِّ التَّائِبِينَ﴾

﴿for I fear Allāh, the Lord of the all that exists.﴾

and, as a result, I will not commit the error that you threaten to commit. Rather, I will observe patience and endurance.

'Abdullāh bin 'Amr said, “By Allāh! Hābil was the stronger of the two men. But, fear of Allāh restricted his hand.” The Prophet ﷺ said in a *Hadīth* recorded in the Two *Saḥīḥs*,

﴿إِذَا تَوَاجَعَا الْمُضْمَانِ بِسَبْعَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ﴾

﴿When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the

Hellfire.<sup>1</sup>

They said, "O Allāh's Messenger! It is all right for the murderer, but what about the victim?" Allāh's Messenger ﷺ replied,

«إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

«He surely had the intention to kill his comrade.»<sup>1</sup>

Imām Ahmad recorded that, at the beginning of the calamity that 'Uthman suffered from, Sa'd bin Abi Waqqas said, "I bear witness that the Messenger of Allah ﷺ said,

«يَنْهَا سَتُكُورُ فِتْنَةٍ الْفَاعِدُ فِيهَا خَيْرٌ مِنْ لُفَاتِمِ. وَالْقَائِمُ خَيْرٌ مِنَ الْمَائِي. وَالْمَائِي خَيْرٌ مِنْ سَاجِي»

«There will be a Fitnah, and he who sits idle during it is better than he who stands up, and he who stands up in it is better than he who walks, and he who walks is better than he who is walking at a fast pace.»

When he was asked, "What if someone enters my home and stretched his hand to kill me?" He said,

«كُنْ كَبْنِ آدَمَ»

«Be just like (the pious) son of Adam.»<sup>(2)</sup>

At Tirmidhi also recorded it this way, and said, "This *Hadith* is *Hasan*, and similar is reported on this subject from Abu Hurayrah, Khabbāb bin Al-A'att, Abu Bakr, Ibn Mas'ūd, Abu Wāqid and Abu Mūsā.<sup>(3)</sup>

The Qur'ān continues,

﴿إِنِّي أُرِيدُ أَنْ نَمُنَّ بِإِنْسِي رُوَيْكَ فَتُكُونَ مِنَ الْمُكَذِبِينَ أَمْ أُرِيدُ أَنْ نَمُنَّ بِإِنْسِي رُوَيْكَ فَتُكُونَ مِنَ الْمُكَذِبِينَ﴾

«"Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers"»

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥak, As-Suddī and Qatadah said that,

<sup>(1)</sup> *Fath Al-Bari* 13:35, *Mushim* 4:2214.

<sup>(2)</sup> *Aḥmad* 1:185.

<sup>(3)</sup> *Tuhfat Al-Aḥwadhī* 6:436.

﴿إِن أُرِيدُ أَنْ نَمُنَّ بِمَا يَأْتِي زُرْعَتَكَ﴾

﴿"Verily, I intend to let you draw my sin on yourself as well as yours..."﴾

means, the sin of murdering me, in addition to your previous sins. Ibn Jarir recorded this <sup>[1]</sup> Allah's statement,

﴿سَوَّغَتْ لَهُ نَفْسُهُ تَلَّى أَجْبُو فَقَتَلَ فَأَصْحَحَ مِنْ تَقْبِيرِهِ﴾

﴿So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers﴾

means, his conscience encouraged him to kill his brother by making it seem like a sensible thing to do, so he killed him, even after his brother admonished him. Ibn Jarir said, "When he wanted to kill his brother, he started to twist his neck. So Shaytān took an animal and placed its head on a rock, then he took another rock, and smashed its head with it until he killed it while the son of Ādam was looking. So he did the same thing to his brother."<sup>[2]</sup> Ibn Abi Hātim also recorded this 'Abdullah bin Wahb said that 'Abdur-Rahmān bin Zayd bin Aslam said that his father said, "Qābil held Hābil by the head to kill him, so Hābil laid down for him and Qābil started twisting Hābil's head, not knowing how to kill him. Shaytān came to Qābil and said, 'Do you want to kill him?' He said, 'Yes.' Shaytān said, 'Take that stone and throw it on his head.' So Qābil took the stone and threw it at his brother's head and smashed his head. Shaytān then went to Hawwā' in a hurry and said to her, 'O Hawwā! Qabil killed Hābil.' She asked him, 'Woe to you! What does 'kill' mean?' He said, 'He will no longer eat, drink or move.' She said, 'And that is death?' He said, 'Yes it is.' So she started to weep until Ādam came to her while she was weeping and said, 'What is the matter with you?' She did not answer him. He asked her two more times, but she did not answer him. So he said, 'You and your daughters will inherit the practice of weeping, while I and my sons are free of it.'" Ibn Abi Hatim recorded it.

Allah's statement,

[1] At-Tabari 10:215-216.

[2] At-Tabari 4:536.

## ﴿مَاصِيحَ يَوْمَ الْقِيَامَةِ﴾

«And became one of the losers» in this life and the Hereafter, and which loss is worse than this? Imam Ahmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ نَجْمٍ، إِلَّا أَنْ كَانَ أَوَّلَ مَنْ  
سَرَّ الْقَتْلَ»

«Any soul that is unjustly killed, then the first son of Ādam will carry a burden of its shedding, for he was the first to practice the crime of murder.»<sup>[1]</sup>

The Group, with the exception of Abu Dawūd, also recorded this *Hadīth*.<sup>[2]</sup> Ibn Jarīr recorded that 'Abdullāh bin 'Amr used to say, "The son of Ādam, who killed his brother, will be the most miserable among men. There is no blood shed on earth since he killed his brother, until the Day of Resurrection, but he will carry a burden from it, for he was the first person to establish murder."<sup>[3]</sup>

Allāh said,

﴿مِمَّنْ لَّهُ عِلْمًا بِمَحْتِ فِي الْأَنْفُسِ يُرِيدُهُ كَيْفَ يُؤَرَى سَوَاءٌ أَجْمَعٌ قَالَ تَوَلَّيْتُ أَعْرَضْتُ  
أَنْ أَكُونَ بِمَنْدَ هَذَا الْقَرِيبِ فَأُؤَرَى سَوَاءٌ أَيْ مَاصِيحَ يَوْمِ الْقِيَامَةِ﴾

«Then Allāh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said, "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.»

As-Suddi said that the Companions said, "When his brother died, Qābīl left him on the bare ground and did not know how to bury him. Allāh sent two crows, which fought with each other until one of them killed the other. So it dug a hole and threw sand over the dead corpse (which it placed in the hole). When Qābīl saw that he said,

[1] Ahmad 1:383

[2] Fath Al-Bārī 12:198 Muslim 3:1303, Tuhfat Al-Ahwadhī 7:436, An-Nasā'ī in Al-Kubrā 6:334, Ibn Mājah 2:873

[3] At-Ṭabarī 10:219

عَنِ النَّبِيِّ  
 ١١٣  
 قَالَ  
 مِنْ أَحَدٍ دَلَّكَ كَتَبًا عَلَى بِيٍّ أَوْ مَرْكَبَةٍ مِنْهُ مِمَّنْ قَتَلَ  
 نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ  
 نَفْسًا جَسَدًا وَمَنْ أَحْبَبَ مَا فَكَّرَ أَنَّمَا أَحْبَبَ النَّاسَ  
 جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِآيَاتِنَا مُبِينًا كَثِيرًا  
 مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمَسِيرُ قُرُوكَ ۖ إِنَّمَا  
 حَرَّاقُ الَّذِينَ يُحَارِقُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ  
 فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُنْقَطِعَ أَسْبَابُهُمْ  
 وَأُزْلِجُهُمْ فِي جَانِبٍ أَوْ يُنْفَخُوا مِنَ الْأَرْضِ ذَلِكَ  
 لَهُمْ جَزَاءُ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ  
 ۝ إِنَّمَا الَّذِينَ قَاتَلُوا مِنْ قَبْلِ أَنْ تَقْرَأَ عَلَيْهِمْ فَأَعْلَمُوا  
 أَنَّ اللَّهَ سَعِيدٌ رَزِيقٌ ۝ يَأْتِيهَا الَّذِينَ مَأْمُورُوا  
 أَنْقَادًا وَيَتَّبِعُوا الْوَيْسِيَّةَ وَجَنِّهُوا فِي سَبِيلِهِ  
 لَمَلَكَكُمْ تَفِيحُونَ ۝ إِنَّمَا الَّذِينَ كَفَرُوا وَالْوَاكِلِينَ  
 لَهُمْ فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِأَمْوَالِهِمْ  
 عَذَابَ يَوْمٍ الْقِيَامَةِ مِمَّنْ قُتِلَ مِنْهُمْ وَهُمْ عَذَابُ أَلِيمٌ ۝

﴿يَتَوَلَّى أَعْرَضْتُ أَنْ أَكُونَ بِمِثْلِ  
 هَذَا الْقَرِيبِ مَا زِلْتُ سَوْدًا أَيْنَ﴾

“Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?”<sup>[1]</sup>

‘Ali bin Abi Talhah reported that Ibn ‘Abbās said, “A crow came to the dead corpse of another crow and threw sand over it, until it hid it in the ground. He who killed his brother said,

﴿يَتَوَلَّى أَعْرَضْتُ أَنْ أَكُونَ بِمِثْلِ  
 هَذَا الْقَرِيبِ مَا زِلْتُ سَوْدًا أَيْنَ﴾

“Woe to me! Am I not even able to be as this crow and to hide the dead body of my

brother?”<sup>[2]</sup>

Al-Hasan Al-Basri commented on the statement,

﴿فَأَصَحَّ مِنْ أَلَمِ يَوْمٍ﴾

﴿Then he became one of those who regretted.﴾

“Allah made him feel sorrow after the loss that he earned.”

### The Swift Punishment for Transgression and Cutting the Relations of the Womb

A Hadith states that the Prophet ﷺ said,

[1] At-Tabari 10:225.

[2] At-Tabari 10:226.





## Human Beings Should Respect the Sanctity of Other Human Beings

Allah says, because the son of Adam killed his brother in transgression and aggression,

﴿كَتَبَ عَلَى بَنِي إِسْرَءِيلَ﴾

﴿We ordained for the Children of Israel.﴾ meaning, We legislated for them and informed them,

﴿أَمْرٌ مَّنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أُقْتِلَ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

﴿that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind﴾

The Āyah states, whoever kills a soul without justification such as in retaliation for murder or for causing mischief on earth - will be as if he has killed all mankind, because there is no difference between one life and another

﴿وَمَنْ أَحْيَاهَا﴾

﴿and if anyone saved a life﴾ by preventing its blood from being shed and believing in its sanctity, then all people will have been saved from him, so,

﴿فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

﴿it would be as if he saved the life of all mankind﴾

Al-A'mash and others said that Abu Ṣalih said that Abu Hurayrah said, "I entered on 'Uthmān when he was under siege in his house and said, 'I came to give you my support. Now, it is good to fight (defending you) O Leader of the Faithful' He said, 'O Abu Hurayrah! Does it please you that you kill all people, including me?' I said, 'No.' He said, 'If you kill one man, it is as if you killed all people. Therefore, go back with my permission for you to leave. May you receive your reward and be saved from burden.' So I went back and did not fight." 'Alī bin Abī Ṭalhah reported that Ibn 'Abbās said, "It is as Allāh has stated,

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أُقْتِلَ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ

﴿ثُمَّ إِنَّمَا يَكُونُ كَمِثْلِ آنَا أَنْفُسٍ حَيَاتٍ﴾

﴿if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.﴾

Saving life in this case occurs by not killing a soul that Allah has forbidden. So this is the meaning of saving the life of all mankind, for whoever forbids killing a soul without justification, the lives of all people will be saved from him <sup>11</sup>. Similar was said by Mujahid,

﴿وَمَنْ أَنْجَا﴾

﴿And if anyone saved a life...﴾ means, he refrains from killing a soul.<sup>12</sup>

Al-'Awfi reported that Ibn 'Abbās said that Allāh's statement,

﴿ثُمَّ إِنَّمَا يَكُونُ كَمِثْلِ آنَا أَنْفُسٍ حَيَاتٍ﴾

﴿it would be as if he killed all mankind...﴾ means, "Whoever kills one soul that Allah has forbidden killing, is just like he who kills all mankind."<sup>13</sup> Sa'īd bin Jubayr said, "He who allows himself to shed the blood of a Muslim, is like he who allows shedding the blood of all people. He who forbids shedding the blood of one Muslim, is like he who forbids shedding the blood of all people." In addition, Ibn Jurayj said that Al-A'raj said that Mujāhid commented on the *Āyah*,

﴿ثُمَّ إِنَّمَا يَكُونُ كَمِثْلِ آنَا أَنْفُسٍ حَيَاتٍ﴾

﴿it would be as if he killed all mankind.﴾ "He who kills a believing soul intentionally, Allāh makes the Fire of Hell his abode, He will become angry with him, and curse him, and has prepared a tremendous punishment for him, equal to if he had killed all people, his punishment will still be the same." Ibn Jurayj said that Mujahid said that the *Āyah*,

<sup>11</sup> At-Tabari 10:235

<sup>12</sup> At-Tabari 10:236.

<sup>13</sup> At-Tabari 10:233



not your (people's) blood, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. After this, it is you who kill one another and drive out a party of your own from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.﴾ [2:84-85]

### **The Punishment of those Who Cause Mischief in the Land**

Allāh said next,

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا  
أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ جَنْبٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾

«The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.»

'Wage war' mentioned here means, oppose and contradict, and it includes disbelief, blocking roads and spreading fear in the fairways. Mischief in the land refers to various types of evil. Ibn Jarir recorded that 'Ikrimah and Al-Ḥasan Al-Baṣrī said that the Āyāt,

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ﴾

«The recompense of those who wage war against Allāh and His Messenger» until,

﴿إِنَّ اللَّهَ عَزِيزٌ رَحِيمٌ﴾

«Allāh is Of-Forgiving, Most Merciful,» "Were revealed about the idolators. Therefore, the Āyah decrees that, whoever among them repents before you apprehend them, then you have no right to punish them. This Āyah does not save a Muslim from punishment if he kills, causes mischief in the land or wages

war against Allāh and His Messenger and then joins rank with the disbelievers, before the Muslims are able to catch him. He will still be liable for punishment for the crimes he committed."<sup>[1]</sup> Abu Dāwud and An-Nasā'i recorded that 'Ikrimah said that Ibn 'Abbās said that the *Āyah*,

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا﴾

*«The recompense of those who wage war against Allāh and His Messenger and do mischief in the land...»*

"Was revealed concerning the idolators, those among them who repent before being apprehended, they will still be liable for punishment for the crimes they committed."<sup>[2]</sup>

The correct opinion is that this *Āyah* is general in meaning and includes the idolators and all others who commit the types of crimes the *Āyah* mentioned. Al-Bukhārī and Muslim recorded that Abu Qdābah 'Abdullāh bin Zayd Al-Jarmī, said that Anas bin Mālik said, "Eight people of the 'Ukl tribe came to the Messenger of Allāh ﷺ and gave him their pledge to follow Islām. Al-Madīnah's climate did not suit them and they became sick and complained to Allāh's Messenger ﷺ. So he said,

«أَلَا تَخْرُجُونَ مَعَ رَاعِيَتِي فِي إِيْلِهِ، فَتَشْبِهُوا مِنْ أَبْرَإِئِهَا وَأَلْبَإِئِهَا»

*«Go with our shepherd to be treated by the milk and urine of his camels.»*

So they went as directed, and after they drank from the camels' milk and urine, they became healthy, and they killed the shepherd and drove away all the camels. The news reached the Prophet ﷺ and he sent (men) in their pursuit and they were captured. He then ordered that their hands and feet be cut off (and it was done), and their eyes were branded with heated pieces of iron. Next, they were put in the sun until they died." This is the wording of Muslim. In another narration for this *Hadīth*, it was mentioned that these people were from the tribes of 'Ukl or 'Uraynah. Another narration reported that these people were put in the Ḥarrah area (of Al-Madīnah), and when they asked for water, no water was given to them.<sup>[3]</sup>

<sup>[1]</sup> At-Ṭabarī 10:244.

<sup>[2]</sup> Abu Dāwud 4:536, An-Nasā'i 7:101.

<sup>[3]</sup> *Fath Al-Bārī* 12:114, Muslim 3:1296.

Allāh said,

﴿أَن يُكَلِّمُوا أَوْ يُصَلُّوا أَوْ يَنْتَحِلُوا أَوْ تُصَلِّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ جَنْبٍ أَوْ يُعَذِّبُوا  
الَّذِينَ﴾

«they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.»

‘All bin Abi Talḥah said that Ibn ‘Abbās said about this Āyah, ‘He who takes up arms in Muslim land and spreads fear in the fairways and is captured, the Muslim Leader has the choice to either have him killed, crucified or cut off his hands and feet.’<sup>[1]</sup> Similar was said by Sa‘īd bin Al-Musayyib, Mujāhid, ‘Aṭā’, Al-Ḥasan Al-Baṣrī, Ibrāhīm An-Nakha‘ī and Aḍ-Ḍaḥḥāk, as Abu Ja‘far Ibn Jarīr recorded.<sup>[2]</sup> This view is supported by the fact that the word *Aw* (or), indicates a choice. As Allāh said,

﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَمَا كَانَ بِمَدِينَةِ اللَّهِ يَسِيرًا  
فَمَا كَانَ يَدْعُو إِلَيْهِمْ فَيَلْبَسُوا عَلَيْهِمْ أَوْ يُصَلُّوا أَوْ يَكْفُرُوا بِالْإِيمَانِ﴾

«The penalty is an offering, brought to the Ka‘bah, of an eatable animal equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting.»[5:95]

Allāh said,

﴿وَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَمَا كَانَ بِمَدِينَةِ اللَّهِ يَسِيرًا﴾

«And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a ransom of either fasting or giving charity or offering a sacrifice.» and,

﴿وَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَمَا كَانَ بِمَدِينَةِ اللَّهِ يَسِيرًا﴾

«...for its expiation feed ten of the poor, on a scale of the average of that with which you feed your own families, or clothe them, or free a slave.»

All of these Āyāt offer a choice, just as the Āyah above.

<sup>[1]</sup> At-Tabarī 10:263.

<sup>[2]</sup> At-Tabarī 10:262-263.

As for Allāh's statement,

﴿أَوْ يُخْرَجُوا مِنَ الْآزَمَةِ﴾

﴿or he exiled from the land﴾ some said that it means, he is actively pursued until he is captured, and thus receives his prescribed punishment, or otherwise he escapes from the land of Islām as Ibn Jarir recorded from Ibn Abbās, Anas bin Mālik, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, Az-Zuhri, Al-Layth bin Sa'īd and Mālik bin Anas. Some said that the *Āyah* means these people are expelled to another land, or to another state by the Muslims authorities.<sup>[1]</sup> Sa'īd bin Jubayr, Abū Ash-Sha'thā', Al-Ḥasan, Az-Zuhri, Aḍ-Ḍaḥḥāk and Muqātil bin Ḥayyān said that he is expelled, but not outside of the land of Islām, while others said that he is to be imprisoned.

Allāh's statement,

﴿وَلَهُمْ فِي الدُّنْيَا خِزْيٌ وَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

﴿That is their disgrace in this world, and a great torment is theirs in the Hereafter.﴾

means, the punishment We prescribed, killing these aggressors, crucifying them, cutting off their hands and feet on opposite sides, or expelling them from the land is a disgrace for them among mankind in this life, along with the tremendous torment Allāh has prepared for them in the Hereafter. This view supports the opinion that these *Āyat* were revealed about the idolators. As for Muslims, in his *Saḥīḥ*, Muslim recorded that 'Uḇādah bin Aṣ-Ṣamīṭ said, "The Messenger of Allāh ﷺ took the same pledge from us that he also took from women: That we do not associate anything with Allāh in worship, we do not steal, commit adultery, or kill our children, and that we do not spread falsehood about each other. He said that he who keeps this pledge, then his reward will be with Allāh. He who falls into shortcomings and was punished, then this will be his expiation. And those whose errors were covered by Allāh, then their matter is for Allāh: If He wills, He will punish them and If He wills, He will pardon them."<sup>[2]</sup> 'Alī narrated that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabarī 10:268-270.

[2] Muslim 3:1333.

وَمَنْ أَدْنَبَ دَنَابًا فِي الدُّنْيَا نَعَزَتْ بِهِ، فَإِنَّهُ أَغْدَلُ مِنْ أَنْ يُنْتَبِى عُقُوبَتُهُ عَلَى غَنِيهِ،  
وَمَنْ أَدْنَبَ دَنَابًا فِي الدُّنْيَا فَسَرَّهُ اللَّهُ عَلَيْهِ وَغَفَا عَنْهُ، فَإِنَّهُ أَكْرَمُ مِنْ أَنْ يُنَوِّدَ عَلَيْهِ فِي  
شَيْءٍ قَدْ غَفَا عَنْهُ

«He who sins in this life and was punished for it, then Allāh is far more just than to combine two punishments on His servant. He who commits an error in this life and Allāh hides this error and pardons him, then Allāh is far more generous than to punish the servant for something that He has already pardoned.»

Recorded by Ahmad, Ibn Mājah and At-Tirmidhi who said, \**Hasan Gharib*.<sup>[1]</sup> Al-Hāfiẓ Ad-Dāraqutni was asked about this *Hadīth*, and he said that it was related to the Prophet ﷺ in some narrations, and it was related to the Companions in others, and that this narration from the Prophet ﷺ is *Sahīh*.<sup>[2]</sup>

Ibn Jarīr commented on Allāh's statement,

﴿ذَلِكَ لَهُمْ جَزَاءُ فِي الدُّنْيَا﴾

«That is their disgrace in this world,» «Meaning, shame, humiliation, punishment, contempt and torment in this life, before the Hereafter,

﴿وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

«and a great torment is theirs in the Hereafter.»

if they do not repent from these errors until death overcomes them. In this case, they will be stricken by the punishment that We prescribed for them in this life and the torment that We prepared for them therein,

﴿عَذَابٌ عَظِيمٌ﴾

«a great torment» in the Fire of *Jahannam*.<sup>[3]</sup>

[1] Ahmad 1:159, *Tuhfat Al-Ahwardi* 7:377, Ibn Mājah 2:868

[2] Ad-Daraqutni 3:215

[3] At-Tabari 10:276.



## The Punishment of those who Wage War Against Allāh and His Messenger is Annulled if They Repent Before their Apprehension

Allāh said,

﴿إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَن تَقْرَأُ عَلَيْهِمُ الْقُرْآنَ وَلَئِن لَّمْ يَفْعَلُوا لَإِنَّكَ أَنتَ الْعَزِيزُ الرَّحِيمُ ۝﴾

‘Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power in the case, know that Allāh is Oft-Returning Most Merciful’

This Āyah is clear in its indication that it applies to the idolaters. As for the Muslims who commit this crime and repent before they are apprehended, the punishment of killing, crucifixion and cutting the limbs will be waived. The practice of the Companions in this regard is that all of the punishments prescribed in this case will be waived, as is apparent from the wording of the Āyah. Ibn Abi Hātim recorded that Ash-Sha‘bi said, “Hārithah bin Badr Al Tamimi was living in Al-Basrah, and he committed the crime of mischief in the land. So he talked to some men from Quraysh, such as Al-Hasan bin ‘Ali, Ibn ‘Abbās and Abdullāh bin Ja‘far, and they talked to ‘Ali about him so that he would grant him safety, but ‘Ali refused. So Hārithah went to Sa‘id bin Qays Al-Hamadani who kept him in his house and went to ‘Ali, saying, ‘O Leader of the Faithful! What about those who wage war against Allāh and His Messenger and cause mischief in the land?’ So he recited the Āyah until he reached,

﴿إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَن تَقْرَأُ عَلَيْهِمُ الْقُرْآنَ﴾

‘Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power.’

So ‘Ali wrote a document that granted safety, and Sa‘id bin Qays said, “This is for Hārithah bin Badr.” Ibn Jarir recorded this Hadith.<sup>11</sup>

Ibn Jarir recorded that ‘Amr Ash-Sha‘bi said, “A man from Murād came to Abu Mūsa, while he was the governor of Al-Kūfah during the reign of ‘Uthmān, and said to him after he

<sup>11</sup> Al-Tabari 10:280

offered the obligatory prayer, 'O Abu Mūsā! I seek your help. I am so-and-so from Murād and I waged war against Allāh and His Messenger and caused mischief in the land. I repented before you had any authority over me.' Abu Mūsā proclaimed, 'This is so-and-so, who had waged war against Allāh and His Messenger and caused mischief in the land, and he repented before we had authority over him. Therefore, anyone who meets him, should deal with him in a better way. If he is saying the truth, then this is the path of those who say the truth. If he is saying a lie, his sins will destroy him. So the man remained idle for as long as Allah willed, but he later rose against the leaders, and Allāh punished him for his sins and he was killed." Ibn Jarīr recorded that Mūsā bin Ishāq Al-Madani said that 'Ali Al-Asadi waged war, blocked the roads, shed blood and plundered wealth. The leaders and the people alike, sought to capture him, but they could not do that until he came after he repented, after he heard a man reciting the *Āyah*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْبَلُوا مِن مَّن ذُكِّرَ بِكُفْرِهِ إِلَّا أَن يَخْلُفَ أَلْفًا مِّنْهُ مُتَابِعِينَ﴾  
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْبَلُوا مِن مَّن ذُكِّرَ بِكُفْرِهِ إِلَّا أَن يَخْلُفَ أَلْفًا مِّنْهُ مُتَابِعِينَ﴾

﴿O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.﴾

So he said to that man, "O servant of Allāh! Recite it again." So he recited it again, and 'Alī put down his sword and went to Al-Madīnah in repentance, arriving during the night. He washed up and went to the *Masjid* of the Messenger of Allāh ﷺ and prayed the dawn prayer. He sat next to Abu Hurayrah amidst his companions. In the morning, the people recognized him and went after him. He said, "You have no way against me. I came in repentance before you had any authority over me." Abu Hurayrah said, "He has said the truth," and he held his hand and went to Marwān bin Al-ḥakam, who was the governor of Al-Madīnah during the reign of Mu'awiyah. Abu Hurayrah said, "This is 'Alī and he came in repentance and you do not have a way against him, nor can you have him killed." So 'Alī was absolved of punishment and remained on his repentance and went to the sea to perform *Jihād* in Allāh's cause. The Muslims met the Romans in battle, and the

سورة الاحزاب

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المؤمنين

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ الدِّينِ وَمَا لَهُمْ بِخُجُرَيْتٍ مِنْهَا  
وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٣٥﴾ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا  
أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ غَرِيبٌ حَكِيمٌ  
﴿٣٦﴾ مَنْ كَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ  
عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٧﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٨﴾ يَا أَيُّهَا الرُّسُلُ  
لَا يَخْرُجُ عَلَيْكُمْ يُدْعِيكُمْ إِلَى الْكُفْرِ مِنَ الَّذِينَ  
قَالُوا آمَنَّا بِأَقْوَاهُمْ وَلَوْ قَوْمٍ قُلُوبُهُمْ وَمِنَ الَّذِينَ  
هَادُوا اسْتَعُوبُوا لَكُذِّبَ اسْتَعُوبُوا لِيَوْمٍ  
يَخْرُجُونَ لِمَا نَالُوا يُخْرِقُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ  
يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا  
وَمَنْ يُدْرِئُ اللَّهَ فَتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ شَيْءٍ  
أُولَئِكَ الَّذِينَ لَمْ يُدِوْا اللَّهَ أَنْ يَضْطَرُّوا لَهُمْ لَهْمُ فِي  
الدُّنْيَا خَيْرٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٩﴾

Muslims brought the ship 'Ali was in to one of the Roman ships, and 'Ali crossed to that ship and the Romans escaped from him to the other side of the ship, and the ship capsized and they all drowned <sup>141</sup>

﴿٣٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ  
وَاتَّبِعُوا إِلَهِي أَوْسَعَهُ وَجْهَهُ  
وَيَسِّرْ لَكُمْ قُلُوبَكُمْ  
إِنَّ الْوَيْلَ لَكُمْ كَفَرًا ثَوَاتٍ لَهُمْ  
فِي الْأَرْضِ جَمْعًا وَمِثْلَهُ مَعَهُ  
يَعْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ  
مَا يُبَدِّلُ بِهِمْ وَهُمْ ضَالِّينَ  
يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ  
الدِّينِ وَمَا لَهُمْ بِخُجُرَيْتٍ مِنْهَا  
وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٣٦﴾

﴿35﴾ O you who believe! Have Taqwa of Allāh and seek the Wasilah to Him, and strive hard in His cause, so that you may be successful. ﴿﴾

﴿36﴾ Verily, those who disbelieve, if they had all that is in the earth and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them And theirs would be a painful torment ﴿﴾

﴿37﴾ They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment ﴿﴾

### Commanding *Taqwā*, *Wasīlah*, and *Jihād*

Allāh commands His faithful servants to fear Him in *Taqwā*, which if mentioned along with acts of obedience, it means to refrain from the prohibitions and the prohibited matters. Allāh said next,

﴿وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾

«seek the *Wasīlah* to Him.» Sufyān Ath-Thawrī said that Talḥah said that 'Aṭā' said that Ibn 'Abbās said that *Wasīlah* means 'the means of approach'.<sup>[1]</sup> Mujaḥid, Abu Wā'il, Al Ḥasan, Qatādah, 'Abdullāh bin Kathir, As-Suddī, Ibn Zayd and others gave the same meaning for *Wasīlah*. Qatādah said that the *Āyah* means, "Seek the means of approach to Him by obeying Him and performing the acts that please Him."<sup>[2]</sup>

﴿الَّذِينَ يَدْعُونَ يَدْعُونَ إِلَىٰ رُبِّهِمُ الْوَسِيلَةَ﴾

«Those whom they call upon seek a means of access to their Lord (Allāh).» [17:57]

*Wasīlah* is a means of approach to achieve something, and it is also used to refer to the highest grade in Paradise, and it is the grade of the Messenger of Allāh ﷺ, his residence and the nearest grade in Paradise to Allāh's Throne. Al-Bukhārī recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

مَنْ قَالَ جِبْنَ يَسْمَعُ النَّدَاءَ: اللَّهُمَّ رُبِّ هَذِهِ الدُّعْوَةِ النَّبِيُّ، وَالصَّلَاةُ النَّبَاتِيُّ، آتَ مُحَمَّدًا الْوَسِيلَةَ وَالنَّصِيْلَةَ، وَابْتَعَتْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، لَا خَلَلَ لَهُ الشَّعَاعَةُ يَوْمَ الْيَوْمَةِ،

«Whoever, after hearing to the *Adhān* says, "O Allāh! Lord of this perfect call and of the regular prayer which is going to be established! Grant Muhammad the *Wasīlah* and superiority and send him [on the Day of Judgment] to the praiseworthy station which You have promised him," then intercession from me will be permitted for him on the Day of Resurrection."<sup>[3]</sup>

Muslim recorded that 'Abdullāh bin 'Amr bin Al-ʿĀs said

[1] Aṭ-Ṭabarī 10:291.

[2] Aṭ-Ṭabarī 10:291.

[3] *Faṭḥ Al-Bārī* 8:251.

that he heard the Prophet ﷺ saying,

«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا، ثُمَّ سَأَلُوا لِي الْوَسِيلَةَ، فَإِنَّهَا مَثَرَةٌ لِي الْجَنَّةِ لَا تَنْبِيهُ إِلَّا يُعْبِدَ مِنْ عِبَادِ اللَّهِ، وَأَزْهَرُ أَزْهَرًا أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ»

*«When you hear the Mu'adhhdhin, repeat what he says, and then ask for Ṣalāh (blessing, mercy from Allāh) for me. Verily, whoever asks for Ṣalāh for me, then Allāh will grant ten Ṣalāh to him. Then, ask for the Wasilah for me, for it is a grade in Paradise that only one servant of Allāh deserves, and I hope that I am that servant. Verily, whoever asks (Allāh) for Wasilah for me, he will earn the right of my intercession.»<sup>[1]</sup>*

Allāh said,

﴿وَجَاهِدُوا فِي سَبِيلِ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ﴾

*«and strive hard in His cause as much as you can. So that you may be successful.»*

After Allāh commanded Muslims to avoid the prohibitions and to work towards obedience, He commanded them to fight against their enemies, the disbelievers and idolators who have deviated from the straight path and abandoned the correct religion. Allāh encouraged the believers by reminding them of the unending success and great happiness that He prepared for them for the Day of Resurrection, which will never change or decrease for those who join *Jihād* in His cause. They will remain in the lofty rooms of Paradise that are safe and beautiful. Those who live in these dwellings will always be comfortable and will never be miserable, living, never dying, and their clothes will never grow thin, nor will their youth ever end.

### **No Amount of Ransom Shall Be Accepted from the Disbelievers on the Day of the Judgment and They Will Remain in the Fire**

Allāh then describes the painful torment and punishment that He has prepared for His disbelieving enemies for the Day

<sup>[1]</sup> Muslim 1:288.

of Resurrection. Allāh said,

﴿إِنَّا الَّذِينَ صَدَقْنَا أَنْ لَمْ يَأْتِ الْآخِرَ نَاسِ الْاَلَمِ الْأَوَّلِ وَيَسْتَعْتَبُونَ بِمَا لَمْ يَأْتِ الْآخِرَ نَاسِ الْاَلَمِ الْأَوَّلِ وَيَسْتَعْتَبُونَ بِمَا لَمْ يَأْتِ الْآخِرَ نَاسِ الْاَلَمِ الْأَوَّلِ وَيَسْتَعْتَبُونَ بِمَا لَمْ يَأْتِ الْآخِرَ نَاسِ الْاَلَمِ الْأَوَّلِ﴾

¶Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them And theirs would be a painful torment.¶

So if a disbeliever brought the earth's fill of gold, and twice as much as that amount on the Day of Judgment to ransom himself from Allāh's torment that has surrounded him, and he is certain that he will suffer from it, it will not be accepted of him. Rather, there is no escaping the torment, and he will not be able to evade or save himself from it. Hence Allāh's statement,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

¶And theirs would be a painful torment.¶ meaning, hurtful,

﴿يُرِيدُونَ أَنْ يُخْرِجُوا مِنْهَا أَسْمَاءَ بَنِي إِسْرَءِيلَ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُبِيمٌ﴾

¶They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.¶

In another Āyah, Allāh said,

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا﴾

¶Every time they seek to get away therefrom, in anguish, they will be driven back therein ¶

Therefore, they will still long to leave the torment because of the severity and the pain it causes. They will have no way of escaping it. The more the flames lift them to the upper part of Hell, the more the angels of punishment will strike them with iron bars and they will fall down to its depths,

﴿وَلَهُمْ عَذَابٌ مُبِيمٌ﴾

¶And theirs will be a lasting torment.¶ meaning, eternal and everlasting, and they will never be able to depart from it or avoid it. Anas bin Malik said that the Messenger of Allāh ﷺ said,



be met before this punishment is carried out, as we will come to know, Allāh willing. There are other rulings that Islām upheld after modifying these rulings, such as that of blood money for example.

### When Does Cutting the Hand of the Thief Become Necessary?

It is recorded in the Two *Sahīhs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقَطَّعُ يَدُهُ، وَيَسْرِقُ الْخَلَّ فَتُقَطَّعُ يَدُهُ»

«May Allāh curse the thief who steals an egg and as a result his hand is cut off, and who steals rope and as a result his hand is cut off.»<sup>[1]</sup>

Al-Bukhāri and Muslim recorded that 'Ā'ishah said that the Messenger of Allāh ﷺ said,

«تُقَطَّعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا»

«The hand of the thief shall be cut off if he steals a quarter of a Dīnār or more.»<sup>[2]</sup>

Muslim recorded that 'Ā'ishah, may Allāh be pleased with her, said that the Messenger of Allāh ﷺ said,

«لَا تُقَطَّعُ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا»

«The hand of the thief shall only be cut off if he steals a quarter of a Dīnār or more.»<sup>[3]</sup>

This *Hadīth* is the basis of the matter since it specifies (that the least amount of theft that deserves cutting the hand) is a quarter of a Dīnār.

So this *Hadīth* fixes the value. And saying that it is three Dirhams is not a contradiction. This is because the Dīnār in question was equal to twelve Dirhams, so three Dirhams equalled a fourth of a Dīnār. So in this way it is possible to harmonize these two views. This opinion was reported from 'Umar bin Al-Khaṭṭāb, 'Uthmān bin 'Affān, 'Alī bin Abi Tālib -

[1] *Fath Al-Bārī* 12:83, Muslim 3:1314.

[2] *Fath Al-Bārī* 12:99, Muslim 3:1312.

[3] Muslim 3:1313.



may Allāh be pleased with them - and it is the view of 'Umar bin 'Abdul-'Azīz, Al-Layth bin Sa'd, Al-Awzā'ī, and Ash-Shāfi'ī and his companions. This is also the view of Imām Ahmad bin Hanbal and Isḥaq bin Rahwayh in one of the narrations from him, as well as Abu Thawr, and Dāwud bin 'Alī Az-Zāhari, may Allāh have mercy upon them.

As for Imām Abu Ḥanīfah and his students Abu Yūsuf, Muḥammad and Zufar, along with Sufyān Ath-Thawri, they said that the least amount of theft that deserves cutting off the hand is ten *Dirhams*, whereas a *Dīnār* was twelve *Dirhams* at that time. The first ruling is the correct one, that the least amount of theft is one forth of a *Dīnār* or more. This meager amount was set as the limit for cutting the hand, so that the people would refrain from theft, and this is a wise decision to those who have sound comprehension. Hence Allāh's statement,

﴿بَرَاءَةٌ بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

﴿as a recompense for that which both committed, a punishment by way of example from Allāh. And Allāh is All Powerful, All-Wise.﴾

This is the prescribed punishment for the evil action they committed, by stealing the property of other people with their hands. Therefore, it is fitting that the tool they used to steal the people's wealth be cut off as punishment from Allāh for their error.

﴿وَاللَّهُ عَزِيزٌ﴾

﴿And Allāh is All-Powerful,﴾ in His torment,

﴿حَكِيمٌ﴾

﴿All Wise,﴾ in His commands, what he forbids, what He legislates and what He decrees.

### Repentance of the Thief is Acceptable

Allāh said next,

﴿مَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ فَأَصْلَحَ لَبَّكَ اللَّهُ يَتُوبُ عَلَيْهِ إِنْ اللَّهُ عَزِيزٌ ذَرِيعٌ﴾

﴿But whosoever repents after his crime and does righteous good deeds, then verily, Allāh will pardon him. Verily, Allāh is Oft-

*Forgiving, Most Merciful.* ﴿

Therefore, whoever repents and goes back to Allah after he commits theft, then Allāh will forgive him.

Imām Ahmad recorded that 'Abdullāh bin Amr said that a woman committed theft during the time of the Messenger of Allāh ﷺ and those from whom she stole brought her and said, "O Allāh's Messenger! This woman stole from us." Her people said, "We ransom her " The Messenger of Allāh ﷺ said,

«نَطْمُرُ بِهَا»

«Cut off her hand.» They said, "We ransom her with five hundred Dīnārs." The Prophet ﷺ said,

«نَصُرُوا بِهَا»

«Cut off her hand.» Her right hand was cut off and the woman asked, "O Messenger of Allah! Is there a chance for me to repent?" He said,

«بَعْدَ أَنْ يَرْزُقَ مِنْ حَبْلَتِكَ كَيْزَمَ وَلَقَدْ أَتَتْ»

«Yes. This day you are free from your sin just as the day your mother gave birth to you.»

Allāh sent down the verse in Sūrat Al Mā'idah,

﴿مَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ سَوْبٌ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

﴿But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then verily, Allāh will pardon him Verily, Allāh is Oft-Forgiving, Most Merciful﴾<sup>[1]</sup>

This woman was from the tribe of Makhzūm. Her story was narrated in the Two Ṣaḥīḥs from Az-Zuhri from 'Urwah from 'A'ishah, The incident caused concern for the Quraysh after she committed the theft during the time of the battle of the Conquest [of Makkah]. They said, "Who can talk to Allāh's Messenger ﷺ about her matter?" They then said, "Who dares speak to him about such matters other than Usāmah bin Zayd, his loved one " When the woman was brought to the Messenger of Allāh ﷺ, Usāmah bin Zayd talked to him about her and the face of the Messenger ﷺ changed color (because of anger) and

he ﷺ said,

«أَسْتَعِثُّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ غَيْرَ وَجَلٍّ»

‘Do you intercede in a punishment prescribed by Allāh?’

Usāmah said to him, “Ask Allāh to forgive me, O Allāh’s Messenger!” During that night, the Messenger of Allāh ﷺ stood up and gave a speech and praised Allāh as He deserves to be praised. He then said,

«مَا نَعُدُّ فَإِنَّمَا أَهْلَكَ الدَّيْرَ مِنْ فِتْلِكُمْ أَنَّهُمْ قَالُوا إِذَا سَرَقَ بِهِمْ الشَّرِيفُ تَرَكُوهُ،  
وَإِذَا سَرَقَ بِهِمُ الضَّعِيفُ أَدَمُوا عَلَيْهِ الْحَدَّ، وَإِنِّي وَلِيُّ نَفْسِي يَبْدُو لَوْ أَنَّ فَاطِمَةَ  
بِنْتُ مُحَمَّدٍ سَرَقَتْ لَنَقَعْتُ نَدَاهُ»

‘Those who were before you were destroyed because when an honorable person among them would steal, they would leave him. But, when a weak man among them stole, they implemented the prescribed punishment against him. By Him in Whose Hand is my soul! If Fāṭimah the daughter of Muhammad stole, I will have her hand cut off.’

The Prophet ﷺ commanded that the hand of the woman who stole be cut off, and it was cut off. ‘Ā’ishah said, ‘Her repentance was sincere afterwards, and she got married and she used to come to me so that I convey her needs to the Messenger of Allāh.’<sup>[1]</sup> This is the wording that Muslim collected, and in another narration by Muslim, ‘Ā’ishah said, “She was a woman from Makhzūm who used to borrow things and deny that she took them. So the Prophet ordered that her hand be cut off.”<sup>[2]</sup>

Allāh then said,

﴿أَلَمْ تَقْلَمْ لَكَ اللَّهُ ثُمَّ تُلْكُ أَتَسْتَعِثُّ وَالْأَرْضِ﴾

‘Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth?’


He owns everything and decides what He wills for it and no one can resist His judgment,

﴿يَسْمِعُ مَنْ يَشَاءُ وَيَعِزُّ مَنْ يُنَاصِرُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾




<sup>[1]</sup> Faṭḥ Al-Bārī 7.619, Muslim 3:1315.

<sup>[2]</sup> Muslim 3:1316.

441. O Messenger! Let not those who hurry to fall into debauchery you, of such who say, "We believe" with their mouths but their hearts have no faith! And of the Jews are men who listen much and eagerly to lies, listening to others who have not


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我 們 的 祖 國 是 一 個 多 山 的 國 家

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ॐ नमो भगवते वासुदेवाय ॥

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陈鹤琴

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able to do all things.

will and punishes whom He wills And Allah is

He forgets what He

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come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whosoever Allāh wants to put in Fitnah, you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment. ﴿

442. They (like to) listen to falsehood, to devour Suht. So if they come to you, either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly. ﴿

443. But how do they come to you for a decision while they have the Tawrah, in which is the decision of Allāh; yet even after that they turn away. For they are not believers. ﴿

444. Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets who submitted themselves to Allāh's will, judged for the Jews. And the Rabbāniyyūn and the Ahbār, for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the disbelievers. ﴿

## Do Not Feel Sad Because of the Behavior of the Jews and Hypocrites

These honorable Āyāt were revealed about those who rush into disbelief, deviating from the obedience of Allāh, His Messenger, preferring their opinions and lusts to what Allāh has legislated.

﴿مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَقْوَابِهِمْ وَهُمْ لَا يُؤْمِنُونَ﴾

﴿of such who say, "We believe" with their mouths but their hearts have no faith.﴾

These people pretend to be faithful with their words, but their hearts are empty from faith, and they are the hypocrites.

﴿مِنَ الَّذِينَ قَالُوا آمَنَّا﴾

﴿And of the Jews...﴾ the enemies of Islām and its people, they and the hypocrites all,

﴿سَمِعُوا لَكَاذِبًا﴾

﴿listen much and eagerly to lies.﴾ and they accept and react to it positively,

﴿سَمِعُوا لِقَوْمٍ لَمْ يَأْتُوا﴾

﴿listening to others who have not come to you,﴾

meaning, they listen to some people who do not attend your meetings, O Muḥammad. Or, the Āyah might mean, they listen to what you say and convey it to your enemies who do not attend your audience.

### The Jews Alter and Change the Law, Such As Stoning the Adulterer

﴿يَحْمِلُونَ الْكَلِمَ مِنْ مَوَاضِعِهِ﴾

﴿They change the words from their places:﴾ by altering their meanings and knowingly distorting them after they comprehended them,

﴿يَقُولُونَ إِنِ ارْتَبْتُمْ مِنْكَ فَتَذَكَّرُوا بِهِ لَكُمْ تَنْزِيلًا﴾

﴿they say, "If you are given this, take it, but if you are not given this, then beware!"﴾

It was reported that this part of the Āyah was revealed about some Jews who committed murder and who said to each other, "Let us ask Muḥammad to judge between us, and if he decides that we pay the *Diyah*, accept his judgement. If he decides on capital punishment, do not accept his judgement." The correct opinion is that this Āyah was revealed about the two Jews who committed adultery. The Jews changed the law they had in their Book from Allāh on the matter of punishment for adultery, from stoning to death, to a hundred flogs and making the offenders ride a donkey facing the back of the donkey. When this incident of adultery occurred after the Hijrah, they said to each other, "Let us go to Muḥammad and seek his judgement. If he gives a ruling of flogging, then implement his decision and make it a proof for you with Allāh. This way, one of Allāh's Prophets will have upheld this ruling amongst you. But if he decides that the punishment should be

stoning to death, then do not accept his decision."

There are several *Hadiths* mentioning this story. Mālik reported that Nāfi' said that 'Abdullāh bin 'Umar said, "The Jews came to Allāh's Messenger ﷺ and mentioned that a man and a woman from them committed adultery. Allāh's Messenger ﷺ said to them,

«مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الرَّجْمِ؟»

*«What do find of the ruling about stoning in the Tawrah?»*

They said, 'We only find that they should be exposed and flogged.' 'Abdullāh bin Salām said, 'You lie. The Tawrah mentions stoning, so bring the Tawrah.' They brought the Tawrah and opened it but one of them hid the verse about stoning with his hand and recited what is before and after that verse 'Abdullāh bin Salām said to him, 'Remove your hand,' and he removed it, thus uncovering the verse about stoning. So they said, He ('Abdullāh bin Salām) has said the truth, O Muhammad! It is the verse about stoning.' The Messenger of Allāh ﷺ decided that the adulterers be stoned to death and his command was carried out. I saw that man shading the woman from the stones with his body." Al-Bukhārī and Muslim also collected this *Hadith* and this is the wording collected by Al-Bukhārī. In another narration by Al-Bukhārī, the Prophet ﷺ said to the Jews,

«مَا تَقْنَنُونَ بِهِمْ؟»

*«What would you do in this case?»* They said, "We would humiliate and expose them." The Prophet ﷺ recited,

«يَا أَيُّهَا الَّذِينَ آمَنُوا إِن كُنتُمْ صَادِقِينَ ﴿٢٤﴾

*«Bring here the Tawrah and recite it, if you are truthful.»*

So they brought a man who was blind in one eye and who was respected among them and said to him, "Read (from the Tawrah)." So he read until he reached a certain verse and then covered it with his hand. He was told, "Remove your hand," and it was the verse about stoning. So that man said, "O Muhammad! This is the verse about stoning, and we had hid its knowledge among us." So the Messenger ﷺ ordered that the two adulterers be stoned, and they were stoned.<sup>(1)</sup>

<sup>(1)</sup> Al-Bukhārī no. 4556.

Muslim recorded that a Jewish man and a Jewish woman were brought before Allāh's Messenger ﷺ because they committed adultery. The Messenger of Allāh went to the Jews and asked them,

«مَا تَجِدُونَ فِي التَّوْرَةِ عَلَىٰ مَنْ زَنَىٰ؟»

«What is the ruling that you find in the Tawrah for adultery?»

They said, "We expose them, carry them (on donkeys) backwards and parade them in public." The Prophet ﷺ recited,

﴿وَأَتُوا بِالْجُرَاحِ مَعْلُومًا ۚ﴾

«Bring here the Tawrah and recite it, if you are truthful.»

So they brought the Tawrah and read from it until the reader reached the verse about stoning. Then he placed his hand on that verse and read what was before and after it. 'Abdullāh bin Salām, who was with the Messenger of Allāh ﷺ, said, "Order him to remove his hand," and he removed his hand and under it was the verse about stoning. So the Messenger of Allāh ﷺ commanded that the adulterers be stoned, and they were stoned. 'Abdullāh bin 'Umar said, "I was among those who stoned them and I saw the man shading the woman from the stones with his body."<sup>11</sup> Abu Dāwud recorded that Ibn 'Umar said, "Some Jews came to the Messenger of Allāh ﷺ and invited him to go to the Quff area. So he went to the house of Al-Midrās and they said, 'O Abu Al-Qāsim! A man from us committed adultery with a woman, so decide on their matter.' They arranged a pillow for the Messenger of Allāh ﷺ and he sat on it and said,

«إِشْرَافِي بِالتَّوْرَةِ»

«Bring the Tawrah to me.»

He was brought the Tawrah and he removed the pillow from under him and placed the Tawrah on it, saying,

«فَقَدْ بَكَ وَبَنَىٰ أَمْرَكَ»

«I trust you and He Who revealed it to you.»

He then said,

<sup>11</sup> Muslim 3:1326.





Āyah states that if one is like this, how can Allāh cleanse his heart and accept his supplication? Allāh said to His Prophet ﷺ,

﴿هَلْ حَكَمْتُمْ﴾

«So if they come to you.﴾ so that you judge between them,

﴿وَمَنْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَبِئْسَ مَا تَكْسِبُ﴾

«either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least.»

meaning, there is no harm if you do not judge between them. This is because when they came to you to judge between them, they did not seek to follow the truth, but only what conformed to their lusts. We should mention here that Ibn 'Abbās, Mujāhid, Tkrimah, Al-Hasan, Qatādah, As-Suddi, Zayd bin Aslam, 'Aṭā' Al-Khurāsānī, and several others said that this part of the Āyah was abrogated by Allāh's statement,

﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ﴾

«And so judge among them by what Allāh has revealed.»<sup>11</sup>

﴿وَأِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِتَقْصِدٍ﴾

«And if you judge, judge with justice between them.»

and with fairness, even if the Jews were unjust and outcasts from the path of fairness,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

«Verily, Allāh loves those who act justly»

### Chastising the Jews for Their Evil Lusts and Desires, While Praising the Tawrah

Allāh then chastises the Jews for their false ideas and deviant desires to abandon what they believe is true in their Book and which they claim is their eternal Law that they are always commanded to adhere to. Yet, they do not adhere to the Tawrah, but they prefer other laws over it although they believe that these other laws are not correct and do not apply

<sup>11</sup> Al-Ṭabarī 10:330-332.

to them. Allāh said,

﴿يَكْفُرُ بِكُمُ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِهِمْ إِذَا رَأَوْا تَأْوِيلَهُ يَخَذَلُوكُمْ وَإِذَا هُم بِهَا لَارِئُونَ عَذَابَ اللَّهِ الْكَبِيرِ ۝﴾  
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَؤُلَاءِ فَهُمْ لَا يَفْعَلُوا بِكُمْ أَلْأَنْتُمْ لَا عِلْمَ بِلِقَاءِ اللَّهِ الْكَبِيرِ ۝﴾

﴿But how do they come to you for decision while they have the Tawrah, in which is the decision of Allāh, yet even after that they turn away. For they are not believers.﴾

Allāh next praises the Tawrah that He sent down to His servant and Messenger Musā, son of 'Imrān,

﴿إِنَّا أَرْسَلْنَا بِكَ هُدًى وَنُورًا بِمَا كُنْتُمْ فِي الشُّكِّ مِنَ الْكِتَابِ أَنْتُمْ تَقُولُونَ هَؤُلَاءِ

﴿Verily, We did send down the Tawrah [to Mūsā], therein was guidance and light, by which the Prophets who submitted themselves to Allāh's will, judged the Jews.﴾

and these Prophets did not deviate from the law of the Tawrah, change or alter it,

﴿وَالرَّسُولُ وَالْأَنْبِيَاءُ﴾

﴿And (also) the Rabbāniyyūn and the Aḥbār...﴾

wherein Rabbāniyyūn refers to the worshippers who are learned and religious, and Aḥbār refers to the scholars,

﴿بِمَا تُنْصِفُونَ مِنَ الْكِتَابِ﴾

﴿for to them was entrusted the protection of Allāh's Book,﴾

meaning, they were entrusted with the Book of Allāh, and they were commanded to adhere to it and not hide any part of,

﴿وَحُكْمَ اللَّهِ عَلَيْهِ شَهِدَاتُ قَوْمٍ نَتَقَنُّهُمْ وَنَتَّقُهُمْ وَأَتَّقُهُمْ وَلَا تَقْفُوا بِكُنُوزِ اللَّهِ فَهُمْ لَكَاظِمُونَ ۝﴾  
 ﴿وَمَنْ يَفْضَحْهُ يَفْضَحْهُ بِمَا كُنْزَ اللَّهُ عَلَيْهِ فَهُوَ كَافِرٌ ۝﴾

﴿and they were witnesses hereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾

There are two ways to explain this Āyah and we will mention the later.

### Another Reason Behind Revealing these Honorable Āyāt

Imām Aḥmad recorded that Ibn 'Abbās said, "Allāh sent

down the *Āyāt*,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allah has revealed, such are the disbelievers,﴾

﴿فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿Such are the unjust ﴾ and,

﴿فَأُولَٰئِكَ هُمُ الْمُتَكِبُونَ﴾

﴿Such are the rebellious ﴾ about two groups among the Jews. During the time of *Jāhūyyah*, one of them had defeated the other. As a result, they made a treaty that they would pay blood money totaling fifty *Wasaq* [of gold] (each *Wasaq* approx. 3 kg) for every dead person from the defeated group killed by the victors, and a hundred *Wasaq* for every dead person the defeated group killed from the victors. This treaty remained in effect until the Prophet ﷺ came to Al-Madīnah and both of these groups became subservient under the Prophet ﷺ. Yet, when the mighty group once suffered a casualty at the hands of the weaker group, the mighty group sent a delegation demanding the hundred *Wasaq*. The weaker group said, 'How can two groups who have the same religion, one ancestral lineage and a common land, have a *Diyah* that for some of them is half of that of the others? We only agreed to this because you oppressed us and because we feared you. Now that Muhammad has come, we will not give you what you asked.' So war was almost rekindled between them, but they agreed to seek Muhammad's judgement in their dispute. The mighty group among them said [among themselves], 'By Allāh! Muhammad will never give you double the *Diyah* that you pay to them compared to what they pay to you. They have said the truth anyway, for they only gave us this amount because we oppressed and overpowered them. Therefore, send someone to Muhammad who will sense what his judgement will be. If he agrees to give you what you demand, accept his judgment, and if he does not give you what you seek, do not refer to him for judgement.' So they sent some hypocrites to the Messenger of Allāh ﷺ to try and find out the Messenger's judgement. When they came to the Messenger ﷺ, Allāh informed him of their

matter and of their plot. Allāh sent down,

﴿يَا أَيُّهَا الرِّسُولُ لَا يَحْزَنْكَ أُولَئِكَ يُسْرِغُونَ فِي الْأَعْكَرِ﴾

«O Messenger! Let not those who hurry to fall into disbelief grieve you,» until,

﴿الْمُتْرَفِقُونَ﴾

«Such are the rebellious.»

By Allāh! It is because of their problem that Allāh sent down these verses and it is they whom Allāh meant.<sup>[1]</sup> Abu Dāwūd collected a similar narration for this *Hadīth*.<sup>[2]</sup>

Abu Ja'far Ibn Jarir recorded that Ibn 'Abbās said that the *Āyah* in *Sūrat Al-Mā'idah*,

﴿فَأَنظِرْ لَهُمْ أَوْ لَفِزْ عَلَيْهِمْ﴾

«either judge between them, or turn away from them...» until,

﴿الْمُتَبِيعِينَ﴾

«Those who act justly.»

was revealed concerning the problem of blood money between Bani An-Naḍir and Bani Qurayzah. The dead of Bani An-Naḍir were being honored more and they received the full amount of *Diyah*, while Qurayzah received half the *Diyah* for their dead. So they referred to the Messenger of Allāh ﷺ for judgement and Allāh sent down these verses about them. The Messenger of Allāh ﷺ compelled them to adhere to the true judgement in this matter and made the *Diyah* the same for both groups and Allāh knows best about that matter.<sup>[3]</sup> Ahmad, Abu Dāwūd and An-Nasā'ī<sup>[4]</sup> also recorded this *Hadīth* from Abu Ishāq.

Al-'Awfi and 'Ali bin Abi Talhah reported that Ibn 'Abbās said that these *Āyāt* were revealed about the two Jews who committed adultery, and we mentioned the *Hadīths* about this story before. It appears that both of these were the reasons behind revealing these *Āyāt*, and Allāh knows best. This is why Allāh said afterwards,

[1] Ahmad 1:246.

[2] Abu Dāwūd 4:7.

[3] Al-Jariri 10:326.

[4] Ahmad 1:363, Abu Dāwūd 4:16 and An-Nasā'ī 8:19.

﴿وَكُنَّا عَلَيْهِمْ بِمَا اتَّخَذُوكُمَا آيَاتِنَا كَالْخَيْرَاتِ﴾

﴿And We ordained therein for them: Life for life, eye for eye﴾

until the end of the *Āyah*, which strengthens the opinion that the story of the *Diyah* was behind revealing the *Āyāt* as we explained above. Allāh knows best.

Allāh said,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾

Al-Bara' bin 'Azib, Ḥudhayfah bin Al-Yamān, Ibn 'Abbās, Abu Mijlaz, Abu Rajā' Al-'Uṭaridī, 'Ikrimah, 'Ubaydullāh bin 'Abdullāh, Al-Ḥasan Al-Baṣrī and others said that this *Āyah* was revealed about the People of the Book<sup>[1]</sup> Al-Ḥasan Al-Baṣrī added that this *Āyah* also applies to us.<sup>[2]</sup> 'Abdur-Razzāq said that Ath-Thawrī said that Maṣṣūr said that Ibrāhīm said that these *Āyāt*, "Were revealed about the Children of Israel, and Allāh accepted them for this *Ummah*." Ibn Jarīr recorded this statement.<sup>[3]</sup>

'Alī bin Abī Ṭahāh also stated that Ibn 'Abbās commented on Allāh's statement,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾

"Whoever rejects what Allāh has revealed, will have committed *Kufr*, and whoever accepts what Allāh has revealed, but did not rule by it, is a *Zālim* (unjust) and a *Fāsiq* (rebellious) and a sinner." Ibn Jarīr recorded this statement.<sup>[4]</sup>

'Abdur-Razzāq said, "Ma'mar narrated to us that Ṭāwus said that Ibn 'Abbās was asked about Allāh's statement,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

<sup>[1]</sup> At-Ṭabari 10:347-357.

<sup>[2]</sup> At-Ṭabari 10:357.

<sup>[3]</sup> At-Ṭabari 10:356.

<sup>[4]</sup> At-Ṭabari 4:597.

﴿And whosoever does not judge ..﴾

He said, 'It is an act of *Kufr*.' Ibn Tāwus added, 'It is not like those who disbelieve in Allāh, His angels, His Books and His Messengers.' Ath-Thawri narrated that Ibn Jurayj said that 'Atā' said, 'There is *Kufr* and *Kufr* less than *Kufr*, *Ẓulm* and *Ẓulm* less than *Ẓulm*, *Fisq* and *Fisq* less than *Fisq*.<sup>[1]</sup> Waki' said that Sa'īd Al-Malki said that Tāwus said that,

﴿وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers,﴾

"This is not the *Kufr* that annuls one's religion."<sup>[2]</sup>

﴿وَكَيْفَ يُعْطِيهِمَ بِمَا لَمْ يَنْفُسُ بِالْأَنْفُسِ وَالَّذِينَ لَمْ يَأْمُرُوا بِالْأَدْنِ  
وَالَّذِينَ لَمْ يَنْبَغِ لَهُمْ أَنْ يُسْأَلُوا عَنْ شَيْءٍ فَهُمْ عَنْ كَفَّارَةٍ لِّمَن لَّمْ يَحْكَمْ  
بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿45. And We ordained therein for them "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are the unjust.﴾

This *Āyah* also chastises and criticizes the Jews because in the *Tawrah*, they have the law of a life for a life. Yet, they defied this ruling by transgression and rebellion. They used to apply this ruling when a person from Bani An-Naḍir was killed by a Qurayzah person, but this was not the case when the opposite occurred. Rather, they would revert to *Diyah* in this case. They also defied the ruling in the *Tawrah* to stone the adulterer and instead came up with their own form of punishment, flogging, humiliation and parading them in public. This is why Allāh said in the previous *Āyah*,

﴿وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed,

[1] 'Abdur-Razzāq 1:191, At-Ṭabari 4:595.

[2] At-Ṭabari 10:355.

such are the disbelievers ﴿

because they rejected Allāh's command with full intention and with transgression and rebellion. In this Āyah, Allāh said,

﴿ثَارِقَةً مِّنَ النَّفْسِ﴾

«such are the unjust.» because they did not exact the oppressed his due rights from the oppressor in a matter which Allāh ordered that all be treated equally and fairly. Instead, they defied that command, committed injustice and transgressed against each other

### A Man is Killed for a Woman Whom He Kills

Imam Abu Naṣr bin Aṣ-Ṣabbāgh stated in his book, *Ash-Shāmīl*, that the scholars agree that this Āyah [5.45] should be implemented, and the Imāms agree that the man is killed for a woman whom he kills according to the general indications of this Āyah. A *Hadīth* that An-Nasa'ī<sup>[1]</sup> recorded states that the Messenger of Allāh ﷺ had this statement written in the book that he gave 'Amr bin Ḥazm,

«أَنَّ رَجُلًا يَقْتُلُ بِمَرْأَةٍ»

«The man is killed for the woman (whom he kills)»

In another *Hadīth*, the Messenger ﷺ said,

«الْمُسْلِمُونَ نِكَاحًا بِمِثْلِهِمْ»

«Muslims are equal regarding the sanctity of their blood.»<sup>[2]</sup>

This is also the opinion of the majority of the scholars.

What further supports what Ibn Aṣ-Ṣabbāgh said is the *Hadīth* that Imām Ahmad recorded that Anas bin Mālik said, "Ar-Rabi' (his aunt) broke the tooth of a girl, and the relatives of Ar-Rabi' requested the girl's relatives to forgive (the offender), but they refused. So, they went to the Prophet ﷺ who ordered them to bring about retaliation. Anas bin An-Nadr, her brother, asked, 'O Allāh's Messenger! Will the tooth of Ar-Rabi' be broken?' The Messenger of Allāh said, 'O Anas! The Book of Allāh prescribes retaliation.' Anas said, 'No, by Him Who has sent you with the Truth, her tooth will not be broken.'

[1] An-Nasa'ī 8:58.

[2] Ibn Mājah 2:895.



Later the relatives of the girl agreed to forgive Ar-Rabi' and forfeit their right to retaliation. The Messenger of Allah ﷺ said,

«بعض عديله من لو قسم على له لأبى»

*‘There are some of A’lali’s serants who, if they take an oath by Allah, Allah fulfils them’* [1]

It was recorded in the Two *Ṣaḥīḥs* [2]

## Retaliation for Wounds

Allāh said,

﴿وَجُوزَ بِكَاتِرٍ﴾

*‘(and wounds equal for equal)’*

Alī bin Abī Talhah reported that Ibn ‘Abbās said ‘Life for life, an eye for an eye, a nose, if cut off, for a nose, a tooth broken for a tooth and wounds equal for wound’ [3]. The free Muslims, men and women, are equal in this matter. And their slaves, male and female, are equal in this matter. And this ruling is the same regarding intentional murder and lesser offenses, as Ibn Jarīr and Ibn Abī Hatīm recorded.

## An Important Ruling

The retaliation for wounds should not be implemented until the wounds of the victim heal. If retaliation occurs before the wound heals, and then the wound becomes aggravated, the victim will have no additional rights in this case. The proof for this ruling is what Imām Ahmad narrated from ‘Amr bin Shu‘ayb, from his father, from his grandfather that a man once stabbed another man in his leg using a horn. The victim came to the Prophet ﷺ asking for retaliation, and the Prophet ﷺ said,

«حتى شفا»

*‘(Not until you heal.)’*

The man again came to the Prophet ﷺ and asked for equality in retaliation and the Prophet ﷺ allowed him that. Later on,

[1] Ahmad 3:167

[2] *Fath Al-Bār* 8:124, *Muslim* 3:1302.

[3] *Al-Tabari* 10:360.

that man said, "O Messenger of Allāh! I limp now." The Messenger ﷺ said,

«فَدَّ نَهْيُكَ نَفْسِي، فَأَبَيْدَكَ اللَّهُ وَيَطْلُ عَرْجُكَ»

*«I had asked you to wait, but you disobeyed me. Therefore, Allāh cast you away and your limp has no compensation.»*

Afterwards, the Messenger of Allāh ﷺ forbade that the wound be retaliated for until the wound of the victim heals.<sup>[1]</sup>

If the victim is allowed to retaliate for his wound caused by the aggressor and the aggressor dies as a result, there is no compensation in this case, according to the majority of the Companions and their followers.

### The Pardon is Expiation for Such Offenses

Allāh said,

﴿فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ﴾

*«But if anyone remits the retaliation by way of charity, it shall be for him an expiation.»*

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented that

﴿فَمَنْ تَصَدَّقَ بِهِ﴾

*«But if anyone remits the retaliation by way of charity»* means: "If one pardons by way of charity, it will result in expiation for the aggressor and reward for the victim."<sup>[2]</sup> Sufyān Ath-Thawrī said that 'Aṭā' bin As-Sā'ib said that Sa'īd bin Jubayr said that Ibn 'Abbās said, "He who pardons the retaliation by way of charity, it will be an expiation for the aggressor and a reward for the victim with Allāh."<sup>[3]</sup> Ibn Abi Hātim recorded this statement.

Jābir bin 'Abdullāh said that Allāh's statement,

﴿فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ﴾

*«But if anyone remits the retaliation by way of charity, it shall be for him an expiation.»*

"For the victim." This is also the opinion of Al-Ḥasan Al-Baṣrī, Ibrāhīm An-Nakha'ī and Abu Ishāq Al-Ḥamdānī.

[1] Ahmad 2:217.

[2] Al-Ṭabarī 10:367.

[3] Al-Ṭabarī 10:326.



confirming the Tawrah that had come before him, and We gave him the Injil, in which was guidance and light and confirmation of the Tawrah that had come before it, a guidance and an admonition for those who have Taqwa ﴿

﴿47. Let the people of the Injil judge by what Allāh has revealed therein And whosoever does not judge by what Allāh has revealed, such are the rebellious ﴾

### Allāh Mentions 'Īsā and Praises the Injil

Allāh said,

﴿وَرَسُولًا﴾

﴿and We sent...﴾ meaning, We sent

﴿عَن تَحْتِهَا﴾

﴿in their footsteps﴾ meaning the Prophets of the Children of Israel,

﴿يَسَىٰ أَوْ مَرْيَمَ مُعْذِنًا لِّمَا بَيْنَ يَدَيْهِ مِنَ السُّورَةِ﴾

﴿'Īsā, son of Maryam, confirming the Tawrah that had come before him.﴾

meaning, he believed in it and ruled by it

﴿وَأَنبِئَهُ الْإِيمَانَ بِوَعْدِكَ وَوَدَّ﴾

﴿and We gave him the Injil, in which was guidance and light﴾

a guidance that directs to the truth and a light that removes the doubts and solves disputes,

﴿وَمُعْذِنًا لِّمَا بَيْنَ يَدَيْهِ مِنَ السُّورَةِ﴾

﴿and confirmation of the Tawrah that had come before it,﴾

meaning, he adhered to the Tawrah, except for the few instances that clarified the truth where the Children of Israel differed Allāh states in another Āyah that 'Īsā said to the Children of Israel,

﴿وَلَا يَحِلُّ لَكُمْ أَن تَكُونَ آلَٰئِي حُرْمٍ عَلَيْكُمْ﴾

﴿...and to make lawful to you part of what was forbidden to you ﴾

So the scholars say that the Injil abrogated some of the

rulings of the Tawrah. Allāh's statement,

﴿وَهَدَىٰ وَتَوَكَّلْهُ لَئِيْلَتٌ حَذِيْبَةٌ﴾

﴿a guidance and an admonition for those who have Taqwā.﴾

means, We made the Injil guidance and an admonition that prohibits committing sins and errors, for those who have Taqwā of Allāh and fear His warning and torment.

Allāh said next,

﴿وَلْيَحْكُمْ أَهْلَ الْإِنجِيلِ بِمَا أُنْزِلَ اللَّهُ فِيهِ﴾

﴿Let the people of the Injil judge by what Allāh has revealed therein.﴾

meaning, so that He judges the people of the Injil by it in their time. Or, the Āyah means, so that they believe in all that is in it and adhere to all its commands, including the good news about the coming of Muḥammad ﷺ and the command to believe in and follow him when he is sent. Allāh said in other Āyāt,

﴿قُلْ يٰٓأَهْلَ الْكِتٰبِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتّٰى تُبَيِّنُوْا اَلْحٰكِمَۃَ وَالتَّوْحِيْدَ رُبَّمَا تُوَلّٰوْا اِلٰىكُمْ مِنْ رُّبُّكُمْ﴾

﴿Say "O People of the Scripture! You have nothing (guidance) until you act according to the Tawrah, the Injil, and what has been sent down to you from your Lord."﴾ and,

﴿اَلَّذِيْنَ يَّبْتَغُوْنَ الرِّسَالَۃَ مِنَ الْاٰلِهَةِ الَّذِيْ لَا يَرْدُوْنَۢهَا فَاَلَمْ يَكُنْ لَّآلِهَتُهُمْۢ شَيْۢءٌ مِّنْ شَيْۢءٍ مَّا كَانُوْا يَفْعَلُوْنَ﴾

﴿Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah...﴾ until,

﴿الْمُفْلِحُوْنَ﴾

﴿...successful.﴾ Here, Allāh said,

﴿وَمَنْ لَّا يَحْكَمْ بِمَا اُنْزِلَ اللَّهُ فَلَا تَرْجُوْا مِنْهُۗ عٰمٌۭ لِّالْبٰسٰتِ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the rebellious.﴾

meaning, the rebellious and disobedient of Allāh who prefer falsehood and abandon truth. We mentioned before that this

Āyah was revealed about the Christians, and this is evident from the context of the Āyah.

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ وَتَفَٰتِي مَصَٰوِرَ لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَٰبِ وَمَهَيَّا عَلَيْهِ مَأْكُفًّا  
 تَتْلُوهُ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ بِكُلِّ جَمَاعَةٍ مِّنْهُمْ  
 رَّءِيسٌ وَإِنَّمَا اللَّهُ يُجَٰلِلُ مَنْ يَّشَاءُ اللَّهُ لَجَنَّاتُكَ أَنَّ وَجِدَ وَلَكِنَّ أَكْثَرَكُمْ لَا يَفْقَهُونَ  
 إِلَّآ اللَّهُ تَرْجُمُكُمْ حَيْثُ كُنْتُمْ فِيهِ فَتَسْمَعُونَ ﴿٤٨﴾ وَإِن كُنْتُمْ فِي شَكٍّ مِّنْ مَا  
 أَنزَلَ اللَّهُ فَأَنظِرُوا إِلَى اللَّهِ إِنَّا لَمَّا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَجَدَ  
 اللَّهُ لَكُمْ فِي يَدَيْهِمْ دُفُونًا وَلَٰكِنْ كَثِيرٌ مِّنْ أَكْثَرِ النَّاسِ لَا يَعْلَمُونَ ﴿٤٩﴾  
 وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ فِيهِ تَحْكُمُونَ ﴿٥٠﴾﴾

﴿48. And We have sent down to you the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muḥayminan over it (old Scriptures). So judge between them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allāh willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh, then He will inform you about that in which you used to differ.﴾

﴿49. And so judge between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's will is to punish them for some sins of theirs. And truly, most men are rebellious

﴿50. Do they then seek the judgement of (the days of) ignorance? And who is better in judgement than Allāh for a people who have firm faith.﴾

## Praising the Qur'ān; the Command to Refer to the Qur'ān for Judgment

Allāh mentioned the Tawrah that He sent down to His Prophet Mūsā, the one whom He spoke directly to, praising it, commanding that it should be implemented, before it was

abrogated Allah then mentioned the Injil, praised it and commanded its people to adhere to it and follow it, as we stated. He next mentioned the Glorious Qur'an that He sent down to His honorable servant and Messenger. Allāh said,

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ﴾

﴿And We have sent down to you the Book in truth .﴾

meaning, with the truth that, no doubt, is coming from Allah,

﴿مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ﴾

﴿confirming the Scripture that came before it﴾

meaning, the Divinely Revealed Books that praised the Qur'an and mentioned that it would be sent down from Allah to His servant and Messenger Muhammad ﷺ. The Qur'an was revealed as was foretold in the previous Scriptures. This fact increased faith in the previous Scriptures for the sincere who have knowledge of these Scriptures, those who adhered to Allāh's commands and Laws and believed in His Messengers Allah said,

﴿قُلْ ءَايَاتِي بِهِ ثَبَرٌ لَا تُؤْمَرُونَ بِهِ ؕ لَقَدْ آتَيْنَا آدَمَ الْكَلِيمَ مِن قَبْلِهِ إِن سَأَلَ عَلَيْهِ بِحُجُوتٍ لِأَدْنَىٰ مَشْجَدٍ ؕ رَمَوْهُ سَجَدًا بِمَا كَانُوا وَعَدُ رَبِّنَا سَعْمًا ؕ﴾

﴿Say: "Believe in it or do not believe (in it) Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration" And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."﴾

meaning that they say, the promise of our Lord, concerning the coming of Muhammad ﷺ by the words of His previous Messengers, will certainly be fulfilled.

Allāh's statement,

﴿وَمُحَمَّدٌ رَّسُولُ اللَّهِ﴾

﴿and Muhammad over it﴾

means entrusted over it, according to Sufyān Ath-Thawri who narrated it from Abu Ishāq from At-Tamīmī from Ibn 'Abbās.<sup>[1]</sup>

<sup>[1]</sup> At-Tabari 10:378.

'Alī bin Abi Ṭāḥah reported that Ibn 'Abbās said, "*Muḥaymin* is, 'the Trustworthy'. Allāh says that the Qur'ān is trustworthy over every Divine Book that preceded it."<sup>[1]</sup> This was reported from 'Ikrimah, Sa'īd bin Jubayr, Mujaḥid, Muḥammad bin Ka'b, 'Aṭiyyah, Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsānī, As-Suddī and Ibn Zayd.<sup>[2]</sup> Ibn Jarīr said, "The Qur'ān is trustworthy over the Books that preceded it. Therefore, whatever in these previous Books conforms to the Qur'ān is true, and whatever disagrees with the Qur'ān is false." Al-Walībī said that Ibn 'Abbās said that *Muḥayminan* means, 'Witness'.<sup>[3]</sup> Mujaḥid, Qatādah and As-Suddī said the same. Al-Awfi said that Ibn 'Abbās said that *Muḥayminan* means, 'dominant over the previous Scriptures'.<sup>[4]</sup> These meanings are similar, as the word *Muḥaymin* includes them all. Consequently, the Qur'ān is trustworthy, a witness, and dominant over every Scripture that preceded it. This Glorious Book, which Allāh revealed as the Last and Final Book, is the most encompassing, glorious and perfect Book of all times. The Qur'ān includes all the good aspects of previous Scriptures and even more, which no previous Scripture ever contained. This is why Allāh made it trustworthy, a witness and dominant over all Scriptures. Allāh promised that He will protect the Qur'ān and swore by His Most Honorable Self,

﴿إِنَّا نَحْنُ زَكَاةُ ذِكْرِكَ وَإِنَّا نَحْفَظُونَكَ﴾

﴿Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it (from corruption).﴾

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حُكْمَ اللَّهِ يَتْلُوَنَّكُمْ حُكْمَ اللَّهِ لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿So judge between them by what Allāh has revealed.﴾

The Āyah commands: O Muḥammad! Rule between the people, Arabs and non-Arabs, lettered and unlettered, by what Allāh has revealed to you in this Glorious Book and what it

[1] Aṣ-Ṭabarī 10:379.

[2] Aṣ-Ṭabarī 10:377-380.

[3] Aṣ-Ṭabarī 10:377.

[4] Aṣ-Ṭabarī 10:379.



approves of for you from the Law of the previous Prophets, as Ibn Jarir said <sup>[1]</sup> Ibn Abi Hātim reported that Ibn 'Abbas said, "The Prophet had the choice to judge between them or to turn away from them and refer them to their own Law. Then this Āyah was revealed,

﴿رَبِّ أَسْكُمُ بِهِمْ إِذَا لَرَأَوْا اللَّهَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

﴿So judge between them by what Allāh has revealed, and follow not their vain desires..﴾

and he was commanded to judge between them by our Book " <sup>[2]</sup>

Allah's statement

﴿وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

﴿and follow not their vain desires..﴾

This means the ideas they promote, because of which they turned away from what Allāh revealed to His Messengers. This is why Allāh said,

﴿وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ﴾

﴿And follow not their vain desires, diverging away from the truth that has come to you﴾

The Āyah commands: Do not diverge from the truth that Allāh has ordained for you, to the vain desires of these miserable, ignorant people. Allah's statement,

﴿يَكُلِّ جَمْعًا مِّنكُمْ يَرْعَاهُ﴾

﴿To each among you, We have prescribed a law and a clear way.﴾

﴿يَكُلِّ جَمْعًا مِّنكُمْ يَرْعَاهُ﴾

﴿To each among you, We have prescribed a law﴾

Shir'at meaning, a clear path, as Ibn Abi Hātim recorded from Ibn 'Abbās. <sup>[3]</sup>

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا﴾

<sup>[1]</sup> At-Tabari 10:382

<sup>[2]</sup> At-Tabari 10:332

<sup>[3]</sup> At-Tabari 10:387

﴿If Allah willed, He would have made you one nation﴾

This is a general proclamation to all nations informing them of Allāh's mighty ability. If Allāh wills, He would make all mankind follow one religion and one Law, that would never be abrogated. Allāh decided that every Prophet would have his own distinct law that is later abrogated partially or totally with the law of a latter Prophet. Later on, all previous laws were abrogated by the Law that Allāh sent with Muḥammad ﷺ, His servant and Messenger, whom Allah sent to the people of earth as the Final Prophet. Allāh said,

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ يَسْتَأْذِنُ فِي مَا يَشَاءُ﴾

﴿If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you﴾

This *Āyah* means, Allāh has instituted different laws to test His servants' obedience to what He legislates for them, thus, He rewards or punishes them according to their actions and what they intend. 'Abdullāh bin Kathīr said that the *Āyah*,

﴿وَلَوْ شَاءَ اللَّهُ﴾

﴿In what He has given you﴾ means, of the Book.

Next, Allāh encouraged rushing to perform good deeds,

﴿فَاتَّبِعُوا لَعَلَّكُمْ تَهْتَدُونَ﴾

﴿so strive as in a race in good deeds﴾

which are obedience to Allāh, following His Law that abrogated the laws that came before it, and believing in His Book, the Qur'ān, which is the Final Book that He revealed. Allāh said next,

﴿إِلَّا إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾

﴿The return of you (all) is to Allāh﴾

Therefore, O people, your return and final destination is to Allāh on the Day of Resurrection,

﴿فَبَيِّنْ لَكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾

﴿then He will inform you about that in which you used to differ﴾

Allāh will inform you about the truth in which you used to

differ and will reward the sincere, as compensation for their sincerity, and will punish the disbelieving, rebellious people who rejected the truth and deviated from it to other paths, without proof or evidence to justify their actions. Rather, they have rejected the clear evidences, unequivocal proofs and established signs. Ad-Dahhāk said that,

﴿مَاتَشَقُّوا الْحَرْبَ﴾

﴿So strive as in a race in good deeds﴾ is directed at the Ummah of Muḥammad ﷺ, but the first view is more apparent. Allāh's statement,

﴿وَلِي أَعْلَمَ بَيْنَهُمْ بِمَا أَرَادَ اللَّهُ وَلَا تَكُنْ أَهْوَاءَهُمْ﴾

﴿And so judge between them by what Allāh has revealed and follow not their vain desires﴾

emphasizes this command and forbids ignoring it. Allāh said next,

﴿وَأَعْلَمُوهُمْ أَلْ يَنْزِيلُكَ عَنْ بَيْنِنَا أَرَادَ اللَّهُ بِكَ﴾

﴿but beware of them lest they turn you far away from some of that which Allāh has sent down to you.﴾

meaning; beware of the Jews, your enemies, lest they distort the truth for you in what they convey to you. Therefore do not be deceived by them, for they are liars, treacherous and disbelievers.

﴿إِنْ تَوَلَّوْا﴾

﴿And if they turn away,﴾ from the judgement that you pass in their disputes, and they defy Allāh's Law,

﴿فَلَعَلَّكُمْ لَيَأْتِيَنَّكُمْ مِنْ اللَّهِ أَلْ يُؤْذِنُ اللَّهُ أَنْ يُؤْذِنَ اللَّهُ أَنْ يُؤْذِنَ اللَّهُ﴾

﴿then know that Allāh's will is to punish them for some sins of theirs﴾

meaning, know that this will occur according to the decree of Allāh, and because out of His wisdom they have deviated from the truth, and because of their previous sins.

﴿إِنَّ كَثِيرًا مِنَ النَّاسِ شَاقُونَ﴾

﴿And truly, most men are rebellious﴾

Therefore, the majority of humans are disobedient to their Lord, defiant of the truth and deviate away from it. Allāh said in other Āyat,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

«And most people will not believe even if you desire it eagerly.» and,

﴿كَذَٰلِكَ يُضِلُّ اللَّهُ مَنِ ابْتِغَىٰ إِلَيْنَا سَبِيلًا﴾

«And if you obey most of those on the earth they will mislead you far away from Allāh's path.»

Muhammad bin Ishāq reported that Ibn 'Abbas said, "Ka'b bin Asad, Ibn Salūbā, 'Abdullāh bin Sūryā and Shās bin Qays said to each other, 'Let us go to Muḥammad to try and misguide him from his religion.' So they went to the Prophet ﷺ and said, 'O Muḥammad! You know that we are the scholars, noblemen and chiefs of the Jews. If we follow you, the Jews will follow suit and will not contradict us. But, there is enmity between us and some of our people, so we will refer to you for judgement in this matter, and you should rule in our favor against them and we will believe in you.' The Messenger of Allāh ﷺ refused the offer and Allāh sent down these Āyat about them,

﴿وَلِيَّ أَمْرِكُمْ بَيْنَهُمْ وَبَيْنَا أَنَّهُ لَا تَلْعَلُ أَفْوَاهُهُمْ وَأَعْدَتُهُمْ لَأَيُّبُنَا مِمَّا أُنزِلَ اللَّهُ إِلَيْكَ﴾

«And so judge between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allāh has sent down to you.» until,

﴿لِقَوْمٍ يُمْفِقُونَ﴾

«for a people who have firm faith.»

Ibn Jarīr<sup>[1]</sup> and Ibn Abī Ḥatīm recorded this *Hadīth*. Allāh continues,

﴿أَمَّا مَن كَانَ يَتْلُو تِلْكَ آيَاتِ اللَّهِ وَلَمْ يَذْكُرْ لَهَا كِبَارَ الْبُيُوتِ﴾

<sup>[1]</sup> At Ṭabarī 10:393.

«Do they then seek the judgement of (the days of) ignorance?  
And who is better in judgement than Allāh for a people who  
have firm faith?»

Allāh criticizes those who ignore Allāh's commandments, which include every type of righteous good thing and prohibit every type of evil, but they refer instead to opinions, desires and customs that people themselves invented, all of which have no basis in Allāh's religion. During the time of *Jāhiliyyah*, the people used to abide by the misguidance and ignorance that they invented by sheer opinion and lusts. The Tatar (Mongols) abided by the law that they inherited from their king Genghis Khan who wrote *Al-Yāsiq*, for them. This book contains some rulings that were derived from various religions, such as Judaism, Christianity and Islām. Many of these rulings were derived from his own opinion and desires. Later on, these rulings became the followed law among his children, preferring them to the Law of the Book of Allāh and the Sunnah of His Messenger ﷺ. Therefore, whoever does this, he is a disbeliever who deserves to be fought against, until he reverts to Allāh's and His Messenger's decisions, so that no law, minor or major, is referred to except by His Law. Allāh said,

﴿أَسْأَلُكُمْ فِيهِ الْهَيْكَةَ بَيِّنُوهَا﴾

«Do they then seek the judgement of (the days of) ignorance?»  
meaning, they desire and want this and ignore Allāh's judgement,

﴿وَمَنْ أَسْرُ مِنْ نَفْسِكَ فَتَوَّابٌ يُؤْتِرُ﴾

«And who is better in judgement than Allāh for a people who  
have firm faith?»

Who is more just in decision than Allah for those who comprehend Allāh's Law, believe in Him, who are certain that Allāh is the best among those who give decisions and that He is more merciful with His creation than the mother with her own child? Allah has perfect knowledge of everything, is able to do all things, and He is just in all matters

Al-Hāfiẓ Abu Al Qāsim Aḥmad Tabarānī recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«أَبْغَضُ النَّاسِ إِلَى اللَّهِ عَزَّ وَجَلَّ، مَنْ يَتَّبِعُ فِي الْإِسْلَامِ شَيْئًا مِنَ الْبُهْلَةِ، وَحَالَتِ دَمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَوَيْلٌ لَهُمْ مِنَ اللَّهِ إِنَّ اللَّهَ بَغِيضٌ لِقَوْمٍ يُظْلِمُونَ ﴿٥١﴾ تَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْتَوْعُونَ فِيهِمْ يَقُولُونَ نَحْنُ ضَعِيفٌ وَآمَنَّا بِاللَّهِ قُلْ إِنَّ اللَّهَ يَأْتِي بِالْفَتْحِ أَوْ يُقَرِّبُ إِلَيْكُمْ فَاصْبِرُوا إِنَّ الْأَنْفُسَ سَاهِيَةٌ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ آمَنُوا بِآيَاتِ اللَّهِ وَرَسُولِهِمْ يُحِبُّونَ إِيَّاهُمْ قُلْ إِنَّ اللَّهَ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ ﴿٥٣﴾﴾

امرى بهنير حق ليرى  
فانه

‘The most hated person to Allah is the Muslim who seeks the ways of the days of ignorance and he who seeks to shed the blood of a person without justification.’<sup>[1]</sup>

Al-Bukhari recorded Abu Al-Yaman narrating a similar Hadith, with some addition.<sup>[2]</sup>

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَوَيْلٌ لَهُمْ مِنَ اللَّهِ إِنَّ اللَّهَ بَغِيضٌ لِقَوْمٍ يُظْلِمُونَ ﴿٥١﴾ تَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْتَوْعُونَ فِيهِمْ يَقُولُونَ نَحْنُ ضَعِيفٌ وَآمَنَّا بِاللَّهِ قُلْ إِنَّ اللَّهَ يَأْتِي بِالْفَتْحِ أَوْ يُقَرِّبُ إِلَيْكُمْ فَاصْبِرُوا إِنَّ الْأَنْفُسَ سَاهِيَةٌ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ آمَنُوا بِآيَاتِ اللَّهِ وَرَسُولِهِمْ يُحِبُّونَ إِيَّاهُمْ قُلْ إِنَّ اللَّهَ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ ﴿٥٣﴾﴾

بِالْفَتْحِ أَوْ يُقَرِّبُ إِلَيْكُمْ فَاصْبِرُوا إِنَّ الْأَنْفُسَ سَاهِيَةٌ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ آمَنُوا بِآيَاتِ اللَّهِ وَرَسُولِهِمْ يُحِبُّونَ إِيَّاهُمْ قُلْ إِنَّ اللَّهَ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ ﴿٥٣﴾﴾

﴿51 O you who believe! Do not take friends from the Jews and the Christians, as they are but friends of each other. And if any among you befriends them, then surely, he is one of them. Verily, Allah guides not those people who are the wrongdoers﴾

﴿52. And you see those in whose hearts there is a disease, they hurry to their friendship, saying, “We fear lest some misfortune of a disaster may befall us.” Perhaps Allah may bring a victory or a decision according to His will! Then they will become

[1] At-Tabarani 10:374.

[2] Path Al-Bari 12:219.

regretful for what they have been keeping as a secret in themselves.﴾

﴿53. And those who believe will say. "Are these the men who swore their strongest oaths by Allāh that they were with you?" All that they did has been in vain, and they have become the losers.﴾

### The Prohibition of Taking the Jews, Christians and Enemies of Islām as Friends

Allāh forbids His believing servants from having Jews and Christians as friends, because they are the enemies of Islām and its people, may Allāh curse them. Allāh then states that they are friends of each other and He gives a warning threat to those who do this,

﴿وَمَنْ يَتَوَلَّهُمْ يَكُنْ مِنْهُمْ﴾

﴿And if any among you befriends them, then surely he is one of them.﴾

Ibn Abi Hātim recorded that 'Umar ordered Abu Mūsā Al-Ash'ari to send him on one sheet of balance the count of what he took in and what he spent. Abu Mūsā then had a Christian scribe, and he was able to comply with 'Umar's demand. 'Umar liked what he saw and exclaimed, "This scribe is proficient. Would you read in the Masjid a letter that came to us from Ash Shām?" Abu Mūsā said, "He cannot." 'Umar said, "Is he not pure?" Abu Mūsā said, "No, but he is Christian." Abu Mūsā said, "So 'Umar admonished me and poked my thigh (with his finger), saying, 'Drive him out (from Al-Madīnah).' He then recited,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَةَ أَوْلِيَاءَ﴾

﴿O you who believe! Take not the Jews and the Christians as friends...﴾<sup>[1]</sup>

Then he reported that 'Abdullah bin 'Utbah said, "Let one of you beware that he might be a Jew or a Christian, while unaware." The narrator of this statement said, "We thought that he was referring to the Āyah,

<sup>[1]</sup> Ad-Durr Al-Manthūr 3 100.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَةَ أَوْلِيَاءَ﴾

«O you who believe! Take not the Jews and the Christians as friends,»<sup>[1]</sup> Allah said,

﴿قَدْ كَانَ لِلَّذِينَ فِي قُلُوبِهِم مَّرَمٌ﴾

«And you see those in whose hearts there is a disease...

A disease of doubt, hesitation and hypocrisy.

﴿يَسْتَعْتَبُونَ﴾

«they hurry to their friendship,» meaning, they rush to offer them their friendship and allegiances in secret and in public,

﴿يَقُولُونَ خَوْفًا أَنْ كُفِّنَ لَهُمْ﴾

«saying: "We fear lest some misfortune of a disaster may befall us."»

They thus offer this excuse for their friendship and allegiances to the disbelievers, saying that they fear that the disbelievers might defeat the Muslims, so they want to be in favor with the Jews and Christians, to use this favor for their benefit in that eventuality! Allah replied,

﴿فَقَسَىٰ اللَّهُ لَ الْيَأْيُ وَالْفَتْحُ﴾

«Perhaps Allah may bring a victory..» referring to the conquering of Makkah, according to As-Suddi.<sup>[2]</sup>

﴿وَأَمْرٌ مِنْ بَيْنِ يَمِينٍ﴾

«for a decision according to His will» requiring the Jews and Christians to pay the *Juzyah*, as As-Suddi stated,

﴿يَتَصَيَّبُون﴾

«Then they will become» meaning, the hypocrites who gave their friendship to the Jews and Christians, will become,

﴿عَلَىٰ مَا كُنتُمْ فِي أَنْفُسِكُمْ﴾

«for what they have been keeping as a secret in themselves» of allegiances,

[1] Ibn Abi Hātim 4:1156.

[2] At-Tabari 10:405.



## ﴿تَذَكُّرٌ﴾

﴿regretful.﴾ for their friendship with the Jews and Christians which did not benefit them or protect them from any harm. Rather, it was nothing but harm, as Allāh exposed their true reality to His faithful servants in this life, although they tried to conceal it. When the signs that exposed their hypocrisy were compiled against them, their matter became clear to Allāh's faithful servants. So the believers were amazed at these hypocrites who pretended to be believers, swearing to their faithfulness, yet their claims were all lies and deceit. This is why Allāh said,

﴿رَبُّنَا الَّذِي أَمَّا أَتَقُولُوا أَنَّمَا آلُفِرَّادِو رَّبِّنَا أَلَمْ نَكُنْ مَعَهُ قَبْلَ هَٰذَا أَلَمْ نَكُنْ مَعَهُ قَبْلَ هَٰذَا أَلَمْ نَكُنْ مَعَهُ قَبْلَ هَٰذَا أَلَمْ نَكُنْ مَعَهُ قَبْلَ هَٰذَا أَلَمْ نَكُنْ مَعَهُ قَبْلَ هَٰذَا﴾

﴿And those who believe will say, "Are these the men who swore their strongest oaths by Allāh that they were with you?" All that they did has been in vain, and they have become the losers.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ رَدَّ بِنَفْسِهِ عَلَىٰ مَا جَاءَهُهُ مِنَ الْمَوَدَّةِ فَلَا يُقْبَلُ مِنْهُ شَيْءٌ وَلَا يَصِلُ إِلَى اللَّهِ وَلَا يَكُونُ مِنْ الْمُتَّقِينَ ۚ وَالَّذِينَ آمَنُوا مِن قَبْلِهِمْ فَلَا يُغْنِي عَنْهُمْ وَالَّتِي فِي بَنِي إِسْرَءِيلَ مِن مَّجْدٍ وَلَا يَكُونُ مِنْ الْمُتَّقِينَ ۚ وَالَّذِينَ آمَنُوا مِن قَبْلِهِمْ فَلَا يُغْنِي عَنْهُمْ وَالَّتِي فِي بَنِي إِسْرَءِيلَ مِن مَّجْدٍ وَلَا يَكُونُ مِنْ الْمُتَّقِينَ ۚ وَالَّذِينَ آمَنُوا مِن قَبْلِهِمْ فَلَا يُغْنِي عَنْهُمْ وَالَّتِي فِي بَنِي إِسْرَءِيلَ مِن مَّجْدٍ وَلَا يَكُونُ مِنْ الْمُتَّقِينَ ۚ﴾

﴿54. O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him: humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never fearing the blame of the blamers. That is the grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾

﴿55. Verily, your Protector is Allāh, His Messenger, and the believers, those who perform the Salāh, and give Zakāh, and they bow down.﴾

﴿56. And whosoever takes Allāh, His Messenger, and those who have believed, as protectors then the party of Allāh will be the victorious.﴾

### Threatening to Replace the Believers With Another People if They Revert from Islām

Allāh emphasizes His mighty ability and states that whoever reverts from supporting His religion and establishing His Law, then Allāh will replace them with whomever is better, mightier and more righteous in Allāh's religion and Law. Allāh said in other *Ayāt*,

﴿وَمَن تَوَلَّوْا۟ يَتَوَلَّوْا۟ قَوْمًا عَرَضَ لَّهُمْ لَآ يَكُونُوا مِثْلَكُمْ﴾

«And if you turn away, He will exchange you for some other people and they will not be your likes» and,

﴿أَلَمْ يَرَأِ أَنَّهُ مَلَكَ تِسْعَ السَّمٰوٰتِ وَالْأَرْضِ بِأَمْرٍۭٓ ۖ إِنَّ شَأْنَهُمْ خِفَافٌ حٰدِثٌ ۚ وَمَا دَانَكَ عَلَىٰ أَن تَعْلَمَ ۚ﴾

«Do you not see that Allāh has created the heavens and the earth with truth? If He will, He can remove you and bring (in your place) a new creation! And for Allāh that is not hard or difficult.» [14:19-20].

Verily this is not difficult or hard on Allāh. Allāh said here,

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَن يَّزِدْكُم مِّنْ وَّجْهٍۭٓ ۖ﴾

«O you who believe! Whoever from among you turns back from his religion...»

and turns back from the truth to falsehood, from now until the commencement of the Last Hour. Allāh said next,

﴿اَلْوَلُوْا عَلَى النَّٰفِثِيْنَ اَعْمٰرًا عَلَى الْكَٰفِرِيْنَ﴾

«humble towards the believers, stern towards the disbelievers.»

These are the qualities of perfect believers, as they are humble with their believing brothers and allies, stern with their enemies and adversaries. In another *Ayah*, Allāh said,

﴿تُحٰمِدُ رُوْلَآءَهُ وَاَلٰٓيِبَ سَعٰءً اٰتٰدَهُ عَلَى الْكٰفِرِيْنَ رِجْمًا شَدِيْدًا ۖ﴾

«Muhammad is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves.»

The Prophet ﷺ is described as the smiling fighter, smiling to his allies and fighting his enemies. Allāh's statement,

﴿يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَتَوَقَّعُونَ نَارَ لَا يَهْرُ﴾

«Fighting in the way of Allāh, and never fearing the blame of the blamers.»

Nothing prevents them from obeying Allāh, establishing His Law, fighting His enemies, enjoining righteousness and forbidding evil. Certainly, nothing prevents them from taking this path, neither someone who seeks to hinder them, nor one who blames or chastises them.

Imām Ahmad recorded that Abu Dharr said, "My *Khalīf* (intimate friend, the Messenger) has commanded me to do seven deeds. He commanded me to love the poor and to be close to them. He commanded me to look at those who are less than me and not those who are above me. He commanded me to keep the relations of the womb, even if they cut it. He commanded me not to ask anyone for anything, to say the truth even if it was bitter, and to not fear the blame of anyone for the sake of Allāh. He commanded me to often repeat, 'Lā ḥawla wa lā quwwata illa billāh' (There is no strength or power except from Allāh)', for these words are from a treasure under the Throne (of Allāh)."<sup>[1]</sup> It is confirmed in the *Ṣaḥīḥ*;

﴿مَا يَنْتَفِي بِالْأَرْبَابِ أَنْ يُذِلَّ نَفْسَهُ﴾

«The believer is not required to humiliate himself.»

He ﷺ was asked; "How does one humiliate himself, O Messenger of Allāh?" So he ﷺ replied;

﴿يَتَحَمَّلُ مِنَ الْبَلَاءِ مَا لَا يُطِيقُ﴾

«He takes on tests that he cannot bear.»<sup>[2]</sup>

﴿فَبِهِ تَسَلَّى اللَّهُ الْمُؤْمِنِينَ﴾

«That is the grace of Allāh which He bestows on whom He wills.»

meaning, those who have these qualities, acquired it by Allāh's bounty and favor and because He granted them these qualities.

<sup>[1]</sup> Ahmad 5:405, *Tuhfat Al-Aḥwadh* 6:531, and Ibn Mājah 2:1332.

<sup>[2]</sup> Ahmad 5:159.

﴿وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

«And Allāh is All-Sufficient for His creatures' needs, All-Knower,»

His favor is ever extending, and He has perfect knowledge of those who deserve or do not deserve His favor and bounty.

Allāh's statement,

﴿إِنَّا رَبُّكُمْ اللَّهُ ذُكِّرْتُم بَلَّغُوا آلَكُمْ وَأَنْتُمْ مَأْمُورُونَ﴾

«Verily, your Protector is Allāh, His Messenger, and the believers...»

means, the Jews are not your friends. Rather, your allegiance is to Allāh, His Messenger and the faithful believers.

﴿الَّذِينَ يُحْسِنُونَ الصَّلَاةَ وَآتَوْنَ الزَّكَاةَ﴾

«those who perform the Ṣalāh, and give the Zakāh...»

referring to the believers who have these qualities and establish the prayer, which is one of the most important pillars of Islām, for it includes worshipping Allāh alone without partners. They pay Zakāh, which is the right of the creation and a type of help extended to the needy and the poor. As for Allāh's statement,

﴿وَعَمَّ زُكُورُهُمْ﴾

«and they bow down,» some people thought that they give the Zakāh while bowing down. If this were the case, then paying the Zakāh while bowing would be the best form of giving Zakāh. No scholar from whom religious rulings are taken says this, as much as we know. Therefore,

﴿وَعَمَّ زُكُورُهُمْ﴾

«and they bow down,» means, they attend the prayer in congregation in Allāh's Masjids and spend by way of charity on the various needs of Muslims. Allāh said;

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا يُخْرِجْهُ مِنْ حَيْثُ يَشَاءُ إِنَّ مَخْرَجَ اللَّهِ لَهُ خَيْرٌ مِنْ حَيْثُ يَشَاءُ﴾

«And whosoever takes Allāh, His Messenger, and those who have believed, as protectors, then the party of Allāh will be the victorious »

عَلَيْهِمْ

١١٨

مَنْ

وَرَدَّاهُ دِيْنَهُمْ، اَلْصَّوْرَةُ اَلْحَدِيْثُ هُوَ اَوَّلُ مَا دِيْنُكُمْ بِاَنَّهُمْ قَوْمٌ لَا يَبْقَاوْنَ ﴿١١٨﴾ فَلْيَتَّخِذِ الْكَاتِبُ هُنَّ يَتَّبِعُوْنَ مِمَّا اَلَا نَافَعَتْ بِاللّٰهِ وَمَا اَنْزَلَ اِلَيْنَا وَمَا اَرْسَلَ مِنْ قَبْلُ وَاَنْ اَكْثَرُكَ تَدْفِقُوْنَ ﴿١١٩﴾ هَلْ اَتَيْتُكُمْ بِشَيْءٍ مِنْ دِيْنِكُمْ مَّا كُنْتُمْ بَعْدَ قَوْمِ لُؤْلُؤَةَ اللّٰهِ وَعَصَيْتُمْ عَلَيْهِ وَحَمَلْتُمْ مِنْهُمُ الْفِرْدَ وَالْحَذِيْرَ وَوَسَدَ الطُّغُفُوتِ اَوْ لَيْتَكُمْ شَرَّ مَكَانٍ وَاَصْلُ عَنْ سَوَاءٍ لِّسَبِيلٍ ﴿١٢٠﴾ وَارَا جَاءَكُمْ فَاَلَا اَمَنْتُمْ وَقَدْ خَلَوَا بِكُفْرِهِمْ وَهُمْ قَدْ خَرَجُوْا بِكُمْ لَعَنَةً عَسَى مَا كَانُوْا يَكْتُمُوْنَ ﴿١٢١﴾ وَرَبِّكَ كَبِيْرٌ مِنْهُمْ يَسْرِعُوْنَ فِي الْاَمْرِ وَالْعُدُوْنَ وَاَكْبَرُهُمُ الشَّحْتُ لَيْسَ مَا كَانُوْا يَصْنَعُوْنَ ﴿١٢٢﴾ لَوْلَا يَسْهَمُهُمُ الرُّسُلُ وَتُؤْتُوْنَ وَالْاَحْبَارُ عَنْ قَوْلِهِمْ لَا فَعْدَ وَاَكْبَرُهُمُ الشَّحْتُ لَيْسَ مَا كَانُوْا يَصْنَعُوْنَ ﴿١٢٣﴾ وَقَالَتِ الْيَهُودُ يَدُ اللّٰهِ مَقْذُوْلَةٌ عَلَيْنَا يَدِيْهِمْ وَلَوْحُوْهُمَا اَلْوَالِ اَيْلَ يَدِهِ مَبْسُوْطَتَانِ يَفْعَلُ كَيْفَ يَشَاءُ وَلِيَزِدَّكُمْ كِبِيْرًا مِنْهُمْ مَا اَنْزَلَ اِلَيْكُمْ مِنْ رَبِّكُمْ طَلِيْقًا وَكُفْرًا وَاَلَيْسَ بَيْنَهُمُ الْعُدُوَّةُ وَالْعَصَاةُ اِلَّا يَوْمَ يَفْعَلُوْا كُلُّهُمْ اَوْفُوْدًا اَسَارًا لِّلْحَرْبِ اَطْعَمَهُ اللّٰهُ وَوَسَّعُوْنَ فِي الْاَرْضِ فَسَادًا وَاللّٰهُ لَا يُحِبُّ الْمُفْسِدِيْنَ ﴿١٢٤﴾

similarly Allah said;

﴿كَتَبَ اللّٰهُ لَأُجَلِّتَ لَا رَيْبَ مِنْهُ﴾  
 ﴿يَكُ اللّٰهُ قَوِيٌّ عَزِيْزٌ﴾ لَا جَبْدَ قَرِيْبًا يَتَّبِعُوْنَ بِاللّٰهِ وَتَوْبَهُ اَلْاَجْبَرُ بَرَزْتُمْ مِنْ حَضَرِ اللّٰهِ وَرَسُولِهِ وَكُوْكُمْ كَانُوْا مَا تَكْتُمُوْنَ اَوْ اَنْتُمْ اَمْ اَنْتُمْ اَوْ اِيْخُوْنَهُمْ اَوْ عِيْدِيْنَهُمْ اَوْ لَيْتَكُمْ حَكَبَ وَ قُلُوْبُهُمْ اَلْاَسَمَ وَابْتَدَهُمْ بِرُوحٍ يَنْتَ وَيَدْلَهُمْ حَسْرَتٍ نَحْوِيْ مِنْ تَقَبُّ اَلْاَهْمَرُ عَشِيْرِيْنَ فِيْهَا رَضَتْ لَلّٰهُ عَنْهُمْ وَرَضُوْا عَنْ اَوْلِيَيْهِمْ جَرَتْ اَللّٰهُ اَلَا اِنْ جَرَبَ اَللّٰهُ هُمْ اَلْقَلْبُوْنَ ﴿١٢٤﴾

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty. You will not

find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written faith in their hearts, and strengthened them with a Rūh (proof) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the party of Allāh. Verily, it is the party of Allāh that will be the successful. ﴿

Therefore, those who accept the allegiance of Allāh His Messenger and the faithful believers - will gain success in this life and the Hereafter. Hence Allāh's statement here,

﴿وَمَنْ يَتَّكِ اللّٰهُ وَرَسُولَهُ وَأَقْبَلَ تَاوَبَهُ﴾ قَالَ جَرَبَ اَللّٰهُ هُمْ اَلْقَلْبُوْنَ ﴿١٢٤﴾

﴿And whosoever takes Allāh, His Messenger, and those who



﴿Take not as friends those who take your religion for a mockery and fun from those who received the Scriptures before you...﴾  
with the meaning of "nor",

﴿وَالْكُفَّارَ أَوْلِيَاءَ﴾

﴿nor the disbelievers as friends﴾

That is, do not take these people nor those people as friends. The meaning here of "Kuffar" [disbelievers] is idolators. Similarly, Ibn Jarir recorded that in the recitation of Ibn Mas'ud [in place of "Kuffār" he recited it: "and those who commit Shirk."<sup>[1]</sup>

Allāh's statement,

﴿وَتَقُوا اللَّهَ إِن كُمْ تُؤْمِنُونَ﴾

﴿And have Taqwā of Allāh if you indeed are true believers.﴾

means, fear Allāh and do not take the enemies of you and your religion as friends, if you believe in Allāh's Law and religion that these people mocked and jested about. Allāh said in another Āyah,

﴿لَا يَجِدُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَفَسَاحٌ يَفْسُ يَكُ اللَّهُ فِي شَرِّهِ إِلَّا أَنْ يَخْتَفُوا مِنْهُمْ ثَمًّا دُونَ ذَلِكَ وَاللَّهُ الْعَلِيمُ﴾

﴿Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself, and to Allāh is the final return.﴾

### The Disbelievers Mock the Prayer and the Adhān

Allāh said,

﴿وَإِذَا نَادَىٰ لِلْعَلَاءِ فَهُوَ مَكْرٌ﴾

﴿And when you proclaim the call for the Ṣalāh, they take it (but) as a mockery and fun.﴾

When you proclaim the Adhān for the prayer, which is the best action there is, for those who have sound minds and good

<sup>[1]</sup> Aṭ-Tabarī 10.430





تَجْعَلُونَا مِنْ دُونِ سُورَةِ بَدِئَ مَا نُسَلِّتُ اللَّهَ وَنُصَلِّبُ عَلَيْهِ وَمَعْلٍ بِهِمْ  
الْقُرْآنَ وَالْخَيْرَ وَمَعْلٍ أَنْتُمْ أَنْتُمْ شَرٌّ مَنَا وَأَمَلٌ عَنِ سَوَاءِ السَّيْلِ: وَإِنَّا جَاءُوكُمْ فَأَتَا  
بَعَثَ رَقْدَ دَعَلُوا بِأَسْكَرٍ وَهُمْ قَدْ مَرَّحُوا بِهِ. وَلَقَدْ أَخَذَ بِمَا كَانُوا يَكْشُرُونَ: وَرَبِّ كَيْفَ بِهِمْ  
يُتْرَكُونَ: وَالْأَلَمِ وَالْعَذَابِ وَأَصْحَابُهُمْ أَشْخَصُ لِقَرْنَا مَا كَانُوا يَسْتَلُونَ: لَوْلَا يَتَّبِعُهُمُ الْفَرِيقُونَ  
وَالْأَخْبَارُ عَنِ نَوْبِهِمْ لَوْلَا وَأَكْبَهُمُ الشَّعْثُ لِقَرْنَا مَا كَانُوا يَسْتَلُونَ: ﴿59﴾

﴿59. Say: "O People of the Scripture! Do you criticize us for no other reason than that we believe in Allāh, and in what has been sent down to us and in that which has been sent down before (us), and that most of you are rebellious?"﴾

﴿60. Say: "Shall I inform you of something worse than that, regarding the recompense from Allāh: those who incurred the curse of Allāh and His wrath, and those of whom He transformed into monkeys and swine, and those who worshipped Tāghūt; such are worse in rank, and far more astray from the straight path."﴾

﴿61. When they come to you, they say: "We believe." But in fact they enter with disbelief and they go out with the same And Allāh knows all that they were hiding.﴾

﴿62. And you see many of them hurrying for sin and transgression, and eating illegal things. Evil indeed is that which they have been doing.﴾

﴿63. Why do not the Rabbāniyyūn and the Aḥbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.﴾

### **The People of the Book are Enraged at the Believers Because of their Faith in Allāh**

Allāh commands: Say, O Muḥammad, to those who mock and jest about your religion from among the People of the Scriptures,

﴿قُلْ نَسْأَلُكَ بِمَا نُسَلِّتُ اللَّهَ وَنُصَلِّبُ عَلَيْهِ وَمَعْلٍ بِهِمْ﴾

﴿Do you criticize us for no other reason than that we believe in Allāh, and in what has been sent down to us and in that which has been sent down before (us)?﴾

Do you have any criticism or cause of blame for us, other than this? This, by no means, is cause of blame or criticism. Allāh said in other Āyāt,

﴿وَمَا تَقْرَأُ مِنْهُمْ إِلَّا أَنْ يُؤْمَرُوا بِأَمْرِ الْكَرِيمِ﴾

«And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!»

and,

﴿وَمَا تَقْرَأُ إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَتْرِهِ﴾

«and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty.» [9:74]

In an agreed upon Ḥadīth, the Prophet ﷺ said,

«مَا نَقِمُ أَنْ يُجَمَلَ إِلَّا أَنْ كَانَ غَنِيًّا فَأَغْنَاهُ اللَّهُ»

«What caused Ibn Jamāl to Yangim (refuse to give Zakāh), although he was poor and Allāh made him rich?»<sup>[1]</sup>

Allāh's statement,

﴿وَأَنْ أَكْثَرُ فَتْرَةٍ﴾

«and that most of you are rebellious...» is connected to

﴿إِنْ آمَنَّا بِأَمْرِ اللَّهِ وَبِمَا يُرْسِلَ مِنْ قَبْلِهِ﴾

«that we believe in Allāh, and in that which has been sent down to us and in that which has been sent down before (us).»

Therefore, the meaning of this part of the Āyah is, we also believe that most of you are rebellious and deviated from the straight path.

### The People of the Scriptures Deserve the Worst Torment on the Day of Resurrection

Allāh said next,

﴿قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عَلَيْهِمْ؟﴾

«Say: "Shall I inform you of something worse than that, regarding the recompense from Allāh?"»

The Āyah commands the Prophet ﷺ to say: Shall I inform

[1] *Fath Al-Bari* 3:388, *Muslim* 2:676.

you about a worse people with Allāh on the Day of Resurrection than what you think of us? They are you, with these characteristics,

﴿مَنْ لَعَنَهُ اللَّهُ﴾

«those who incurred the curse of Allāh» were expelled from His mercy,

﴿وَعُصِبَ عَلَيْهِ﴾

«and who incurred His wrath» and anger, after which He will never be pleased with them,

﴿وَحَمَلَ بِهِمُ الْفِرْنَاقَ وَالْقَابِرَ﴾

«those of whom He transformed into monkeys and swine,»

as we mentioned in *Sūrat Al-Baqarah* (2) and as we will mention in *Sūrat Al-A'raf* (7). Sufyān Ath-Thawrī narrated that Ibn Mas'ūd said, "Allāh's Messenger ﷺ was asked if the current monkeys and swine were those whom Allāh transformed. He said,

«إِنَّ اللَّهَ لَمْ يَهْلِكْ نَوْمًا، أَوْ لَمْ يَنْسَخْ نَوْمًا فَيَجْعَلْ لَهُمْ نَسْلًا وَلَا غَيْبًا، وَإِنَّ الْفِرْنَاقَ وَالْقَابِرَ كَانَتْ قَبْلَ ذَلِكَ»

«Allāh never destroyed a people by transforming them and making offspring or descendants for them. The monkeys and swine existed before that.»<sup>(1)</sup>

This was also recorded by Muslim.<sup>(2)</sup>

Allāh said,

﴿وَعَبَدَ الْغُلُوتَ﴾

«Those who worshipped *Tāghūt*...»

and served them, becoming their servants. The meaning of this *Āyah* is: you, O People of the Scriptures, who mock our religion, which consists of Allāh's *Tawhīd*, and singling Him out in worship without others, how can you mock us while these are your characteristics? This is why Allāh said,

﴿أَلَيْسَ لَكُمْ نَسْلٌ﴾

<sup>(1)</sup> *Mushkil Al-Āthār* 4:275.

<sup>(2)</sup> *Muslim* 4:2051.

﴿such are worse in rank.﴾ than what you – People of the Scriptures – think of us Muslims.

﴿وَأَضَلُّ أَعْدَ السَّبِيلِ﴾

﴿and far more astray from the straight path.﴾

'More' in the Āyah does not mean that the other party is 'less' astray, but it means that the People of the Scriptures are far astray. In another Āyah, Allāh said,

﴿أَسْمَحُ الْجَنَّةِ يَوْمَئِذٍ حَيْرٌ مُسْتَقَرٌّ وَأَقْرَبُ مَقِيلًا﴾

﴿The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.﴾

### **The Hypocrites Pretend to be Believers but Hide their Kufr**

Allāh said,

﴿وَإِذَا حُذِرْتُمْ فَالَوْ أَمَنَّا وَكَلَّوْا بِالْغُفْرِ وَهُمْ قَدْ خَرَعُوا بِهِ﴾

﴿When they come to you, they say, "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same.﴾

This is the description of the hypocrites, for they pretend to be believers while their hearts hide Kufr. So Allāh said;

﴿بِمَهُ ذَلُّوْا﴾

﴿But in fact they enter﴾ on you, O Muḥammad,

﴿بِالْكَفْرِ﴾

﴿with disbelief﴾ in their hearts and they depart with Kufr, and this is why they do not benefit from the knowledge they hear from you, nor does the advice and reminder move them. So,

﴿وَهُمْ قَدْ خَرَعُوا بِهِ﴾

﴿and they go out with the same﴾ meaning, they alone,

﴿وَأَنَّهُ أَتَقَرُّ بِمَا كَانُوا يَكْتُمُونَ﴾

﴿and Allāh knows all that they were hiding﴾

Allāh knows their secrets and what their hearts conceal, even if they pretend otherwise with His creatures, thus

pretending to be what they are not. Allāh, Who has perfect knowledge of the seen and unseen, has more knowledge about the hypocrites than any of His creatures do and He will recompense them accordingly. Allāh's statement,

﴿وَرَأَىٰ كَثِيرًا مِنْهُمْ يَسْرِفُونَ فِي الْأَمْثَالِ وَالْمَقَالِ وَأَصْلَابِهِمْ أَكْثَرُ﴾

﴿And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things.﴾

They hurry to devour prohibited and illegal things, all the while transgressing against people, unjustly consuming their property through bribes and *Ribā*,

﴿إِنَّمَا كَانُوا يَعْمَلُونَ﴾

﴿Evil indeed is that which they have been doing.﴾

Indeed, horrible is that which they used to do and the transgression that they committed.

### Criticizing Rabbis and Learned Religious Men for Giving up on Forbidding Evil

Allāh said,

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِ الْآيَةَ وَالَّذِينَ آمَنُوا يَتْلُونَ آيَاتِ اللَّهِ الْحَقَّ الَّتِي كَانُوا يَعْمَلُونَ﴾

﴿Why do not the Rabbāniyyūn and the Ahbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.﴾

meaning why don't the Rabbāniyyūn and the Ahbār forbid them from this evil? The Rabbāniyyūn are the scholars who are in positions of authority, while the Ahbār are the regular scholars.

﴿إِنَّمَا كَانُوا يَعْمَلُونَ﴾

﴿Evil indeed is that which they have been performing.﴾

referring to the Rabbāniyyun, as 'Alī bin Abi Talhah reported from Ibn 'Abbās,<sup>11</sup> because they abandoned forbidding evil. Ibn Jarīr recorded that Ibn 'Abbās said, "There is no *Āyah* in the Qur'ān that has more severe admonition than this *Āyah*,

<sup>11</sup> At-Ṭabarī 10:450.

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّوْنَ وَالْأَهْبَآءُ عَنْ قَوْلِهِ الْإِفْكُ وَالَّذِي هُمْ أَكثَرُ لَيْسَ مَا كَانُوا  
يَعْمَلُونَ﴾

«Why do not the Rabbāniyyūn and the Ahbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.»<sup>[1]</sup>

Ibn Abi Hātim recorded that Yahya bin Ya'mar said, "Ali bin Abi Tālīb once gave a speech, which he started by praising Allāh and thanking Him. He then said, 'O people! Those who were before you were destroyed because they committed sins and the Rabbāniyyūn and Ahbār did not forbid them from evil. When they persisted in sin, they were overcome by punishment. Therefore, enjoin righteousness and forbid evil before what they suffered also strikes you. Know that enjoining righteousness and forbidding evil does not reduce the provision or shorten the term of life.'<sup>[2]</sup> Imām Aḥmad recorded that Jarīr said that the Messenger of Allāh ﷺ said,

«مَنْ مِنْ قَوْمٍ يَكُونُ بَيْنَ أَطْعَمِهِمْ مَنْ يَعْصِلُ بِالْمَعَاصِي هُمْ أَغْرَبُ بَتِّ وَأَفْعَى، وَلَمْ يُقَيِّرُوا  
إِلَّا أَصَابَتْهُمْ اللَّهُ بِتَقْدِيرٍ»

«There is no people among whom there are those who commit sins, while the rest are more powerful and mightier than the sinners, yet they do not stop them, but Allāh will send a punishment upon them.»

Aḥmad was alone with this wording.<sup>[3]</sup> Abu Dāwud recorded it, but in his narration Jarīr said, "I heard the Messenger of Allāh ﷺ saying,

«مَنْ مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يَعْصِلُ فِيهِمْ بِالْمَعَاصِي، يَنْهَوْنَ أَنْ يُقَيِّرُوا عَلَيْهِ، فَلَا  
يُقَيِّرُوا إِلَّا أَصَابَتْهُمْ اللَّهُ بِقِتَابٍ قَبْلَ أَنْ يَمُوتُوا»

«There is no one who resides among people committing evil among them, and they do not stop him though they are able to do so, but Allāh will punish them [all] before they die.»<sup>[4]</sup>

[1] At-Tabarī 10:449.

[2] Kanz Al-'Ummāl 3:683

[3] Aḥmad 4:363.

[4] Abu Dāwud 4:510.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ سَأَلُوا أَتَقْنُوا أَلَكُفَرْنَا عَنْهُمْ  
 سَيِّئَتِهِمْ وَلَا دَخَلَتْهُمْ جَنَّتِ النَّعِيمِ ﴿٦٤﴾ وَلَوْ أَنَّهُمْ أَقْبَلُوا  
 التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْفَلُوا مِنْ  
 قَوْلِهِمْ دِينَ نَحْنُ أَرْثَاهُمْ مِنْهُمْ أَنَّهُمْ مُفْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ  
 سَاءَ مَا يَحْكُمُونَ ﴿٦٥﴾ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ  
 مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا يَكُنْ لَكَ وَاللَّهُ يَعْمَلُ مَا  
 يَشَاءُ إِنَّ النَّاسَ إِذَا لَهُمْ آلِهَةٌ لَا يَسُبُّوا الْقَوْمَ الْكَافِرِينَ ﴿٦٦﴾ قُلْ يَتَأَمَّلِ  
 الْكِتَابِ سَنَمُ عَلَى مَنْ حَتَّى يُقْبِلُوا التَّوْرَةَ وَالْإِنْجِيلَ  
 وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيُبَدِّلَنَّ كَثِيرٌ مِنْهُمْ مَا أُنزِلَ  
 إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَنَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ  
 ﴿٦٧﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَآخِرُونَ  
 مِنْ بَيْنِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿٦٨﴾ لَقَدْ أَخْلَفَ مَنْشَقُ بَنِي  
 إِسْرَءِيلَ إِذْ أَرْسَلْنَا إِلَيْهِمْ رَسُولًا قَدْ خَلَّاهُمْ مِنْ رَسُولِ رَبِّهَا  
 لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٦٩﴾

Ibn Majah<sup>(1)</sup> also recorded this *Hadith*.

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَرْبُوتَةٌ عَنْ  
 أَنْبِيَاءِهَا وَلَقَدْ بَاءَ قَالُوا لَا يَكُنْ  
 سَدْرُكَ بَيْنَ يَدَيْكَ بِتِلْكَ  
 وَلَمْ يَكُنْ كَذِبًا مِنْهُمْ تَأْتِيهِ إِلَيْكَ  
 مِنْ رَبِّكَ لَقَدْ رَفَعْنَا وَأَلْقَيْنَا بِهِمْ  
 تَحَدُّثًا وَالْمَقَالَةَ فِي يَوْمِ الْقِيَامَةِ  
 كَلَّمَاءَ أَوْفَدْنَا عَالَمَ الْحَرَبِ لِلْمَقَامِ اللَّهُ  
 وَرَبُّهُمْ فِي الْأَنْبِيَاءِ كَلَّمَاءَ وَاللَّهُ لَا  
 يُحِبُّ الْمُتَكَبِّرِينَ﴾ وَلَوْ أَنَّ أَهْلَ  
 الْكِتَابِ سَأَلُوا أَتَقْنُوا أَلَكُفَرْنَا  
 عَنْهُمْ سَيِّئَتِهِمْ وَلَكِنَّهُمْ جَنَّتِ  
 النَّعِيمِ ﴿٦٤﴾ وَلَوْ أَنَّهُمْ أَقْبَلُوا  
 التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ  
 لَأَكْفَلُوا مِنْ قَوْلِهِمْ دِينَ نَحْنُ أَرْثَاهُمْ  
 مِنْهُمْ أَنَّهُمْ مُفْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ  
 سَاءَ مَا يَحْكُمُونَ ﴿٦٥﴾

464 The Jews say: "Allah's Hand is tied up." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends as He wills. Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. We have put enmity and hatred among them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on the earth. And Allah does not like the mischief-makers. ﴿

465. And if only the People of the Scripture had believed and had Taqwa, We would indeed have expiated for them their sins

(1) Ibn Majah 2.1329

and admitted them to Gardens of pleasure (in Paradise).﴾

﴿66. And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord (the Qur'ān), they would surely have gotten provision from above them and from underneath their feet. And among them is a Muqlašid Ummah, but for most of them, evil is their work ﴾

### The Jews Say That Allāh's Hand is Tied up!

Allāh states that the Jews, may Allāh's continuous curses descend on them until the Day of Resurrection, describe Him as a miser. Allāh is far holier than what they attribute to Him. The Jews also claim that Allāh is poor, while they are rich. 'Alī bin Abi Tallḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَقَالِ الْيَهُودُ إِنَّ أَيْدِي اللَّهِ مَرْبُودَةٌ﴾

﴿The jews say, "Allāh's Hand is tied up"﴾

"They do not mean that Allāh's Hand is literally tied up. Rather, they mean that He is a miser and does not spend from what He has. Allāh is far holier than what they attribute to Him."<sup>[1]</sup> Similar was reported from Mujāhid, 'Ikrimah, Qatadah, As-Suddi and Aḍ-Ḍaḥḥak.<sup>[2]</sup> Allāh said in another Ayah,

﴿وَلَا تَجْعَلْ يَدَكَ مَرْبُودَةً إِنَّكَ مَرْسُودٌ إِلَىٰ عُنُقِكَ وَلَا تَمْسُجْ يَدَكَ مَرْبُودَةً مَّرْثًا فَخْشَرًا﴾

﴿And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.﴾

In this Ayah, Allāh prohibits stinginess and extravagance, which includes unnecessary and improper expenditures. Allāh describes stinginess by saying,

﴿وَلَا تَجْعَلْ يَدَكَ مَرْبُودَةً إِلَىٰ عُنُقِكَ﴾

﴿And let not your hand be tied (like a miser) to your neck.﴾

Therefore, this is the meaning that the Jews meant, may

<sup>[1]</sup> At-Ṭabari 10:452.

<sup>[2]</sup> At-Ṭabari 10:453.





servants is from Him alone, without partners. He has created everything that we need by night or by day, while traveling or at home and in all situations and conditions. Allāh said,

﴿وَنَسُكُم بِكُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَكَفَّارٌ مُّبِينٌ﴾

«And He gave you of all that you asked for, and if you count the blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, an extreme ingrate.»

There are many other Āyāt on this subject. Imām Aḥmad bin Hanbal said that 'Abdur-Razzāq narrated to him that Ma'mar said that Hammām bin Munabbih said, "This is what Abu Hurayrah narrated to us that the Messenger of Allāh ﷺ said,

«إِذَا بَعِثَ اللَّهُ مَلَأَى، لَا يَبُيْضُهَا نَفَقَةٌ، سَحَابًا اللَّيْلَ وَالنَّهَارَ، أَرَأَيْتُمْ مَا أَتَقَرُّ مِنْهُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَإِنَّهُ سَمٌ يَنْصَرُّ مَا فِي يَمِينِهِ - قَر - وَغَرَضُهُ عَلَى الْمَاءِ، وَفِي يَدِهِ الْأُخْرَى اقْبَضُ يَرْزُقُ وَيُخْفِضُ»

«Allāh's Right Hand is perfectly full, and no amount of spending can decrease what He has, even though He spends by night and by day. Do you see how much Allāh has spent since He created the heavens and earth? Yet surely it has not decreased what He has in His Right Hand. His Throne is over the water and in His Other Hand is the hold by which He raises and lowers.»

He also said,

﴿قُلُوبُ اللَّهِ تَخَالِفُ أَيْمَنُ، أَتَقَرُّ عَلَيْكَ﴾

«Allāh said, 'Spend and I will spend on you.'»<sup>[1]</sup>

This Ḥadīth was recorded in the Two Ṣaḥīḥs.<sup>[2]</sup>

### **The Revelation to the Muslims only Adds to the Transgression and Disbelief of the Jews**

Allāh said,

<sup>[1]</sup> Aḥmad 2:313.

<sup>[2]</sup> Fath Al-Bāri 13:415, Muslim 2:691.

﴿وَلَوْ سَئَرْنَا إِلَيْهِمْ مَا لَأَرْسَلْنَا إِلَيْكَ مِنْ رَبِّكَ آيَاتٍ ۖ وَلَوْ سَئَرْنَا إِلَيْهِمْ مَا لَأَرْسَلْنَا إِلَيْكَ مِنْ رَبِّكَ آيَاتٍ ۖ وَلَوْ سَئَرْنَا إِلَيْهِمْ مَا لَأَرْسَلْنَا إِلَيْكَ مِنْ رَبِّكَ آيَاتٍ ۖ﴾

«Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.»

meaning, the bounty that comes to you, O Muhammad, is a calamity for your enemies, the Jews and their kind. The more the revelation increases the believers in faith, good works, and beneficial knowledge, the more the disbelievers increase in envy for you and your Ummah, the more they increase in *Tughyan* – which is to exceed the ordained limits for things – and in disbelief – meaning denial of you. Allāh said in other *Āyāt*,

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَبَشِيرٌ ۖ وَلِلَّذِينَ كَفَرُوا صُرُوفٌ وَمَأْوَاةٌ إِلَىٰ يَوْمِ يُنْفَخُ السَّمَاءُ كَالْغَيِّثِ ۚ يَوْمَ هُمْ كَبُورٌ ۚ وَلِلَّذِينَ كَفَرُوا صُرُوفٌ وَمَأْوَاةٌ إِلَىٰ يَوْمِ يُنْفَخُ السَّمَاءُ كَالْغَيِّثِ ۚ يَوْمَ هُمْ كَبُورٌ ۚ﴾

«Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (dreadfulness) in their ears, and it is blindness for them. They are those who are called from a place far away."» and,

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَاءً مَوْسِماً ۖ وَرَحْمَةً وَرَحْمَةً ۖ وَنُفِثْنَا بِهِ لِقَوْمٍ يُؤْمِنُونَ ۖ وَلَا يَذْكُرُونَ إِلَّا حَسْرَةً ۖ﴾

«And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases wrongdoers in nothing but loss.»

Allāh said next,

﴿وَلَقَدْ بَعَثْنَا فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ ۖ فَكَفَرُوا بِهِ ۖ وَلَوْ سَئَرْنَا إِلَيْهِمْ مَا لَأَرْسَلْنَا إِلَيْكَ مِنْ رَبِّكَ آيَاتٍ ۖ وَلَوْ سَئَرْنَا إِلَيْهِمْ مَا لَأَرْسَلْنَا إِلَيْكَ مِنْ رَبِّكَ آيَاتٍ ۖ﴾

«We have put enmity and hatred among them till the Day of Resurrection.»

Therefore, their hearts are never united. Rather, their various groups and sects will always have enmity and hatred for each other, because they do not agree on the truth, and because they opposed you and denied you.

Allāh's statement,

﴿كُلَّمَا أَوْقَدُوا نَارًا لِّحَرْبٍ لَّمْ يَأْكُلِهَا اللَّهُ ۖ﴾

«Every time they kindled the fire of war, Allāh extinguished it;»

means, every time they try to plot against you and kindled the

fire of war, Allāh extinguishes it and makes their plots turn against them. Therefore, their evil plots will return to harm them.

﴿وَيَسْتَمِرُّونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

﴿and they (ever) strive to make mischief on earth. And Allāh does not like the mischief-makers.﴾

It is their habit to always strive to cause mischief on the earth, and Allāh does not like those with such behavior.

### **Had the People of the Book Adhered to their Book, they Would Have Acquired the Good of this Life and the Hereafter**

Allāh said next,

﴿وَلَوْ أَنَّمِنَ الْأَصْحَابِ مَشْرَأٌ وَإِنْفِرُوا﴾

﴿And if only the People of the Scripture had believed and had Taqwa...﴾

Consequently, had the People of the Book believed in Allāh and His Messenger ﷺ and avoided the sins and prohibitions that they committed;

﴿لَكُنَّا لَهُم مِّنْ سَيِّئَاتِهِمْ لَافْتَاتِهِمْ جَنَّاتٍ النَّعِيمِ﴾

﴿We would indeed have expiated for them their sins and admitted them to Gardens of pleasure (in Paradise).﴾

meaning We would have removed the dangers from them and granted them their objectives.

﴿وَلَوْ أَنَّهُمْ لَقَالُوا آمَنَّا بِالْإِسْلَامِ وَمَا أُنزِلَ إِلَيْهِمْ مِن رَّبِّهِمْ﴾

﴿And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord,﴾

meaning, the Qur'an, as Ibn 'Abbās and others said.<sup>[1]</sup>

﴿لَآتَوْهُمْ مِنْ فَوْقِهِم مِّنْ رِّزْقٍ وَمِنْ تَحْتِ أَيْدِيهِمْ﴾

﴿they would surely have gotten provision from above them and from underneath their feet.﴾

Had they adhered to the Books that they have with them

<sup>[1]</sup> At-Tabari 10:463.

which they inherited from the Prophets, without altering or changing these Books, these would have directed them to follow the truth and implement the revelation that Allāh sent Muḥammad ﷺ with. These Books testify to the Prophet's truth and command that he must be followed.

Allāh's statement,

﴿لَا يَكُونُ مِنْ قَوْلِهِمْ دَرَنٌ نَحْبٌ أَرْجَاهُ﴾

﴿they would surely have gotten provision from above them and from underneath their feet.﴾

refers to the tremendous provision that would have descended to them from the sky and grown for them on the earth. Allāh said in another Āyah,

﴿وَرَوْ أَن أَمَلٌ الْقُرَىٰ، اٰمَنُوا رَٰثِقُوا فَعَنَّا عَلَيْهِمْ سَرَكَتُ مِنَّا الْكَلْبُ وَآدَارِيهِ﴾

﴿And if the people of the towns had believed and had Taqwā, certainly, We should have opened for them blessings from the heaven and the earth﴾

Allāh's statement,

﴿فِيهِمْ أَنَّهُ تَفْتَحُهُ وَكَيْفَ فِيهِمْ مَنَّا مَا يَسْلُونَ﴾

﴿And among them is a Muḥtasid Ummah, but for most of them; evil is their work.﴾

is similar to Allāh's statement,

﴿وَمِنْ قَوْمِ مُوسَىٰ أَنَّهُ يَهْدُونَ بِالْحَقِّ وَيَبْذُلُونَ﴾

﴿And of the people of Mūsā there is a community who lead (the men) with truth and establish justice therewith.﴾ [7:159]

and His statement about the followers of ʿĪsā, peace be upon him,

﴿فَاتَيْنَا آلَوهٖ، اٰمَنُوا مِنهُمْ اٰمَنُوا﴾

﴿So We gave those among them who believed, their (due) reward﴾

Therefore, Allāh gave them the highest grade of *Iqtisād*, which is the middle course, given to this *Ummah*. Above them there is the grade of *Sābiqūn*, as Allāh described in His statement;

﴿فَمَنْ أَوْفَىٰ، اٰمَنُوا مِنهُمْ اٰمَنُوا﴾

سَابِقًا بِالْعَمَلِ يَذُنُ لَكُمْ فِيهِ الْفَضْلَ الْكَبِيرَ ﴿٣٢﴾ جَعَلْتُ مِنْهُمْ مَنْ يَتْلُوا بِحُكْمٍ  
يَا مِنْ لَدُنِّي مِنْ دَرَجَةٍ وَلَازِلًا رَبِّانِيهِمْ فِيهَا خَيْرٌ ﴿٣٣﴾

«Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who, by Allāh's permission, are Sābiq (foremost) in good deeds. That itself is indeed a great grace. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk.» [35:32-33]

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُرِيدَ إِلَيْكَ مِنْ رَبِّكَ فَإِنْ لَمْ تَفْعَلْ لَا بَلَاءُ لَكَ بِمَا أَنْتَ رَاسِلٌ وَأَنْتَ  
بِمَعِينِكَ مِنَ الَّذِينَ إِذَا أَتَى الْقَوْمَ الْكَافِرِينَ﴾

«67. O Messenger! Convey what has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind. Verily, Allāh guides not the people who disbelieve.»

### Commanding the Prophet ﷺ to Convey the Message; Promising Him Immunity and Protection

Allāh addresses His servant and Messenger Muḥammad ﷺ by the title 'Messenger' and commands him to convey all that He has sent him, a command that the Prophet ﷺ has fulfilled in the best manner.

Al-Bukhārī recorded that 'Ā'ishah said, "Whoever says to you that Muḥammad hid any part of what Allāh revealed to him, then he is uttering a lie. Allāh said,

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُرِيدَ إِلَيْكَ مِنْ رَبِّكَ﴾

«O Messenger! Convey what has been sent down to you from your Lord.»<sup>[1]</sup>

Al-Bukhārī collected the short form of this story here, but mentioned the full narration in another part of his book. Muslim in the Book of Imān,<sup>[2]</sup> At-Tirmidhi, and An-Nasā'ī in

[1] *Path Al-Bārī* 8:124.

[2] *Muslim* 1:159.

the Book of *Tafsir* of their *Sunans*<sup>[1]</sup> also collected this *Hadith*.

It is recorded in the Two *Sahih*s that 'A'ishah said, "If Muhammad hid anything from the Qur'an, he would have hidden this *Ayah*,

﴿وَعَنَى فِي سِتْرِكَ مَا اللَّهُ مُبْدِيهِ وَعَنَى قَوْمًا وَلَهُ أَهَقُّ أَنْ تَخْتَفَى﴾

﴿But you did hide in yourself that which Allah will make manifest, you did fear the people while Allah had a better right that you should fear Him.﴾<sup>[2]</sup>

Al-Bukhari recorded that Az-Zuhri said, "From Allah comes the Message, for the Messenger is its deliverance and for us is submission to it."<sup>[3]</sup> The *Ummah* of Muhammad ﷺ has testified that he has delivered the Message and fulfilled the trust, when he asked them during the biggest gathering in his speech during the Farewell *Hajj*. At that time, there were over forty thousand of his Companions. Muslim recorded that Jābir bin 'Abdullah said that the Messenger of Allah ﷺ said in his speech on that day,

«يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَسْأَلُونَنِي، فَمَا أَنتُمْ قَائِلُونَ؟»

«O people! You shall be asked about me, so what are you going to reply?»

They said, "We bear witness that you have conveyed (the Message), fulfilled (the trust) and offered sincere advice." The Prophet ﷺ kept raising his finger towards the sky and then pointing at them, saying,

«اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟»

«O Allah! Did I convey? O Allah! Did I convey?»<sup>[4]</sup>

Allah's statement,

﴿وَلَا تَنْزِلُ فَتَنْزِلَ مَا بَلَغْتَ رِسَالَتَهُ﴾

«And if you do not, then you have not conveyed His Message.»

[1] *Tuhfat Al-Ahwardi* 8:441 and *An-Nasā'i* in *Al-Kubra* 6:315.

[2] *Fath Al-Bāri* 13:415, *Muslim* 1:160.

[3] *Fath Al-Bāri* 13:512.

[4] *Muslim* 2:886

meaning: If you do not convey to the people what I sent to you, then you have not conveyed My Message. Meaning, the Prophet ﷺ knows the consequences of this failure. 'Alī bin Abī Ṭāḥah reported that Ibn 'Abbās commented on the Āyah,

﴿وَلَا تَقْعَلُوا مِثْلَ مَا كُنْتُمْ بِرَسُولِكُمْ﴾

«And if you do not, then you have not conveyed His Message.»

"It means, if you hide only one Āyah that was revealed to you from your Lord, then you have not conveyed His Message."<sup>[1]</sup>

Allāh's statement,

﴿وَاللَّهُ يَهْدِيكُمْ فِي الْأَمْرِ﴾

«Allāh will protect you from mankind» means, you convey My Message and I will protect, aid and support you over your enemies and will grant you victory over them. Therefore, do not have any fear or sadness, for none of them will be able to touch you with harm. Before this Āyah was revealed, the Prophet ﷺ was being guarded, as Imām Aḥmad recorded that 'Ā'ishah said that the Prophet ﷺ was vigilant one night when she was next to him; she asked him, "What is the matter, O Allāh's Messenger?" He said,

«لَيْتَ رَجُلًا ضَالِعًا مِنْ أَصْحَابِي يُخْرِصُنِي اللَّيْلَةَ»

«Would that a pious man from my companions guard me tonight!»

She said, "Suddenly we heard the clatter of arms. The Prophet ﷺ said,

«مَنْ هَذَا؟»

«Who is that?»,<sup>1</sup>

He (the new comer) replied, "I am Sa'd bin Mālik (Sa'd bin Abi Waqqāṣ)." The Prophet ﷺ asked,

«مَا جَاءَ بِكَ؟»

«What brought you here?»

He said, "I have come to guard you, Allāh's O Messenger."

[1] Al-Ṭabarī 10.468.



'Ā'ishah said, "So, the Prophet slept (that night) and I heard the noise of sleep coming from him."<sup>[1]</sup> This *Ḥadīth* is recorded in Two *Ṣaḥīḥs*.<sup>[2]</sup>

Another narration for this *Ḥadīth* reads,

"The Messenger of Allāh ﷺ was vigilant one night, after he came to Al-Madīnah..."<sup>[3]</sup> meaning, after the Hijrah and after the Prophet consummated his marriage to 'Ā'ishah in the second year of Hijrah.<sup>[4]</sup>

Ibn Abi Hātim recorded that 'Ā'ishah said, "The Prophet ﷺ was being guarded until this *Āyah*,

﴿وَاللَّهُ يَكْفِيكَ﴾

«Allāh will protect you from mankind» was revealed." She added; "The Prophet ﷺ raised his head from the room and said;

﴿يَا أَيُّهَا النَّاسُ اانْفِرُوا فَقَدْ عَصَيْتُ اللَّهَ عَزَّ وَجَلَّ﴾

«O people! Go away, for Allāh will protect me.»<sup>[5]</sup>

At-Tirmidhi recorded it and said, "This *Ḥadīth* is *Gharīb*."<sup>[6]</sup> It was also recorded by Ibn Jarir,<sup>[6]</sup> and Al-Ḥakim in his *Mustadrak*, where he said, "Its chain is *Ṣaḥīḥ*, but they did not record it."

Allāh's statement,

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

«Verily, Allāh guides not those who disbelieve.»

means, O Muḥammad, you convey, and Allāh guides whom He wills, and misguides whom He wills. In other *Āyāt*, Allāh said,

﴿إِنَّمَا عَلَيْكَ الْبَلَاءُ وَلَهُمْ الْهُدَى وَالْكَفَى إِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

«Not upon you is their guidance, but Allāh guides whom He

<sup>[1]</sup> Aḥmad 6:141.

<sup>[2]</sup> *Faṭḥ Al-Bārī* 13:232, Muslim 4:1875.

<sup>[3]</sup> *Faṭḥ Al-Bārī* 6:95, Muslim 4:1875.

<sup>[4]</sup> The correct view is that the Prophet ﷺ consummated his marriage with 'Ā'ishah, may Allāh be pleased with her, during the first year of the Hijrah.

<sup>[5]</sup> *Tuḥfat Al-Aḥwādī* 8:410.

<sup>[6]</sup> Aṭ-Ṭabari 10:469 and Al-Ḥakim 2:313.

wills,» and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا وَعَلِيَ الْعِلَاسُ﴾

«Your duty is only to convey and on Us is the reckoning.»

﴿قُلْ يُذَكِّرْ الْكِتَابَ لَنُحْمَ عَلَىٰ شَيْءٍ حَتَّىٰ يُبَيِّنُوا لَتُؤْتِيَهُ وَالْإِنجِيلَ وَمَا أُرْسِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَئِيذٌ مِنْكُمْ كَثِيرٌ إِنَّهُمْ لَا يُؤْمِنُونَ وَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ﴾  
 ﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالصَّادِقُونَ مِنْ بَنِي إِسْرَءِيلَ وَالَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالصَّادِقُونَ مِنْ بَنِي إِسْرَءِيلَ وَالَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالصَّادِقُونَ مِنْ بَنِي إِسْرَءِيلَ﴾

﴿68 Say: "O People of the Scripture! You have nothing till you act according to the Tawrah, the Injil, and what has (now) been sent down to you from your Lord (the Qur'an)." Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. So do not grieve for the people who disbelieve.﴾

﴿69 Surely, those who believe, and those who are the Jews and the Sabians and the Christians, whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.﴾

### **There is no Salvation Except through Faith in the Qur'an**

Allah says: O Muhammad, say,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَنُحْمَ عَلَىٰ شَيْءٍ﴾

﴿O People of the Scripture! You have nothing.﴾

meaning no real religion until you adhere to and implement the Tawrah and the Injil. That is, until you believe in all the Books that you have that Allah revealed to the Prophets. These Books command following Muhammad ﷺ and believing in his prophecy, all the while adhering to his Law. Before, we explained Allah's statement,

﴿وَلَئِيذٌ مِنْكُمْ كَثِيرٌ إِنَّهُمْ لَا يُؤْمِنُونَ وَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ﴾

«Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.»

سُورَةُ

١٢٠

الْحٰكِمَةُ

وَحَسِبُوا اَلْاَلْكَوْتَ فَنَنُفَسُوْا وَمَا تُرَاكُ فَاتٌ بَلْ اِنَّهُمْ  
 عَلَيْهِمْ ثُمَّ عَمُواْ وَمَا تُرَاكُ فَاتٌ بَلْ اِنَّهُمْ  
 يَعْمَلُوْنَ ﴿٦٦﴾ لَقَدْ كَفَرَ الْيَهُودُ قَالُوْا اِيَّاكَ اللهُ هُوَ  
 الْمَسِيْحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيْحُ يَبْنِىْ اِسْرَءِيْلَ اَعْبُدُوْا  
 اللهَ رَبِّىْ وَرَبَّكُمْ اِنَّهٗ مِنْ بَشَرٍ لِّدَالِيْهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ  
 الْجَنَّةَ وَمَا وَدَّ الْكَافِرُوْنَ اِلَّا لِيُظْلَمُوْا مِنْ اَنْصَارِ ﴿٦٧﴾  
 لَقَدْ كَفَرَ الْيَهُودُ قَالُوْا اِيَّاكَ اللهُ تَالِثٌ تَلْدُنُوْا وَمَا مِنْ  
 اِلٰهٍ اِلَّا الْاِلٰهُ وَاحِدٌ وَّانْ لَّمْ يَمُنُّوْا عَمَّا يُبْشِرُوْنَ لَيَسِّرَنَّ  
 الْيَهُودُ كُفْرًا مِنْهُمْ عَذَابَ اِلَيْهِ ﴿٦٨﴾ اَفَلَا يَعْلَمُوْنَ  
 اِلَّا اللهُ وَيَسْتَفْعِلُوْهُ وَاِنَّهٗ عَسُوْرٌ رَّجِيْمٌ ﴿٦٩﴾  
 مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهٖ  
 الرُّسُلُ وَاُمُّهُ مَرْيَمُ بَنَتُهَا كَانَا يَاسِرًا فَلَمَّا تَلٰمَسَتْ  
 اَنْظَرَتْ كَيْفَ يُبْعَثُ اِلَيْهَا اَيُّوْبُ ثُمَّ اَنْظَرَتْ اَنْ  
 يُؤْتٰى كُوْتٌ ﴿٧٠﴾ قُلْ اَعْبُدُوْا مِنْ دُوْنِ اللهِ مَا لَا  
 يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ اِنَّهٗ هُوَ السَّمِيعُ الْعَلِيْمُ ﴿٧١﴾

﴿مَا تَأْتِي عَلَى الْقَوْمِ الْكَبِيرِ﴾

«So do not grieve for the people who disbelieve».

Do not be sad or taken aback by their disbelief. Allāh said next,

﴿إِنَّ الْيَهُودَ كَانُوا﴾

«Surely, those who believe» referring to Muslims,

﴿وَالَّذِينَ هَادُوا﴾

«those who are the Jews» who were entrusted with the Tawrah,

﴿وَالَّذِينَ هَادُوا﴾

«and the Sabians...» a sect from the Christians and Magians who did not

follow any particular

religion, as Mujāhid stated. As for the Christians, they are known and were entrusted with the Injil. The meaning here is that if each of these groups believed in Allāh and the Hereafter, which is the Day of Judgement and Reckoning, and performed good actions, which to be so, must conform to Muḥammad's Law, after Muḥammad ﷺ was sent to all mankind and the Jinns. If any of these groups held these beliefs, then they shall have no fear of what will come or sadness regarding what they lost, nor will grief ever affect them. We discussed a similar *Āyah* before in *Sūrat Al-Baqarah* [2:62].

﴿لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيْلَ وَرَكَّلْنَا اِلَيْهِمْ رُسُلًا فَجَاءَهُمْ رُسُلًا بِمَا لَا

تَهْوٰى اَنْفُسُهُمْ رَبِّهَا كَذَّبُوْا وَفَرَّقَا بِمَقَالُوْنَ ﴿٦٦﴾ وَحَسِبُوْا اَلَا تَكُوْنُ فِتْنَةً فَعَمُواْ وَكَمٰوْا

ثُمَّ نَكَثَ اللهُ عَلَيْهِمْ ثُمَّ عَمُواْ وَكَمٰوْا كَثِيْرٌ مِنْهُمْ وَاللهُ يَعْلَمُ بِمَا يَفْعَلُوْنَ ﴿٦٧﴾﴾

﴿70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called liars, and others among them they killed﴾

﴿71. They thought there will be no Fitnah (trial or punishment), so they became blind and deaf, after that Allāh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allāh is the All-Seer of what they do﴾

Allāh reminds that He took the covenant and pledges from the Children of Israel to hear and obey Him and His Messenger. They broke these pledges and covenants and followed their lusts and desires instead of the law, and whichever part of the law they agreed with, they took it. Otherwise, they abandoned it, if it did not conform to their desires. This is why Allāh said,

﴿كَلَّمَا سَلَّمْتُمْ رَسُولًا بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ قَرِيبًا كَذَبُوا وَفَرَقًا يَقْتُلُونَ وَيَكْفُرُوا  
أَلَّا تَكُونُوا مِنَّا قَوْمًا وَكُفَرُوا﴾

﴿Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed. They thought there will be no Fitnah (trial or punishment) so they became blind and deaf.﴾

thinking that they would suffer no repercussions for of the evil that they committed. Consequently, they were blinded from the truth and became deaf, incapable of hearing the truth. For these reasons they were unable to be guided by it. Allāh forgave that, then,

﴿عَسَا وَكُفَرُوا﴾

﴿yet they became blind and deaf﴾ again,

﴿كَثِيرٌ مِنْهُمْ وَأَلَّهُ بِمَا يَكُونُونَ﴾

﴿many of them, and Allāh is the All-Seer of what they do.﴾

He has perfect knowledge of what they do and whomever among them deserves the guidance and whomever deserves misguidance.

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّكَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ بَنِي إِسْرَءِيلَ  
 اتَّقُوا اللَّهَ رَبَّ وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِإِلَهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَن  
 تَوَلَّاهُم مِّنْكُمْ فَأُولَئِكَ يَتْلَوْنَ لَكُمُ الْآيَاتِ لَعْنَةُ اللَّهِ عَلَى الَّذِينَ كَفَرُوا وَمَن يَلْمِزْهُمْ  
 أَمْثَلُ الَّذِي يَلْمِزُوهُمْ وَلِلَّهِ الْعُزَّةُ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَهُ الْحُكْمُ وَأَلَّا يُغْنِي عَنْهُمْ كُفْرُهُمْ  
 شَيْئًا وَلَا نَسْرَ إِلَّا رُسُلُ اللَّهِ يَدْعُونَ إِلَى الْوَسْطِيَّةِ وَكَفَّ بِلَاغِ الْكَلِمِ  
 أَنْظَرُ حَتَّى يَتَّخِذَ لَهُمُ الْأَمْنَى ثُمَّ أَنْظَرُ أَنَّ يَكْفُرُوا﴾

﴿72. Surely, they have disbelieved who say: "Allāh is the Messiah [ʿIsā], son of Maryam." But the Messiah said: "O Children of Israel! worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers.﴾

﴿73. Surely, they have disbelieved who say: "Allāh is the third of three." And there is no god but One God (Allāh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.﴾

﴿74. Will they not repent to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.﴾

﴿75. The Messiah [ʿIsā], son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam] was a Siddiqah. They both used to eat food. Look how We make the Āyāt clear to them; yet look how they are deluded away (from the truth).﴾

### **The Disbelief of the Christians; ʿIsā Only called to Tawhīd**

Allāh states that the Christians such sects as Monarchite, Jacobite and Nestorite are disbelievers, those among them who say that ʿIsā is Allāh. Allāh is far holier than what they attribute to Him. They made this claim in spite of the fact that ʿIsā made it known that he was the servant of Allāh and His Messenger. The first words that ʿIsā uttered when he was still a baby in the cradle were, "I am ʿAbdullāh (the servant of Allāh)." He did not say, "I am Allāh," or, "I am the son of

Allah." Rather, he said,

﴿إِنِّي عَبْدُ اللَّهِ مَنَّاسُكَ نَبِيٌّ وَمَنْبِيَّ جَاءَ﴾

¶Verily, I am a servant of Allāh. He has given me the Scripture and made me a Prophet ¶

until he said,

﴿وَلِلَّهِ رَبِّكَ تَعَلُّدُكَ وَرَبُّكَ مُنِيبٌ﴾

¶"And verily Allāh is my Lord and your Lord So worship Him (Alone). That is the straight path."¶

He also proclaimed to them when he was a man, after he was sent as a Prophet, commanding them to worship his Lord and their Lord, alone without partners,

﴿وَقَالَ الْمَسِيحُ بَنِي إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ثُمَّ مِمَّنْ يُشْرِكُ بِإِلَهِهِ﴾

¶But the Messiah said "O Children of Israel' worship Allāh, my Lord and your Lord " Verily, whosoever sets up partners with Allāh... in worship,

﴿فَعَدَّ اللَّهُ لَهُ جَنَّةً وَغَنًّا عَلَيْهِ وَأَعْتَدَ لَهُ النَّارَ﴾

¶...then Allāh has forbidden Paradise for him, and the Fire will be his abode.¶

as He will send him to the Fire and forbid Paradise for him. Allāh also said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

¶Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ¶ and,

﴿وَيُنَادُوا الْمُتَكَلِّمِينَ عَلَيْهِمْ أَنْ بِعِصْمَةِ اللَّهِ أَنْ يُعْطَا غَنًّا مِنْ أَلَيْهِمْ وَأَنْ يَسْتَنْصَحُوا بِهِمْ﴾

¶And the dwellers of the Fire will call to the dwellers of Paradise; "Pour on us some water or anything that Allāh has provide you with " They will say "Allāh has forbidden both to the disbelievers."¶

It is recorded in the *Saḥīḥ* <sup>[1]</sup> that the Prophet ﷺ had someone proclaim to the people,

إِنَّ الْخَيْرَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُّسْلِمَةٌ

«Only a Muslim soul shall enter Paradise.»

In another narration,

نُفْسٌ مُّؤْمِنَةٌ

«Only a believing soul...»

This is why Allāh said that 'Isā said to the Children of Israel,

﴿يَوْمَ مَن يَشْرِكْ بِمَالِكِ مَقَرِّ أَنَّهُ حَرَمٌ أَنَّهُ يَتَّبِعُوهُ نَجَّةً وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ مُّعَاوِدٍ﴾

«Verily, whosoever sets up partners with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And there are no helpers for the wrongdoers»

There is no help from Allāh, nor anyone who will support or protect them from the state they will be in.

Allāh's statement,

﴿لَقَدْ كَفَرَ الْكَاذِبُونَ إِذْ سَمِعُوا أَنَّهُ يُفَرِّقُ بَيْنَ اللَّهِ وَآلِهِ ثَلَاثَةً﴾

«Surely, they have disbelieved who say "Allāh is the third of three."»

Mujāhid and several others said that this Āyah was revealed about the Christians in particular. As-Suddi and others said that this Āyah was revealed about taking 'Isā and his mother as gods besides Allāh, thus making Allāh the third in a trinity <sup>[2]</sup>. As-Suddi said, "This is similar to Allāh's statement towards the end of the Sūrah,

﴿وَلَقَدْ قَالَ اللَّهُ لِمَسِيحِ ابْنِ مَرْيَمَ مَا قُلْتَ لِلَّذِينَ آمَنُوا مِنَ بَنِي إِسْرَءِيلَ أَنِ اعْبُدُونِي يَوْمَ قَالَ اللَّهُ تَبَتُّنَ لَأُعَذِّبَنَّهُمْ وَلَهُمْ جُثَّةٌ غُلَّتْ أَعْنَافُهُمْ﴾

«And (remember) when Allāh will say: "O 'Isā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?' He will say, "Glory be to You!» [5:116] <sup>[3]</sup>

<sup>[1]</sup> *Faḥ al-Būri* 6:207

<sup>[2]</sup> *At-Ṭabarān* 10:483

<sup>[3]</sup> *At-Ṭabarān* 10:483.

Allāh replied,

﴿وَمَا مِنْ إِلَٰهٍ إِلَّا أَنَا وَحْدٌ﴾

﴿But there is no god but One God.﴾

meaning there are not many worthy of worship but there is only One God without partners, and He is the Lord of all creation and all that exists. Allāh said next, while threatening and admonishing them,

﴿وَيَنْ لَّكَ يَوْمَئِذٍ مَّا بُدِّلُوا﴾

﴿And if they cease not from what they say,﴾ their lies and false claims,

﴿إِسْرَ الْأَوَّلِ كَفَرُوا بِمَن عَذَابَ آتٍ﴾

﴿verily, a painful torment will befall the disbelievers among them﴾ in the Hereafter, shackled and tormented. Allāh said next,

﴿أَفَلَا يَتُوبُونَ إِلَٰهَ لَوْ يَتَذَكَّرُونَ أَنَّهُ صَوَّرَ دَجِيسَةً﴾

﴿Will they not repent to Allāh and ask His Forgiveness? For Allāh is Oft-Forgiving, Most Merciful.﴾

This demonstrates Allāh's generosity, kindness and mercy for His creatures, even though they committed this grave sin and invented such a lie and false allegation. Despite all of this, Allāh calls them to repent so that He will forgive them, for Allāh forgives those who sincerely repent to Him.

### **'Isā is Allāh's Servant and His Mother is a Truthful Believer**

Allāh said,

﴿مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

﴿The Messiah, son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him.﴾

'Isā is just like the previous Prophets, and he is one of the servants of Allāh and one of His honorable Messengers. Allāh said in another Āyah,

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ﴾

﴿He ['Isā] was not more than a servant. We granted Our favor



تِلْكَ آيَاتُهَا

١٢١

لِقَوْمٍ عَالَمِينَ

قُلْ يَٰ أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي رِيحِكُمْ غَيْرَ الَّذِي  
وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا  
كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿١٢١﴾ لَيْسَ إِلَٰهٌ  
كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى  
ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١٢٢﴾  
كَانُوا لَا يَتَنَبَّهُونَ عَنْ نَعْيِكَ يُفْعَلُونَ لَيْسَ  
مَعَكُمْ إِذَا يَتَفَكَّرُونَ ﴿١٢٣﴾ تَرَىٰ كَثِيرًا مِنْهُمْ  
يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ  
أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ لَهُمْ حَٰلِدُونَ ﴿١٢٤﴾  
وَلَوْ كُنْتَ يُوسُفَ بْنَ مَرْيَمَ وَنَحْنُ وَمَا آتَاكَ بِإِلَٰهِ  
مَا أَخَذُوا مِنْهُ نَبِيًّا وَلَٰكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿١٢٥﴾  
﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ ءَامَنُوا إِلَهُهُدَىٰ  
وَيُؤَيِّنُ الشِّرْكَوَنَ تَجِدَنَّ أَقْرَبَهُمْ قَوْمًا لِلَّذِينَ  
ءَامَنُوا الَّذِينَ وَالُوا إِنَّ مِنْكُمْ فِرْقَةً مِّنْهُمْ  
فَيُفْسِقُونَ﴾ وَرَهْبَانُهُم لَا يَسْمَعُونَ ﴿١٢٦﴾

to him, and We made him an example for the Children of Israel ﴿

Allāh said next,

﴿وَأَنَّ مَرْيَمَ﴾

﴿His mother was a Siddiqah﴾ for she believed in Allāh with complete trust in Him. This is the highest rank she was given, which proves that she was not a Prophet.

Allāh said next

﴿كَانَ يَتَخَلَّىٰ إِلَهُكُمُ﴾

﴿They both used to eat food﴾ needing nourishment and to relieve the call of nature. Therefore, they are just servants like other servants, not

gods as ignorant Christian sects claim, may Allāh's continued curses cover them until the Day of Resurrection. Allāh said next,

﴿نُفِخَ فِي سَبْتٍ لَّهُم بَالِغَةٍ

﴿Look how We make the Āyāt clear to them﴾ making them unequivocal and plain,

﴿ثُمَّ نَفِخَ أَنَّهُمْ يُزَكَّرُونَ﴾

﴿yet look how they are deluded away (from the truth).﴾

look at the opinions, misguided ideas, and claims they cling to, even after Our clarification and plain, unequivocal explanation.

﴿قُلْ لَّعَلَّكُمْ مِنْ دُوبِ قَوْمٍ لَا يَتَّبِعُونَ لَكُمْ مَرًّا وَلَا نَفْسًا رَّأَيْتُمْ هُوَ النَّبِيُّ  
تَتَّبِعُونَ قُلْ يَٰ أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي رِيحِكُمْ غَيْرَ الَّذِي وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ

قَدْ صَلَّوْا مِنْ قَبْلُ وَأَمَّا كُنْتُمْ تَكْفُرُونَ ﴿٧٦﴾

﴿76. Say: "How do you worship besides Allāh something which has no power either to harm or to benefit you? but it is Allāh Who is the All-Hearer, All-Knower."﴾

﴿77. Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the right path."﴾

### The Prohibition of Shirk (Polytheism) and Exaggeration in the Religion

Allāh admonishes those who take up rivals with Him and worship the idols, monuments and false deities. Allāh states that such false deities do not deserve any degree of Divinity Allāh said,

﴿٧٧﴾

﴿Say﴾ O Muḥammad, to those from among the Children of Ādam, such as the Christians, who worship other than Allāh,

﴿تَسُبُّوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ مِنْهَا وَلَا يَضُرُّكُمْ﴾

﴿How do you worship besides Allāh something which has no power either to harm or to benefit you?﴾

meaning, which cannot prevent harm for you nor bring about your benefit,

﴿ذَلِكَ فَرو السَّيِّئِ الْفَعِيلِ﴾

﴿But it is Allāh Who is the All-Hearer, All Knower﴾

He hears what His servants say and has knowledge of all things. Therefore, how did you worship inanimate objects that do not hear, see or know anything - having no power to bring harm or benefit to themselves let alone others - instead of worshipping Allāh? Allāh then said,

﴿قُلْ يَتَأَمَّلِ الْكَافِرُ لَا يَمْلِكُ لَهُمْ يَوْمَ يَعْلَمُونَ﴾

﴿Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth,﴾

Meaning: Do not exceed the limits concerning the truth and exaggeration in praising whom you were commanded to honor. You exaggerated in his case and elevated him from the rank of Prophet to the rank of a god. You did this with 'Isā, who was a Prophet, yet you claimed that he is god besides Allāh. This error occurred because you followed your teachers, the advocates of misguidance who came before your time and who,

﴿وَأَصْحَابُ كَثِيرٍ وَكُنُوا عَنِ مَوْلَى السَّبِيلِ﴾

﴿..and who misled many, and strayed (themselves) from the right path,﴾

deviated from the straight path, to the path of misguidance and deviation.

﴿لَيْسَ الْإِيمَنُ كَقَرَارٍ مِنْ تَحْتِ مَرْيَمَ نَوَ لَيْسَ دَاوُدَ وَيَسَىٰ قَبْلَ مَوْتِهِ دَلِيلَ يَسَىٰ عَمُوا وَكَانُوا بِتَنَادٍ كَرُوا لَا يَتَقَرُّونَ عَنْ شُكْرٍ لِقَوْلِهِمْ مَا كَانُوا يَفْعَلُونَ﴾ كَرُوا كَثِيرًا يَنْهَوْنَ بَنُوهُمْ الْإِيمَنُ كَقَرَارٍ يَنْهَوْنَ مَا كَانُوا يَفْعَلُونَ لَمْ يَنْهَوْهُمْ أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ فِي الْعَذَابِ ثُمَّ حِيدُوا وَلَوْ كَانُوا يُؤْمِنُونَ بِأَنَّهُمْ وَلَهُمْ مَا أَنْهَوْهُمْ أَرْبَابَ كَثِيرٍ يَنْهَوْنَ فَيُتْرَكُونَ

﴿78 Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud and 'Isā, son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing (beyond the bounds).﴾

﴿79 They used not to forbid one another from the evil they committed Vile indeed was what they used to do.﴾

﴿80 You see many of them taking the disbelievers as their friends Evil indeed is that which they have sent forward before themselves; for that (reason) Allāh is wrath with them, and in torment they will abide.﴾

﴿81 And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them as friends but many of them are rebellious.﴾

### **Allāh Cursed the Disbelievers Among the Children of Israel**

Allāh states that He has cursed the disbelievers among the Children of Israel long ago, and revealed this fact to His

Prophets Dāwūd and 'Isā, son of Maryam. He cursed them because they disobeyed Allāh and transgressed against His creatures. Al-'Awfi reported that Ibn 'Abbās said, "They were cursed in the Tawrah, the Injil, the Zabūr (Psalms) and the Furqān (Qur'ān)." Allāh then states that during their time, their habit was that,

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُعْصِيَةِ اللَّهِ﴾

﴿They used not to forbid one another from the evil they committed﴾

They did not forbid each other from committing sins and the prohibitions. Allāh chastised them for this behavior, so that their behavior would not be imitated. Allāh said,

﴿وَلَقَدْ كَانُوا يَعْمَلُونَ﴾

﴿Vile indeed was what they used to do.﴾

### **Hadīths that Order Enjoining Righteousness and Forbidding Evil**

There are many *Hadīths* that order enjoining righteousness and forbidding evil. Imām Aḥmad recorded that Ḥudhayfah bin Al-Yamān said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لَيُؤْثِرَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِزِّهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يُسْتَجِيبُ لَكُمْ»

«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh will send a punishment on you from Him. Then, you will supplicate to Him, but He will not accept your supplication.»<sup>[1]</sup>

At-Tirmidhi also recorded it and said, "This *Hadīth* is *Ḥasan*."<sup>[2]</sup>

Muslim recorded that Abu Sa'īd Al-Khudrī said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُبَيِّنْهُ، فَإِنْ لَمْ يَسْتَطِعْ فليُسَاهِ، فَإِنْ لَمْ يَسْتَطِعْ فليُخْفِ، وَذَلِكَ أَصْغَرُ الْإِسْلَامِ»

<sup>[1]</sup> Aḥmad 5:388

<sup>[2]</sup> *Tuḥfat Al-Aḥwadhī* 6:391.

‘He among you who witnesses an evil, let him change it with his hand, if he cannot do that, then by his tongue, if he cannot do even that, then with his heart, and this is the weakest faith.’<sup>[1]</sup>

Abu Dawud said that Al-'Urs, meaning Ibn 'Amirah, said that the Prophet ﷺ said,

«إِذَا عَمِيَ الْحَقُّ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرَّهَا، وَكَانَ مَرَّةً فَأَكْرَهَا -  
كَانَ كَمَنْ غَابَ عَنْهُ، وَمَنْ غَابَ عَنْهَا فَرَضِيهَا كَانَ كَمَنْ شَهِدَهَا»

‘When sin is committed on the earth, then whoever witnesses it and hates (once he said): forbids it, will be like those who did not witness it. Whoever was absent from it, but agreed with it, will be like those who witness it.’

Only Abu Dāwud recorded this *Hadith*.<sup>[2]</sup> Abu Dāwud recorded that one of the Companions said that the Prophet ﷺ said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يَغُذُّوا أَوْ يُعْذِرُوا مِنْ أَنْفُسِهِمْ»

‘The people will not perish until they do not leave -or- have any excuse for themselves.’<sup>[3]</sup>

Ibn Mājah recorded that Abu Sa‘īd Al-Khudri said that the Messenger of Allāh ﷺ gave a speech once and said,

«أَلَا لَا يَمُتُّكُمْ رَجُلًا فَيَتَى النَّاسُ أَنْ يَقُولَ الْحَقُّ إِنَّا غَلِبْنَا»

‘Behold! Fear from people should not prevent one from saying the truth if he knows it.’ Abu Sa‘īd then cried and said, “By Allāh We have seen some errors, but we feared (the people).”<sup>[4]</sup>

Another *Hadith* that Abu Sa‘īd narrated states that the Messenger of Allāh ﷺ said,

«أَفْضَلُ لُجْهَةٍ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ»

‘The best *Jihad* is a word of truth proclaimed before an unjust ruler.’<sup>[5]</sup>

[1] Muslim 1:69

[2] Abu Dawud . 4345.

[3] Abu Dawud . 4347

[4] Ibn Majah : 4007

Recorded by Abu Dāwud, At-Tirmidhi, and Ibn Mājah.<sup>[1]</sup> At-Tirmidhi said, "*Ḥasan Gharīb* from this route of narration."

Imām Aḥmad recorded that Ḥudhayfah said that the Prophet ﷺ said,

«لَا يَتَّبِعِي لِنَفْسِهِ أَنْ يُذِلَّ نَفْسَهُ»

«It is not required of the Muslim that he humiliate himself.»

They said, "How does one humiliate himself?" he said;

«يَتَّخِذُ مِنَ الْبَلَاءِ لِمَا لَا يُلَاقِي»

«He takes on trials that he is not capable of enduring.»<sup>[2]</sup>

This was recorded by At-Tirmidhi and Ibn Mājah, and At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*."<sup>[3]</sup>

### Censuring the Hypocrites

Allāh said,

﴿كَرِهَ كَثِيرًا مِنْهُمْ يَتَوَلَّى الَّذِينَ كَفَرُوا﴾

«You see many of them taking the disbelievers as their friends.»

Mujāhid said that this *Āyah* refers to the hypocrites. Allāh's statement,

﴿يَلْسَنَ مَا نَدَّاهُ لَمْ يَنْفَعُوا﴾

«Evil indeed is that which they have sent forward before themselves;»

by giving their loyalty and support to the disbelievers, instead of the believers. This evil act caused them to have hypocrisy in their hearts and brought them the anger of Allāh, that will remain with them until the Day of Return. Allāh said;

﴿لَا سَخَطَ اللَّهُ عَلَيْهِمْ﴾

«for that (reason) Allāh is wrath with them» because of what they did. Allāh next said that,

﴿زَيَّ الْكَذَّابِ هُمْ خَدَائِرُ﴾

<sup>[1]</sup> Abu Dāwud 4:514, *Tuḥfat Al-Aḥwadhī* 6:395, and Ibn Mājah 2:1329.

<sup>[2]</sup> Aḥmad 5:1405.

<sup>[3]</sup> *Tuḥfat Al-Aḥwadhī* 6:531, Ibn Mājah 2:1332.



يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَلَيْسَ لَكُمۡ نَعِيْمٌۭ

﴿82 Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: "We are Christians." That is because among them are priests and monks, and they are not proud.﴾

﴿83. And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized. They say "Our Lord! We believe, so write us down among the witnesses."﴾

﴿84 "And why should we not believe in Ailāh and in that which has come to us of the truth? And we wish that our Lord will admit us along with the righteous people."﴾

﴿85. So because of what they said, Allāh awarded them with Gardens under which rivers flow they will abide therein forever. Such is the reward of good doers ﴾

﴿86. But those who disbelieved and belied Our Āyāt, they shall be the dwellers of Hell ﴾

### The Reason Behind Revealing these Āyāt

Sa'd bin Jubayr, As-Suddi and others said that these Āyāt were revealed concerning a delegation that An-Najāshi (King of Ethiopia) sent to the Prophet ﷺ in order to hear his words and observe his qualities. When the delegation met with the Prophet ﷺ and he recited the Qur'an to them, they embraced Islam, cried and were humbled. Then they returned to An-Najāshi and told him what happened <sup>[1]</sup> 'Atā' bin Abi Rabāh commented, "They were Ethiopians who embraced Islām when the Muslims who migrated to Ethiopia resided among them." Qatādah said, "They were some followers of the religion of 'Isā, son of Maryam, who when they saw Muslims and heard the Qur'an, they became Muslims without hesitation."<sup>[2]</sup> Ibn Jarīr said that these Āyāt were revealed concerning some people who fit this description, whether they were from Ethiopia or otherwise

Allāh said,

<sup>[1]</sup> At-Tabari 10:499,500.

<sup>[2]</sup> At-Tabari 10:501.



﴿وَلَتَجِدَنَّ أَشَدَّ آبَائِهِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالنَّاصِرَةَ أَشَدُّوا﴾

«Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk.»

This describes the Jews, since their disbelief is that of rebellion, defiance, opposing the truth, belittling other, people and degrading the scholars. This is why the Jews - may Allāh's continued curses descend on them until the Day of Resurrection - killed many of their Prophets and tried to kill the Messenger of Allāh ﷺ several times, as well as, performing magic spells against him and poisoning him. They also incited their likes among the polytheists against the Prophet ﷺ

Allāh's statement,

﴿وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةَ لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَسْرِبُونَ﴾

«and you will find the nearest in love to the believers those who say: "We are Christians."»

refers to those who call themselves Christians, who follow the religion of the Messiah and the teachings of his Injil. These people are generally more tolerant of Islām and its people, because of the mercy and kindness that their hearts acquired through part of the Messiah's religion. In another Āyah, Allāh said;

﴿وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوا رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً﴾

«And We ordained in the hearts of those who followed him, compassion, mercy, and monasticism..»<sup>[1]</sup> [57:27].

In their book is the saying; "He who strikes you on the right cheek, then turn the left cheek for him." And fighting was prohibited in their creed, and this is why Allāh said,

﴿وَذَلِكَ بِأَنَّهُمْ قَتَلُوا نَبِيَّكَ وَأَنَّهُمْ لَا يَتَضَلَّوْنَ﴾

[1] Ibn Kathir only mentioned this much of the Āyah, and what he intended by it should be clear to the reader. However, the remainder of the Āyah, which can be translated as; «that they invented which We did not prescribe for them.» (referring to monasticism) obviously contradicts Ibn Kathir's objective here. He himself discusses this issue shortly, as well as at the end of the Tafsir of Sūrat Al-Ḥadīd, as will appear later, if Allāh wills.

«That is because among them are Qissīn (priests) and Ruhbān (monks), and they are not proud.»

This means that among them are Qissīn (priests). The word Ruhbān refers to one dedicated to worship.

Allāh said,

﴿ذَٰلِكَ بِأَنَّهُمْ يُخَيِّبُونَ رَسُولَنَا وَأَنْهُمْ لَا يَسْتَغْفِرُونَ﴾

«That is because among them are priests and monks, and they are not proud.»

This describes them with knowledge, worship and humbleness, along with following the truth and fairness.

﴿وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفْعُرُ وَتَآلِغُ مِنَ الْحَقِّ﴾

«And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized.»

This refers to the good news that they have about the advent of Muhammad ﷺ,

﴿يَقُولُونَ رَبَّنَا مَا كَلَّمْنَاكَ بِهِ﴾

«They say: "Our Lord! We believe; so write us down among the witnesses."»

who testify to the truth and believe in it.

﴿وَمَا لَنَا لَا نُؤْمِنُ بِمَا جَاءَنَا مِنَ الْحَقِّ وَلَكُنَّا بِرَبِّنَا عَلَىٰ الْقَوْمِ

الضَّالِّينَ﴾

«"And why should we not believe in Allāh and in that which has come to us of the truth? And We wish that our Lord will admit us (in Paradise) along with the righteous people."»

Such sect of Christians are those mentioned in Allāh's statement,

﴿وَإِنَّ مِنْ أُمَّةٍ أَلْحَقَّ بِكَرَمِ الْكَرَمِ لَنْ يُؤْمِنَ بِمَا جَاءَهُمْ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ حَقٍّ﴾

«And there are, certainly, among the People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh.» [3:199] and,

﴿الَّذِينَ كَانَتْ لَهُمْ أَلْهُامٌ مِنْ قَبْلِهِمْ ثُمَّ كَفَرُوا بِهِمْ وَأُولَٰئِكَ يَكْفُرُونَ﴾

مِنْ رَبِّكَ إِنَّ كَلَامَ مِنْ مَوْلَىٰ شَيْئِينَ ﴿٥٤﴾

«Those to whom We gave the Scripture before it, they believe in it (the Qur'an) And when it is recited to them, they say, "We believe in it Verily, it is the truth from our Lord. Indeed even before it we were Muslims"» [28:52-53], until,

﴿لَا سَتِي الْكَافِرِينَ﴾

«We seek not the ignorant "» [28:55]

This is why Allah said here,

﴿فَأَنبَتَهُمُ اللَّهُ بِمَا قَالُوا﴾

«So because of what they said, Allah awarded them...» rewarding them for embracing the faith and recognizing and believing in the truth,

﴿حُتُوبٍ يُجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

«Gardens under which rivers flow (in Paradise), they will abide therein forever.»

and they will never be removed from it, for they will dwell and remain in it forever and ever,

﴿وَذَٰلِكَ حَرَمٌ الْقَائِمِينَ﴾

«Such is the reward of good-doers» who follow the truth and obey it wherever, whenever and with whomever they find it. Allāh then describes the condition of the miserable.

﴿وَالَّذِينَ كَفَرُوا زَكَّوْا بِأَلْقَابِهِمْ﴾

«But those who disbelieved and belied Our Āyat,» defied and opposed them,

﴿أُولَٰئِكَ أَصْحَابُ الْمَحِيمَةِ﴾

«they shall be the dwellers of the (Hell) Fire »

For they are the people of the Fire who will enter and reside in it (eternally).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَٰؤُلَاءِ ۖ مَا أَمَرَ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا بِمَا لَكُمْ لَا تُحِبُّ

الْمُنْفِرِينَ ۚ وَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّهُ هُوَ مُفْرَسِدٌ ۚ

﴿87 O you who believe! Make not unlawful the good things

which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors ﴿

﴿88 And eat of the things which Allāh has provided for you, lawful and good, and have Taqwā of Allāh in Whom you believe.﴾

### There is No Monasticism in Islam

'Ali bin Abi Ṭalhah said that Ibn 'Abbās said, "This Ayah [587] was revealed about some of the Companions of the Prophet ﷺ who said, 'We should cut off our male organs, abandon the desires of this life and travel in the land, just as the *Ruhbān* monks do.' When the Prophet ﷺ heard of this statement, he summoned them and asked them if they made this statement and they answered 'Yes.' The Prophet ﷺ said,

لَيْسَ بِأَصُومٍ وَنُفْرٍ، وَأَصْبَى، وَأَنَا، وَأَتَجَمَّعُ النِّسَاءَ، مَنْ أَحْذَرْتَنِي فَهُوَ مِنِّي،  
وَمَنْ لَمْ يَأْخُذْ بِشَيْءٍ فَلَيْسَ مِنِّي،

*'I fast and break my fast, pray and sleep, and marry women. Whoever follows my Sunnah is of me, and whoever abandons my Sunnah is not of me.'*<sup>[1]</sup>

Ibn Abi Ḥatim also collected this *Ḥadīth*. Ibn Marduwyah recorded that Al-'Awfī said that Ibn 'Abbās narrated a similar *Ḥadīth*. It is recorded in the Two *Ṣaḥīḥs* that 'Ā'ishah said that some of the Companions asked the wives of the Prophet ﷺ about the acts of worship that he performed in private. One of them said, "I wil. not eat meat," another said, "I will not marry women," while the third said, "I will not sleep on the bed." When the Prophet ﷺ heard this statement, he said,

مَا بَأْسٌ نَحْنُ نُقُولُ أَحَدُهُمْ كَذَبٌ وَكَذِبُ أَصُومٍ وَنُفْرٍ، وَأَنَا وَأَقْرَبُ، وَنَقَى  
النِّسَاءَ، وَأَتَزَوَّجُ النِّسَاءَ، مَنْ رَجِبَ عَنْ شَيْءٍ فَلَيْسَ مِنِّي

*'What is the matter with some people who said such and such? I fast and break the fast, sleep and wake to stand to pray, eat meat, and marry women. He who is not pleased with my Sunnah is not of me.'*<sup>[2]</sup>

[1] Aṭ-Ṭabarī 10:58. Similar mention of the cause of revelation is recorded by Al-Bukhārī.

[2] Fath Al-Bārī 9:5, Muslim 2 1020

Allāh's statement,

﴿وَلَا تَسْرِءُوا﴾

﴿and transgress not.﴾

means, do not exaggerate and make it hard for yourselves by prohibiting the permissible things. Do not transgress the limits by excessively indulging in the permissible matters; only use of it what satisfies your need; and do not fall into extravagance. Allāh said in other Āyāt,

﴿رَكُوعُوا وَاشْرَبُوا وَلَا مَرُوعُوا﴾

﴿And eat and drink but waste not by extravagance.﴾[7:31], and,

﴿وَالَّذِينَ بَيْنَا أَنْفُسُهُمْ يَتَذَكَّرُونَ أُولَٰئِكَ نَحْمَدُكَ يَا رَبُّ﴾

﴿And those, who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes).﴾[25:67]

So Allāh legislated a medium way between those who are extreme and those who fall into shortcomings, and it does not allow excessive application, nor lack of application. This is why Allāh said here,

﴿لَا تُحَرِّمُوا مِمَّا حَلَّلَ اللَّهُ لَكُمْ وَلَا تَتَّبِعُوا هَيْبَةَ اللَّهِ لَا يَحِبُّ الْمُنْتَعِبِينَ﴾

﴿Make not unlawful the good things which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.﴾

then He said,

﴿وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا﴾

﴿And eat of the things which Allāh has provided for you, lawful and good.﴾[5:88],

eat of those items that are pure and lawful for you,

﴿وَاتَّقُوا اللَّهَ﴾

﴿and have Taqwā of Allāh,﴾

in all your affairs, obey Him and seek His pleasure, all the while staying away from defiance and disobedience of Allāh,

﴿وَاتَّقُوا اللَّهَ الَّذِي تَسُبُّوهُ بِالْعُلُوفِ﴾



according to Ibn 'Abbās, Sa'īd bin Jubayr and 'Ikrimah.<sup>[1]</sup> 'Atā' Al-Khurāsānī commented on the *Āyah*, "From the best of what you feed your families".<sup>[2]</sup> Allāh's statement,

﴿أَوْ كَسُوهُمْ﴾

«or clothe them» refers to clothing each of the ten persons with what is suitable to pray in, whether the poor person was male or female. Allāh knows best. Al-'Awfi said that Ibn 'Abbās said that the *Āyah* means a robe or garment for each poor person (of the ten).<sup>[3]</sup> Mujāhid also said that the least of clothing, referred to in the *Āyah*, is a garment, and the most is whatever you wish.<sup>[4]</sup> Al-Hasan, Abu Ja'far Al-Bāqir, 'Atā', Tāwūs, Ibrāhīm An-Nakha'ī, Hammad bin Abi Sulaymān and Abū Mālik said that it means (giving each of the ten poor persons) a garment each.<sup>[5]</sup> Allāh's statement,

﴿أَوْ تَحْرِيرُ رَبٍّ﴾

«or free a slave» refers to freeing a believing slave. In the *Muwatta'* of Mālik, the *Musnad* of Ash-Shāfi'ī and the *Ṣaḥīḥ* of Muslim, a lengthy *Ḥadīth* was recorded that 'Umar bin Al-Ḥakam As-Sulamī said that he once had to free a slave (as atonement) and he brought a black slave girl before the Messenger of Allāh ﷺ, who asked her;

«أَيْنَ اللَّهُ؟»

«Where is Allāh?» She said, "Above the heavens." He said,

«مَنْ أَنَا؟»

«Who am I?» She said, "The Messenger of Allāh." He said,

«أَغْنِيَهَا نَأْتِيَا مُرَابَّةً»

«Free her, for she is a believer.»<sup>[6]</sup>

There are three types of expiation for breaking deliberate

[1] At-Ṭabarī 10:541.

[2] At-Ṭabarī 10:531.

[3] At-Ṭabarī 10:547.

[4] At-Ṭabarī 10:545.

[5] At-Ṭabarī 10:545, 546.

[6] Al-Muwatta' 2:776, Ar-Risālah no.75, Muslim 1:38.

بِأَيِّهَا

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الَّذِينَ

بِأَيِّهَا الَّذِينَ آمَنُوا إِنَّا فَعَّرْنَا وَالْيَسِيرَ وَالْأَصَابَ وَالْأَلَامَ رَحِمًا  
 مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٥١﴾ إِنَّمَا رِبَاسُكَ  
 الشَّيْطَانُ أَنْ يُوَفِّقَ بَيْنَكُمْ الْعَدُوَّ وَالْبَغْضَاءَ فِي الْغَيْبِ وَالْيَسِيرِ  
 وَبَصَدَّكُمْ عَنْ زَكَرِيَّا وَعِيسَى ابْنِ مَرْيَمَ إِذْ هُم مُّسْتَهْزَؤُونَ ﴿٥٢﴾ وَأَطِيعُوا  
 اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَعِذُوا بِأَنْ تَكُونَ مِمَّنْ قَامَلُوا اللَّهَ عَلَى  
 رَسُولِهِ الْبَاطِلِ الْمُبِينِ ﴿٥٣﴾ لَيْسَ عَلَى الَّذِينَ لَا يَدْرُونَ أَسْمَاءَ عَمَلُوا  
 الصَّلَاةِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا  
 الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا ثُمَّ اتَّقَوْا  
 ﴿٥٤﴾ بِأَيِّهَا الَّذِينَ آمَنُوا إِنَّا لَنَبْلُوَنَّكُمْ اللَّهُ يَشَاءُ مِنْ الصِّيَامِ مَا لَهُ  
 أَيْدِيكُمْ وَرِمَاكُمْ لَعَلَّكُمْ تَتَّقُونَ اللَّهُ مِنْ يَحَافَةِ بِالْقَبْرِ فَمَنْ أَعْتَدَ بَعْدَ  
 ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٥٥﴾ بِأَيِّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ  
 وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا جَزَاءُ مِثْلِ مَا قَتَلَ مِنَ النَّعْمِ  
 يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّرَ طَعَامًا  
 مَسْكِينٍ أَوْ عَدَلَ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِ عَذَابُ اللَّهِ عَمَّا  
 سَلَفَ وَمَنْ عَادَ فَنَسُخْهُمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٥٦﴾

oaths, and whichever one chooses, it will suffice, according to the consensus (of the scholars). Allah mentioned the easiest, then the more difficult options, since feeding is easier than giving away clothes, and giving away clothes is easier than freeing a slave. If one is unable to fulfill any of these options, then he fasts for three days for expiation, just as Allah said,

﴿مَنْ لَمْ يَجِدْ فِيمَا عَنْتَهُ الْيَمْرُ﴾

﴿But whosoever cannot afford (that), then he should fast for three days﴾

Ubayy bin Ka'b and Ibn Mas'ud and his

students read this Āyah as follows, "Then he should fast three consecutive days."<sup>[1]</sup> Even if this statement was not narrated to us as a part of the Qur'an through *Mutawātir* narration, it would still be an explanation of the Qur'an by the Companions that has the ruling of being related from the Prophet ﷺ. Allah's statement,

﴿وَبِكَافَّرَ كَثْرَةُ أَيْمَانِكُمْ إِذَا حَسَرْتُمْ﴾

﴿That is the expiation for the oaths when you have sworn.﴾ [5:89] means, this is the legal way to atone for deliberate oaths,

﴿وَأَحْصَلُوا أَيْمَانَكُمْ﴾

[1] Aṣ-Ṭabarī 5:31.



﴿And protect your oaths.﴾ Do not leave your broken oaths without paying the expiation for them, according to the meaning given by Ibn Jarir.<sup>[1]</sup>

﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ﴾

﴿Thus Allah makes clear to you His Āyāt﴾ and explains them to you,

﴿لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿that you may be grateful.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَعَلْنَا لَكُمْ فِي أَنْفُسِكُمْ مِغْرَابًا ۚ فَأَلْقُوا إِلَيْهَا الْمَثَرَةَ خَالَيْنًا ۚ وَمَا يُغْنِي عَنْكُمْ كَثْرَتُهُمْ شَيْئًا وَلَا يُنْصِرُهُمْ ۚ وَهُمْ إِلَى اللَّهِ يَوْمُونَ ۚ﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَعِذُوا بِأَنْتُمْ قَاعِلُونَ ۚ إِنَّكَ عَلَى رُسُلِنَا الْكَافِ ۚ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا كَانُوا ۚ إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَمُؤْمِنًا تَقَرُّوْا وَأَعْمُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۚ﴾

490. O you who believe! Khamr, Maysir, Anṣāb, and Azlām are a Rijs of Shayṭān's handiwork. So avoid that in order that you may be successful.﴾

491. Shayṭān wants only to excite enmity and hatred between you with Khamr and Maysir, and hinder you from the remembrance of Allāh and from the Ṣalāh (the prayer). So, will you not then abstain?﴾

492. And obey Allāh and obey the Messenger, and beware. Then if you turn away, you should know that it is Our Messenger's duty to convey in the clearest way﴾

493. Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwā and believe and do righteous good deeds, and they (again) have Taqwā and believe, and then (once again) have Taqwā and perform good. And Allāh loves the good-doers.﴾

### Prohibiting Khamr (Intoxicants) and Maysir (Gambling)

Allāh forbids His believing servants from consuming Khamr and Maysir which is gambling. Ibn Abi Ḥatīm recorded that

<sup>[1]</sup> At-Ṭabarī 10:560,562

'Alī bin Abi Ṭālib, the Leader of the Faithful, said that chess is a type of gambling.<sup>[1]</sup> Ibn Abi Hātim recorded that 'Aṭā', Mujāhid and Ṭāwus, or , two of them, said that every type of gambling, including children's playing with (a certain type of) nuts, is *Maysir*.<sup>[2]</sup> Ibn 'Umar said that *Al-Maysir* means gambling,<sup>[3]</sup> and this is the same statement that Aḍ Ḍaḥḥāk reported from Ibn 'Abbās,<sup>[4]</sup> who added, "They used to gamble during the time of *Jāhiliyyah*, until Islām came. Allāh then forbade them from this evil behavior "

### Meaning of *Anṣāb* and *Azīlām*

*Al-Anṣāb* were altar stones, in whose vicinity sacrifices were offered (during the time of *Jāhiliyyah*), according to Ibn 'Abbās, Mujāhid, 'Aṭā', Sa'īd bin Jubayr and Al-Ḥasan. They also said that *Al-Azīlām* were arrows that they used for lotteries to make decisions, as Ibn Abi Hātim narrated.

Allāh said,

﴿رِيْسٌ مِّنْ عَمَلِ الشَّيْطَانِ﴾

﴿A Rijs of Shayṭān's handiwork﴾

meaning, abomination of Shayṭān's handiwork, according to 'Alī bin Abi Ṭalhah who reported it from Ibn 'Abbās.<sup>[5]</sup> Sa'īd bin Jubayr said that Rijs means 'sin'<sup>[6]</sup> while Zayd bin Aslam said; "An evil handiwork of Shayṭān "<sup>[7]</sup>

﴿فَاجْتَنِبُوا﴾

﴿So avoid that﴾ avoid all of these abominations,

﴿لَعَلَّكُمْ تَتَّقُونَ﴾

﴿in order that you may be successful ﴾ and this is a statement of encouragement. Allāh said next,

[1] Such saying, through all of its routes, is not authentically attributable to him, may Allāh be pleased with him.

[2] Aṭ-Ṭabari 4 :322,323.

[3] Aṭ-Ṭabari 4 :325.

[4] Aṭ-Ṭabari 4 :324.

[5] Aṭ-Ṭabari 10 :565.

[6] Aṭ-Ṭabari 4 :330.

[7] Aṭ-Ṭabari 10 :565.

﴿مَا يَرْيَدُ مُشَقِّقُ لَوْ تَوَعَّ شَرُّكُمْ تَعَدُّوهُ وَتَعَمَّهُ فِي الْقَمَرِ وَالنَّجْمِ وَبَسَّطَكُمْ عَنْ وَكْرِ الْقَمَرِ  
وَعَنِ الصَّلَاةِ هَٰذَا أَنْتُمْ سُوءُونَ ۝﴾

«Shaytan wants only to excite enmity and hatred between you with *Khamr* (intoxicants) and *Maysir* (gambling), and hinder you from the remembrance of Allah and from the *Ṣalāt* (the prayer). So, will you not then abstain?»

This is a threat and a warning.

### Ḥadīths that Prohibit *Khamr* (Intoxicants)

Imam Ahmad recorded that Abu Hurayrah said, “There were three stages to prohibiting *Khamr* (intoxicants). When the Messenger of Allah ﷺ migrated to Al-Madinah, the people were consuming alcohol and gambling, so they asked the Messenger of Allah ﷺ about these things, Allah revealed,

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالنَّبِيرِ فَقُلْ فِيهِمَا إِنتِمَ كُذَّبْتُمْ وَمِنْغَ لَكُمْ ۝﴾

«They ask you about alcoholic drink and gambling. Say, “In them is a great sin, and (some) benefit for men.”» [2.219],

until the end of the *Āyah*. The people said, They (intoxicants and gambling) were not prohibited for us. Allah only said,

﴿فِيهِمَا إِنتِمَ كُذَّبْتُمْ وَمِنْغَ لَكُمْ ۝﴾

«In them is a great sin, and (some) benefit for men.»

So they went on drinking *Khamr* until one day, one of the emigrants lead his companions in the *Maghrib* prayer and mixed up the *Āyāt* in his recitation. Thereafter, Allah sent down a tougher statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّى تَعْلَمُوا مَا تَقُولُونَ ۝﴾

«(O) you who believe! Approach not the *Ṣalāt* (the prayer) when you are in a drunken state until you know (the meaning of) what you utter» [4.43]

Then, the people would drink before the time of the prayer so that they would attend the prayer while sober. A firmer *Āyah* was later revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَعَلْنَا الْخَمْرَ وَالْأَصْغَارَ وَالْأَنْجَارَ رِجْسًا يَنْجَسُ بِهَا وَيُفْسِدُ الْوَجْهَ وَالْبَشِيرَ وَالْأُخْرَىٰ ۚ لَا يَجِدُ خَيْرًا لِّأَنفُسِهِمْ وَأَلْأَنفُسِ الْخَمْرِ وَالْأَصْغَارِ وَالْأَنْجَارِ ۚ فَاجْتَنِبُوا لَعَلَّكُمْ

تَتَذَكَّرُونَ ۝﴾

﴿O you who believe! Khamr, Maysir, Anshab, and Aziām are an abomination of Shayṭān's handiwork. So avoid that in order that you may be successful﴾ [5:90-91]

So they said, 'We abstained, O Lord!' Later, some people said, 'O Allāh's Messenger! Some people died in the cause of Allāh, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allāh has made a Rys of the work of Shayṭān.' So Allāh sent down,

﴿مَنْ عَمِلْ غَيْرَ فَتَحْتَنَبِ حُجٍّ فَمَا طَبِخُوا﴾

﴿Those who believe and do righteous good deeds, there is no sin on them for what they ate...﴾ [5:93], until the end of the Āyah

The Prophet ﷺ said,

﴿لَوْ حُرِّمَ عَلَيْهِمْ لَمْ يَكُونُوا كَمَا تَرَكْتُمْ﴾

«Had they been made impermissible for them, they would have abandoned them as you have abandoned them.» Ahmad recorded this *Hadīth*.<sup>[1]</sup>

Imām Ahmad recorded that 'Umar bin Al-Khaṭṭāb said, "O Allāh! Explain the verdict about Khamr to us clearly." The Āyah in Sūrat Al-Baqarah was revealed,

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ قُلْ فِيهِمَا نَجَسٌ كَبِيرٌ﴾

﴿They ask you about alcoholic drink and gambling. Say: "In them is a great sin."﴾ [2:219]

'Umar was summoned and this Āyah was recited to him, but he still said, "O Allāh! Make the verdict of Khamr clear to us." Then the Āyah in Sūrat An-Nisā' was revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى﴾

﴿O you who believe! Do not approach the Ṣalāh when you are in a drunken state.﴾ [4:43]

Thereafter, the Prophet ﷺ had someone herald when it was time to pray, "Those in a drunken state are not to approach the prayer." 'Umar was again summoned and the Āyah was recited to him, but he still said, "O Allāh! Make the verdict concerning

[1] Ahmad 2:351

*Khamr* clear to us." Then, the *Āyah* in *Sūrat Al-Ma'idah* [5:91] was revealed, and 'Umar was summoned and it was recited to him. When he reached the part of the *Āyah* that reads,

﴿مَهَلْ أَنْتُمْ مُشْرِكُونَ﴾

﴿So, will you not then abstain?﴾ [5:91],

'Umar said, "We abstained, we abstained."<sup>[1]</sup> Abu Dāwud, At-Tirmidhi, and An-Nasa'i<sup>[2]</sup> recorded this *Ḥadīth*. 'Alī bin Al-Madini and At-Tirmidhi graded it *Ṣaḥīḥ*.

It is recorded in the Two *Ṣaḥīḥs*, that 'Umar bin Al-Khattāb said in a speech; while standing on the *Minbar* of the Messenger of Allāh (in the Prophet's *Masjid* in Al-Madinah) "O people! The prohibition of *Khamr* was revealed; and *Khamr* was extracted from five things: From grapes, dates, honey, wheat and barley. *Khamr* is what intoxicates the mind"<sup>[3]</sup>. Al-Bukhārī recorded that Ibn 'Umar said, "The prohibition of *Khamr* was revealed when there were five kinds of intoxicants in Al Madinah, besides what was produced from grapes."<sup>[4]</sup>

### Another *Ḥadīth*

Imām Ahmad recorded that Anas said, "I once was giving an alcoholic beverage to Abu 'Ubaydah bin Al-Jarrah, 'Ubayy bin Ka'b, Suhayl bin Bayḍā' and several of their friends meeting at Abu Talhah's house. When they were almost intoxicated, some Muslims came and said, 'Did you not know that *Khamr* has been prohibited?' They said, 'We'll wait and ask.' They then said, 'O Anas! Spill the remaining alcohol out of your container.' By Allāh! They never drank it again, and their *Khamr* at that time was made from unripe and normal dates."<sup>[5]</sup> This is also recorded in the Two *Ṣaḥīḥs*. In another narration by Anas, "I was the butler of the people in the house of Abu Talhah when *Khamr* was prohibited, and in those days alcohol was made from unripe and normal dates. A caller then

[1] Ahmad 1:53

[2] Abu Dāwud 4:79, *Tuhfat Al-Aḥwadhī* 8:417, An-Nasa'i 8:286.

[3] *Fath Al-Bārī* 8:126, Muslim 4:2322.

[4] *Fath Al-Bārī* 8:126

[5] Ahmad 3:181

heralded, and Abu Talhah ordered me to see what it was about. So I found that a person was announcing that alcoholic drinks had been prohibited. Abu Talhah ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al Madīnah. Some people said, 'Some people were killed and wine was still in their stomachs.' Later on, Allāh's revelation came,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْبِسُوا عَنْكُمْ حَتَّىٰ تُفَكِّرَ﴾

«Those who believe and do righteous good deeds, there is no sin on them for what they ate...» [5:93]<sup>[1]</sup>

Ibn Jarīr recorded that Anas bin Malik said, "I was serving Abu Talhah, Abu 'Ubaydah bin Al-Jarrāh, Abu Dujānah, Mu'adh bin Jabal and Suhayl bin Baydā', until they became intoxicated from an alcoholic drink made of mixed unripe and normal dates. Then I heard someone herald, 'Khamr has been made illegal.' So no one went in or out until we spilled the alcohol and broke its barrels. Some of us then performed ablution and others took a shower, and we wore some perfume. We then went out to the Masjid while the Messenger of Allāh ﷺ was reciting,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ الْخَمْرَ وَالْمَيْسِرَ وَالْأَنصَابَ وَالْأَزْلَامَ إِنَّمَا عِشْيَارُ الشَّيْطَانِ فَاجْتَنِبُوا﴾

«O you who believe! Khamr, Maysir, Anṣab, and Azlam are only an abomination of Shayṭān's handiwork. So avoid that...» [5:90], until,

﴿فَهَلْ أَنتُم مُّتَّقُونَ﴾

«So, will you not then abstain?» [5:91]

A man asked, 'O Allāh's Messenger! What about those who died drinking it?' Allāh sent down the verse,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْبِسُوا عَنْكُمْ حَتَّىٰ تُفَكِّرَ﴾

«Those who believe and do righteous good deeds, there is no sin on them for what they ate...» [5:93].<sup>[2]</sup>

[1] Fath Al-Bārī 5:133, Muslim 3:1570.

[2] At-Tabarī 10:578

### Another Ḥadīth

Imām Aḥmad recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةٍ أَوْجُو: بُعِثَ الْحَمْرُ بِهَا، وَشَارِبُهَا، وَسَائِقُهَا، وَنَاتِقُهَا، وَمُبْتَاعُهَا، وَغَاصِرُهَا، وَمُعْتَصِرُهَا، وَخَابِلُهَا، وَمُخْمُولَةٌ إِلَيْهِ، وَإِنْ نَمِيََا

*‘Ten matters related to Khamr were cursed. Khamr itself was cursed, whoever drinks it, its server, seller, buyer, brewer, who asks for it to be brewed, whoever carries it, whomever it is carried to and whoever consumes its price.’<sup>[1]</sup> Abu Dāwud and Ibn Majah<sup>[2]</sup> recorded this Ḥadīth*

Aḥmad recorded that Ibn 'Umar said, “Once, the Messenger of Allāh ﷺ went out and I went out with him. I walked to his right, but Abu Bakr came along and I gave way to him, and Abu Bakr was walking on the Prophet's right, while I was walking on his left. Then 'Umar came along and he was walking on the Prophet's left, since I gave way to him. The Messenger of Allāh then found a leather skin hanging containing alcohol, so he asked for a knife and ordered that the skin be cut open. He then said,

لُعِنَتِ الْخَمْرُ وَشَارِبُهَا، وَسَائِقُهَا، وَنَاتِقُهَا، وَمُبْتَاعُهَا، وَغَاصِرُهَا، وَمُعْتَصِرُهَا، وَخَابِلُهَا، وَمُخْمُولَةٌ إِلَيْهِ، وَغَاصِرُهَا، وَمُعْتَصِرُهَا، وَإِنْ نَمِيََا

*‘Khamr was cursed, and so are those who drink it, serve it, sell it, buy it, carry it, have it carried to them, brew it, have it brewed and consume its price.’<sup>[3]</sup>*

### Another Ḥadīth

Al Ḥāfiẓ Abu Bakr Al-Bayhaqī recorded that Sa'd said, “There were four Āyāt revealed about Khamr...” He then said, “A man from Al-Anṣār made some food and invited us. We drank Khamr before it was prohibited and became intoxicated, and thus started to boast about our status. The Anṣār said that

<sup>[1]</sup> Aḥmad 2:25.

<sup>[2]</sup> Abu Dāwud no.2674, Ibn Mājah no.3380

<sup>[3]</sup> Aḥmad 2:71

they were better, while Quraysh (the Muhājirīn) said that they were better. So a man from the Ansār took a bone and struck Sa'd's nose with it and made a flesh wound on it. Ever since that happened, Sa'd's nose had a scar from that wound. The *Āyah*,

﴿إِنَّمَا الْمَرْ وَالْمَيْسِرُ﴾

﴿toxicants, gambling.﴾ until,

﴿مَهْلَ أَنْ تُنْهَوْنَ﴾

﴿So will you not then abstain?﴾ was later revealed ' Muslim recorded this *Hadīth*.<sup>11</sup>

### Another *Hadīth*

Ibn Abi Hātim recorded that 'Abdullan bin 'Amr said, "This *Āyah* in the Qur'an.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْأَسْهَرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِمَّنْ عَمِلَ الشَّيْطَانُ فَجَنِّبُوا لَهَا﴾

﴿تَلْحُوسُ﴾

﴿O you who believe! *Khamr*, *May-sir*, *Ansāb*, and *Azlam* are only an abomination of Shayṭān's handiwork. So avoid that in order that you may be successful.﴾[5:90],

was also in the *Tawrah*; 'Allāh has sent down truth to eradicate falsehood, joyful play, flute or wind instruments, *Zafan* (dances) and *Kithārat* (referring to cabarets using the lute and bagpipe), tambourine, guitar, harp and lyric and love poetry. And *Khamr* is bitter for those who taste it. Allāh has vowed by His grace and power, 'Whoever drinks it after I prohibited it, I will make him thirsty on the Day of Resurrection. Whoever abandons it after I prohibited it, I will let him taste it in the residence of Grace (Paradise)'.<sup>12</sup> Its chain of narration is *Ṣaḥīḥ*.<sup>21</sup>

### Another *Hadīth*

Ash-Shāfi'ī narrated that Mālik narrated that Nāfi' said that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

<sup>11</sup> Al Bayhaqī 8:285, Muslim no.1748.

<sup>12</sup> Ibn Abi Hātim 4:1196.



«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ بِهَا حُرِمَهَا فِي الْآخِرَةِ»

*«Whoever drinks Khamr in the life of this world and does not repent from it, will be deprived of it in the Hereafter.»*

Al-Bukhārī and Muslim recorded this Hadīth.<sup>[1]</sup> Muslim recorded that Ibn ‘Umar said that the Messenger of Allāh ﷺ said,

«كُلُّ مُشْكِرٍ خَمْرٌ، وَكُلُّ مُشْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ الْخَمْرَ فَقَاتَ وَهُوَ يُذْبِهَا وَلَمْ يَتُبْ بِهَا، لَمْ يَشْرَبْهَا فِي الْآخِرَةِ»

*«Every intoxicant is Khamr, and every intoxicant is unlawful. Whoever drinks Khamr and dies while addicted to it, without repenting from drinking it, will not drink it in the Hereafter.»<sup>[2]</sup>*

‘Abdur-Rahmān bin Al-Hārith bin Hishām said that he heard ‘Uthmān bin ‘Affān saying, “Avoid Khamr, for it is the mother of all sins. There was a man before your time who used to worship Allāh secluded from the people. Later, an evil woman loved him and sent her female servant to him saying that they wanted him to witness something. So he went with the servant. Whenever they went through the door, she locked it behind them, until he reached a beautiful woman with a young servant boy and some alcohol. She said to him, ‘By Allāh! I did not invite you to be a witness for anything, but called you to have sex with me, kill this boy or drink this alcohol.’ So she gave him some alcohol, and he kept asking for more until he [became intoxicated and] had sex with her and killed the boy. Therefore, avoid Khamr, because it is never combined with faith, but one of them is bound to expel the other (from the heart).” This was recorded by Al-Bayhaqī.<sup>[3]</sup> This statement has an authentic chain of narration. Abu Bakr bin Abi Ad-Dunyā recorded this statement in his book on the prohibition of intoxicants, but he related it from the Prophet. ﷺ Relating it from ‘Uthmān is more authentic, and Allāh knows best.

Ahmad bin Hanbal recorded that Ibn ‘Abbās said, “When

<sup>[1]</sup> Musnad Ash-Shāfi‘ī no.1763, Al-Bukhārī no.5575, Muslim 2003.

<sup>[2]</sup> Muslim no.2003

<sup>[3]</sup> Al-Bayhaqī 8:287,288.



﴿94. O you who believe! Allāh will certainly make a trial for you with something in the game that is well within reach of your hands and your lances, that Allāh may test who fears Him in the unseen. Then whosoever transgresses thereafter, for him there is a painful torment.﴾

﴿95. O you who believe. Kill not game while you are in a state of *Ihrām* and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of livestock equivalent to the one he killed, as adjudged by two just men among you, or, for expiation, he should feed the poor, or its equivalent in fasting, that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is Almighty, All-Able of Retribution.﴾

### Prohibiting Hunting Game in the Sacred Area and During the State of *Ihrām*

[ʿAlī bin Abi Talḥah] Al Wāḥibī said that Ibn ʿAbbās said that Allāh's statement,

﴿يَتْلُوَكُمْ اللَّهُ مِن شَيْءٍ تَحْتَهُ لَا يَتَذَكَّرُ لَكُمْ﴾

﴿Allāh will certainly make a trial for you with something in (the matter of) the game that is well within reach of your hands and your lances.﴾ [5:94],

refers to, "The weak and young game. Allāh tests His servants with such game during their *Ihrām*, that if they wish, they would be able to catch it with their hands. Allāh has commanded them to avoid catching it."<sup>[1]</sup> Mujaḥid said that,

﴿تَحْتَهُ لِيَدَيْكُمْ﴾

﴿well within reach of your hands﴾ refers to the young game and chicks, while

﴿وَرِجَالُكُمْ﴾

﴿and your lances,﴾ refers to mature game.<sup>[2]</sup> Muqātil bin Hayyān said that this Āyah was revealed during the ʿUmrah of

[1] Al-Ṭabarī 10:584.

[2] Al-Ṭabarī 10:583.

Al Hudaibiyah, when wild game and birds were coming to the Muslim camping area, which they had never seen the likes of before. Allāh prohibited them from hunting the game while in the state of *Ihrām*,

﴿يَسِّرْ اللَّهُ مَنِ يَخَافُ بِالْغَيْبِ﴾

﴿that Allāh may test who fears Him in the unseen.﴾<sup>[1]</sup>

Therefore, Allāh tests His servants with the game that comes near their camping area, for if they wish, they can catch it with their hands and spears in public and secret. This is how the obedience of those who obey Allāh in public and secret becomes apparent and tested. In another *Āyah*, Allāh said;

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ.﴾

﴿Verily! Those who fear their Lord in the unseen, theirs will be forgiveness and a great reward (i.e. Paradise).﴾

Allāh said next,

﴿فَمَنْ أَتَعَدَّى بَعْدَ ذَلِكَ﴾

﴿Then whoever transgresses thereafter.﴾

after this warning and threat, according to As-Suddi, then,

﴿مَقَرٌّ عَذَابٌ أَلِيمٌ﴾

﴿for him there is a painful torment﴾

for his defiance of Allāh's command and what He has decreed. Allāh said next,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا أَنْفُسَكُمْ وَأَنْتُمْ حُرُمٌ﴾

﴿O you who believe! Kill not game while you are in a state of *Ihrām*.﴾

This *Āyah* prohibits killing the game in the state of *Ihrām*, except what is exempt from this as mentioned in the Two *Sahīhs*, 'Ā'ishah narrated that the Messenger of Allāh ﷺ said,

أَحْسَنُ فَرَابِشٍ يُقْتَنُ فِي الْجَبَلِ وَالْحَرَمِ. الْغَرَابُ، وَالْجَذَاءُ، وَالْمَقْرَبُ، وَالْمَارَةُ،  
وَالْكَلْبُ الْمَنْقُورُ

[1] Ad-Durr Al-Manthūr 3:185

‘Five are *Fawāsiq*, they may be killed while in *Ihrām* or not; the crow, the kite, the scorpion, the mouse and the rabid dog.’<sup>[1]</sup>

Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said,

«غَسْرَ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِمْ جُنَاحٌ. الْمُرَابُ، وَالْجَذَاءُ، وَالْفَقْرَبُ، وَالْمَاعَزُ، وَالْكَلْبُ الْعَقُورُ»

‘It is not harmful in a state of *Ihrām* to kill five kinds of animals: the crow, the kite, the scorpion, the mouse and the rabid dog.’<sup>[2]</sup>

This *Hadīth* was recorded in the Two *Saḥiḥs*.<sup>[3]</sup> Ayyub narrated that Nāfi’ narrated similar wordings for this *Hadīth* from Ibn ‘Umar.<sup>[4]</sup> Ayyub said, ‘So I said to Nāfi’, ‘What about the snake?’ He said, ‘There is no doubt that killing the snake is allowed.’<sup>[5]</sup> The ruling concerning the rabid dog also includes the wolf, lion, leopard, tiger and their like, since they are more dangerous than the rabid dog, or because the term *Kalb* (dog) covers them. Allāh knows best.

Abu Sa’id narrated that the Prophet ﷺ was asked about the animals that the *Muḥrim* is allowed to kill and he said,

«الْحَيَّةُ، وَالْفَقْرَبُ، وَالْفَرَبِيقَةُ، وَتَرَبِي الْمُرَابِ وَلَا يُقْتَلُ، وَالْكَلْبُ الْعَقُورُ، وَالْجَذَاءُ، وَالنَّيْعُ النَّاجِي»

‘The snake, the scorpion, the mouse, and the crow - which is shot at but not killed - the rabid dog, the kite and wild beasts of prey’

Abu Dāwud recorded this *Hadīth*, as did At-Tirmidhi, who said, ‘*Ḥasan*’, and Ibn Majāh.<sup>[6]</sup>

<sup>[1]</sup> Al-Bukhārī no. 3314, Muslim no. 1198

<sup>[2]</sup> Al-Muwatta’ 1:356.

<sup>[3]</sup> Fath Al-Bārī 4:42, Muslim 2:858

<sup>[4]</sup> An-Nasā’ī 5:190.

<sup>[5]</sup> Fath Al-Bārī 6:44.

<sup>[6]</sup> Abu Dawud 2:424, Tuhfat Al-Aḥwadhī 3:576, Ibn Majāh 2:1032.

## The Penalty of Killing Game in the Sacred Area or in the State of *Ihrām*

Allāh said,

﴿وَمَنْ قَتَلَ مِنْكُمْ مِثْمَدًا مَعْرَافًا يَنْزِلُ مَا قَتَلَ مِنْ الْقَمَرِ﴾

*And whosoever of you kills it intentionally, the penalty is [an offering of] livestock equivalent to the one he killed.*﴾

Mujāhid bin Jabr said, "The meaning of 'intentionally' here is that one intends to kill the game while forgetting that he is in the state of *Ihrām*. Whoever intentionally kills the game while aware that he is in the state of *Ihrām*, then this offense is more grave than to make an expiation, and he also loses his *Ihrām*.<sup>[1]</sup> This statement is odd, and the view of majority is that they have to pay the expiation for killing the game whether they forgot that they are in *Ihrām* or not. Az-Zuhri said, "The Book (the Qur'ān) asserts the expiation for intentional killing, and the Sunnah included those who forget, as well."<sup>[2]</sup> The meaning of this statement is that the Qur'ān mentioned the expiation and sin of those who intentionally kill game,

﴿يَذُوقْ وَعَلَّ آمْرًا. عَمَّا فَطَمَ عَنْ سَلَفٍ وَمَنْ عَادَ فَيَنْتِهِمُ اللَّهُ وَيَسْأَلُ﴾

*that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him.*﴾

the Sunnah that includes the rulings issued by the Prophet ﷺ and his Companions, indicated the necessity of expiation in cases of unintentional killing of game, just as the Book legislated expiation for intentional killing. Killing game is a form of waste, which requires expiation in intentional and unintentional cases, although those who intend it have sinned, rather than those who made an honest error.

Allāh's statement,

﴿مَعْرَافًا يَنْزِلُ مَا قَتَلَ مِنْ الْقَمَرِ﴾

*The penalty is [an offering of] livestock equivalent to the one he killed.*﴾

[1] At-Tabari 11:8.

[2] At-Tabari 11:11.

indicates the necessity of offering an equivalent animal to the one the *Muḥrim* killed. The Companions gave rulings that the camel, for instance, is the equivalent of the ostrich, the cow is the equivalent of wild cattle, and the goat for the deer. As for the cases when there is no equivalent for the killed animal, Ibn 'Abbās said that one should spend its amount in Makkah (i.e. charity), as Al-Bayhaqi recorded.

Allāh's statement,

﴿يُحْكَمْ بِهِ دَوْلَا مَدْلَىٰ نِيَّكُمْ﴾

﴿As adjudged by two just men among you.﴾

means, two just Muslim men should determine an animal equivalent to the game killed, or the amount of its price. Ibn Jarir recorded that Abu Jarir Al-Bajali said, "I killed a deer when I was in the state of *Iḥram* and mentioned this fact to 'Umar, who said, 'Bring two of your brethren and let them judge you.' So I went to 'Abdur-Raḥmān and Sa'd and they said that I should offer a male sheep"<sup>[1]</sup> Ibn Jarir recorded that Tānq said, "Arbad killed a deer while in the state of *Iḥram* and he went to 'Umar to judge him. 'Umar said to him, 'Let us both judge,' and they judged that Arbad should offer a goat that was fed on abundant water and grass. 'Umar commented,

﴿يُحْكَمْ بِهِ دَوْلَا مَدْلَىٰ نِيَّكُمْ﴾

﴿As adjudged by two just men among you ;﴾."<sup>[2]</sup>

Allāh's statement,

﴿مَدْلَىٰ نِيَّكَ﴾

﴿...an offering brought to the Ka'bah﴾

indicates that this equivalent animal should be brought to the Ka'bah, meaning, the Sacred Area, where it should be slaughtered and its meat divided between the poor of the Sacred Area. There is a consensus on this ruling. Allāh said,

﴿أَوْ كَفَّارَةً لِّمَسْأَلَةٍ مِّنْكَ أَوْ مَدْلَىٰ نِيَّكَ﴾

﴿or, for expiation, he should feed the poor, or its equivalent in fasting.﴾

[1] At-Ṭabari 11:27

[2] At-Ṭabari 11:26

that is, if the *Muḥrim* does not find an equivalent to what he killed, or the animal hunted is not comparable to anything else.

'Alī bin Abī Ṭalḥah said that Ibn 'Abbās commented on the *Āyah*,

﴿مَنْ يَتَعَدَّ حُرْمَةَ الْكَعْبَةِ لَوْ كَذَرَكَ فَصِدْقٌ لِّذِي حُرْمَةٍ أَوْ مَعْلُومٌ إِلَيْهِ جِزَاةٌ﴾

﴿...an offering brought to the Ka'bah, or, for expiation, he should feed the poor, or its equivalent in fasting.﴾

"If the *Muḥrim* killed game, then his judgement is its equivalent. If he kills an antelope, he offers a sheep slaughtered in Makkah. If he cannot, then he feeds six poor people, otherwise he should fast for three days. If he kills a deer, he offers a cow. If unable, he feeds twenty poor people, or otherwise if unable, he fasts for twenty days. If he kills an ostrich or zebra, he offers a camel, or he feeds thirty poor people, or fasts thirty days." Ibn Abī Ḥātim and Ibn Jarīr recorded this statement, and in Ibn Jarīr's narration, the food measurement is a *Mudd* (4 handfuls of food) each that suffices for the poor.<sup>111</sup>

Allāh's statement,

﴿يَذُوقْ وَعَاقُ امْرِئِهِ﴾

﴿that he may taste the heaviness (punishment) of his deed.﴾

means, We have required him to pay this expiation so that he tastes the punishment of his error,

﴿عَفَا اللَّهُ مَا فَتَنَ﴾

﴿Allāh has forgiven what is past.﴾ during the time of *Jāhiliyyah*, provided that one becomes good in Islām and follows Allāh's Law, all the while avoiding the sin. Allāh then said,

﴿وَمَنْ عَادَ يَتُوبُ اللَّهُ عَلَيْهِ﴾

﴿but whosoever commits it again, Allāh will take retribution from him.﴾

meaning, whoever does this after it has been prohibited in Islām and having knowledge that it is prohibited,

<sup>111</sup> Aṭ-Ṭabarī 11.31.



﴿يَتَنَبَّأُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو نِقَمٍ﴾

«Allāh will take retribution from him. And Allāh is Almighty, All-Able of retribution.»

Ibn Jurayj said, "I said to 'Aṭā', 'What is the meaning of,

﴿عَفَا اللَّهُ عَنْكَ﴾

«Allāh has forgiven what is past.»? He said, 'Meaning, during the time of Jāhiliyyah.' I asked about,

﴿وَمَنْ عَادَ يَتَنَبَّأُ اللَّهُ مِنْهُ﴾

«but whosoever commits it again, Allāh will take retribution from him.»

He said, 'Whoever commits this offense again in Islām, then Allāh will take retribution from him and he also has to pay the expiation.' I asked, 'Is there any punishment for repeating this offense that you know of?' He said, 'No.' I said, 'Do you think that the authorities should punish him?' He said, 'No, for it is a sin that he committed between him and Allāh. He should pay the expiation.'"<sup>[1]</sup> Ibn Jarīr recorded this statement.

It was said that the 'Allāh will take retribution' refers to the expiation, according to Sa'īd bin Jubayr, 'Aṭā', and the majority among the earlier and later generations.<sup>[2]</sup> They stated that when the *Muḥrim* kills game, the expiation becomes necessary, regardless of whether it was the first, second or third offense, and whether intentional or by error.

Ibn Jarīr commented on Allāh's statement;

﴿وَاللَّهُ عَزِيزٌ ذُو نِقَمٍ﴾

«And Allāh is Almighty, All-Able of retribution.»

"Allāh says that He is invincible in His control, none can resist Him, prevent Him from exacting retribution from anyone, or stop Him from punishing anyone. This is because all creation is His creation and the decision is His, His is the might, and His is the control. His statement,

﴿ذُو نِقَمٍ﴾

<sup>[1]</sup> Aṭ-Ṭabari 11:48.

<sup>[2]</sup> Aṭ-Ṭabari 11:50.



﴿98. Know that Allāh is severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.﴾

﴿99. The Messenger's duty is but to convey. And Allāh knows all that you reveal and all that you conceal.﴾

### **Water Game is Allowed for the Muḥrim**

Sa'īd bin Al-Musayyib, Sa'īd bin Jubayr and others commented on Allāh's statement:

﴿أَلَيْسَ لَكُم مِّنَ الثَّمَرِ﴾

﴿Lawful to you is (the pursuit of) water game...﴾

that it means, what one eats fresh from it, while,

﴿وَمَا مَمْنُونٌ﴾

﴿And its use for food﴾ what is eaten dry and salted.<sup>[1]</sup> Ibn 'Abbās said that 'water game' refers to what is taken from water while still alive, while,

﴿وَمَا مَمْنُونٌ﴾

﴿and its use for food﴾ refers to what the water throws ashore dead. Similar statements were reported from Abu Bakr Aṣ-Ṣiddiq, Zayd bin Thābit, 'Abdullāh bin 'Amr, Abu Ayyub Al-Anṣari, 'Ikrimah, Abu Salamah bin 'Abdur-Raḥman, Ibrāhīm An-Nakha'ī and Al-Hasan Al-Baṣri.

Allāh's statement,

﴿مَّا لَكُمْ لِيَكُونَ﴾

﴿for the benefit of yourselves and those who travel,﴾

as food and provision for you,

﴿وَمَا مَمْنُونٌ﴾

﴿and those who travel,﴾ those who are in the sea and traveling along the sea, according to 'Ikrimah.<sup>[2]</sup> Other scholars said that water game is allowed for those who fish it from the sea, as well as, when it is salted and used as food for travelers inland. A similar statement was reported from Ibn 'Abbās, Mujāhid and

<sup>[1]</sup> Aṭ-Ṭabari 11:59

<sup>[2]</sup> Aṭ-Ṭabari 11:71

As-Suddi and others.<sup>[1]</sup> Imam Malik bin Anas recorded that Jābir bin 'Abdullāh said, "Allāh's Messenger ﷺ sent an army towards the east coast and appointed Abu 'Ubaydah bin Al Jarrah as their commander, and the army consisted of three hundred men, including myself. We marched on until we reached a place where our food was about to finish. Abu 'Ubaydah ordered us to collect all the food for our journey, and it was collected in two bags of dates. Abu 'Ubaydah kept on giving us our daily ration in small amounts from it, until it was exhausted. The share of each of us used to be one date only." I (one of the narrators from Jābir) said, "How could one date suffice for you?" Jābir replied, "We came to know its value when even that finished." Jābir added, "When we reached the seashore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu 'Ubaydah ordered that two of its ribs be affixed in the ground. Then he ordered that a she-camel be ridden, and it passed under the two ribs (forming an arch) without touching them."<sup>[2]</sup> This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*.<sup>[3]</sup>

Malik recorded that Abu Hurayrah said, "A man asked Allāh's Messenger, 'O Allāh's Messenger! We go to sea and carry little water with us. If we use it for *Wuḍū'*, we get thirsty, so should we use seawater for *Wuḍū'*?' The Messenger of Allāh ﷺ said,

«مَوِ الطَّهْرُ مَوْدُءُ الْبَحْلِ مَيْتَةً»

*'Its water is pure and its dead are lawful'.*<sup>[4]</sup>

The two Imāms, Ash Shāfi'i and Ahmad bin Hanbal, recorded this *Ḥadīth*, along with the Four *Sunan* compilers. Al-Bukhārī, At-Tirmidhī and Ibn Hibbān graded it *Ṣaḥīḥ*. This *Ḥadīth* was also recorded from the Prophet ﷺ by several other Companions.<sup>[5]</sup>

[1] At-Ṭabari 11:72,73.

[2] *Al-Muwatta'* 2:930.

[3] *Fath Al-Bārī* 5:152, Muslim 3:1535.

[4] *Al-Muwatta'* 1:22.

[5] *Musnad Ash Shāfi'i* no. 25, Ahmad 2:238, Abu Dāwūd no. 83, At-Tirmidhī no. 69, An-Nasā'i 1:50, Ibn Mājah no. 386, Ibn Khuzaymah no. 111, Ibn Hibbān no. 119.

## Hunting Land Game is Prohibited During *Ihrām*

Allah said,

﴿وَمَنْ جَعَلَ مَتَاعَهُ الْحَيَاةَ الدُّنْيَا نَبَّهْنَا عَنْ الْآيَةِ﴾

﴿but forbidden is land game as long as you are in a state of *Ihrām*﴾

Therefore, hunting land game during *Ihrām* is not allowed, and if someone who is in the state of *Ihrām* hunts, he will have to pay expiation, along with the sin he earns if he does it intentionally. If he hunts by mistake, he will have to pay the expiation and is not allowed to eat from it, because this type of game is just like dead animals, be he a *Muḥrim* or a non-*Muḥrim*.

If someone who is not in the state of *Ihrām* hunts and gives the food to a *Muḥrim*, the *Muḥrim* is not allowed to eat from its meat if it was killed for him in particular. As-Ṣa'b bin Jaththamah said that he gave a zebra as a gift to the Prophet ﷺ in the area of Waddān or Abwā', the Prophet ﷺ gave it back. When the Prophet ﷺ saw the effect of his returning the gift on As-Ṣa'b's face, he said,

﴿بِئْسَ لِمَنْ رَدَّ عَلَيْكَ إِلَّا أَنَا حَرَمٌ﴾

«We only gave it back to you because we are in a state of *Ihrām*.»

This *Hadīth* was collected in the Two *Saḥīḥs*.<sup>11</sup> The Prophet ﷺ thought that As-Ṣa'b hunted the zebra for him, and this is why he refused to take it. Otherwise, the *Muḥrim* is allowed to eat from the game if one who is not in *Ihrām* hunts it. For when Abu Qatadah hunted a zebra when he was not a *Muḥrim* and offered it to those who were in the state of *Ihrām*, they hesitated to eat from it. They asked the Messenger of Allah ﷺ and he said,

﴿فَلْ كَارَ مِنْكُمْ لِحَدِّ أَشَارِ إِلَيْهَا أَوْ أَعَدَّ فِي قَتْلِهَا﴾

«Did any of you point at it or help kill it?» They said, "No." He said,

<sup>11</sup>. Al-Bukhārī no. 1825, 2573, Muslim 2:850

«تَكْرُرًا»

«Then eat,» and he also ate from it. This *Hadith* is also in the Two *Ṣaḥīḥs* with various wordings<sup>[1]</sup>

[Ibn Kathīr only mentioned *Āyāt* 96 to 99 here and explained the better part of *Ayah* number 96, but he did not mention the explanation of the rest of that *Āyah* or the other *Āyāt* (97 to 99). This is the case in all of the copies of his *Tafsīr* in existence, and he might have forgotten to do that, for it is less likely that all who copied this book forgot to copy only this part. So we used a summary of the *Tafsīr* of these *Āyāt* from the Imām of *Tafsīr*, Ibn Jarīr At-Ṭabari. We tried to summarize At-Ṭabari's eloquent words to the best of our ability, by Allāh's help and leave.]

﴿وَاتَّقُوا اللَّهَ الَّذِي تِلْكَ الْفُرُقَاتُ رُخِّسَتْ إِلَيْهِ﴾

«And have *Taqwā* of Allāh to Whom you shall be gathered back.»

Allāh says, fear Allāh, O people, and beware of His might, by obeying what He commands you and avoiding what He prohibits for you in these *Āyāt* revealed to your Prophet ﷺ. These *Āyāt* forbid *Khamr*, gambling, *Al-Anṣāb* and *Al-Azlam*, along with hunting land game and killing it while in the state of *Iḥrām*. To Allāh will be your return and destination, and He will punish you for disobeying Him and will reward you for obeying Him

﴿جَعَلَ اللَّهُ الْكَابَةَ الْبَيْتَ الْحَرَامَ رِجْئًا يُقْبَلُ﴾

«Allāh has made the *Ka'bah*, the Sacred House, an asylum of security and benefits for mankind,»

Allāh says, Allāh made the *Ka'bah*, the Sacred House, an asylum of safety for the people who have no chief to prevent the strong from transgressing against the weak, the evil from the good-doers, and the oppressors from the oppressed.

﴿وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَتْلَ﴾

«And also the Sacred Month and the animals of offerings and

<sup>[1]</sup> *Faḥṣ Al-Bārī* 9:528, *Muslim* 2:362.

*the garlanded.*﴾

Allāh says that He made these symbols an asylum of safety for the people, just as He made the *Ka'bah* an asylum of safety for them, so that He distinguishes them from each other, for this is their asylum and symbol for their livelihood and religion. Allāh made the *Ka'bah*, the Sacred Month, the *Hady*, the garlanded animals and people an asylum of safety for the Arabs who used to consider these symbols sacred. Thus, these symbols were just like the chief who is obeyed by his followers, and who upholds harmony and public safety. As for the *Ka'bah*, it includes the entire sacred boundary. Allāh termed it "*Harām*" because He prohibited hunting its game and cutting its trees or grass. Similarly, the *Ka'bah*, the Sacred Month, the animals of offerings and the garlands were the landmarks of existing Arabs. These symbols were sacred during the time of *Jāhiliyyah* and the people's affairs were guided and protected by them. With Islām they became the symbols of their *Hajj*, their rituals, and the direction of the prayer. [i.e., the *Ka'bah* in Makkah.]

﴿ذَٰلِكَ يَتَسَوَّرُ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything.﴾

Allāh says; O people, I made these symbols an asylum for you, so that you know that He Who made these symbols that benefit your life and provide you with security, also knows everything in the heavens and earth that brings about your immediate or eventual benefit. Know that He has perfect knowledge of everything and that none of your deeds or affairs ever escapes His observation; and He will count them for you so that He rewards those who do good with the same and those who do evil in kind.

﴿اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿Know that Allāh is severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.﴾

Allāh says, know that your Lord, Who has perfect knowledge of whatever is in the heavens and earth, and Who is never

unaware of your deeds - public or secret - is severe in punishment for those who disobey and defy Him. He also pardons the sins of those who obey and repent to Him, more Merciful than to punish them for the sins that they repented from.

﴿مَا عَلَى رَسُولٍ إِلَّا نَجْءٌ وَاللَّهُ يَعْلَمُ مَا تُكْتُمُونَ﴾

«The Messenger's duty is but to convey. And Allāh knows all that you reveal and all that you conceal.»

This is a warning from Allāh for His servants in which He says: Our Messenger, whom We sent to you, has only to convey Our Message and then the reward for the obedience, and punishment for the disobedience is on Us. The obedience of those who accept Our Message never escapes Our knowledge, just as in the case of those who disobey and defy Our Message. We know what one of you does, demonstrates physically, announces, and utters with his tongue, and what you hide in your hearts, be it of faith, disbelief, certainty, doubt or hypocrisy. He Who is so capable, then nothing that the hearts conceal, nor any of the apparent acts of the souls in the heavens and earth could escape His knowledge. In His Hand, alone, is the reward and punishment, and He is worthy to be feared, obeyed and never disobeyed.

﴿قُلْ لَا يَسْرَى الْغَيْبُ وَالْغَيْبُ وَهُوَ الْعَزِيزُ الرَّؤُوفُ ۝ كَذَّبَ الَّذِينَ كَفَرُوا إِذْ دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيُقِيمُوا الصَّلَاةَ وَيَزَكُّوا مَا لَهُمْ بِاللَّهِ عَصْيٌ ۝ فَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيُنَازِلَهُمْ الْقُرْآنَ يَقُولُوا إِنَّهُ كَافِرٌ ۝ فَهُمْ عَلَىٰ غَفْوَةٍ ۝﴾

«100. Say: 'Not equal are the bad things and the good things, even though the abundance of the bad may please you.' So have Taqwa of Allāh, O men of understanding in order that you may be successful.»

«101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing.»

«102. Before you, a community asked such questions, then on that account they became disbelievers.»



Allāh says to His Messenger ﷺ,

﴿قُلْ﴾

﴿Say,﴾ O Muḥammad ﷺ,

﴿لَا يَسْوَى الْبَعِثُ وَالْخَيْرُ وَلَوْ اَتَّبَعَكَ﴾

﴿Not equal are the bad things and the good things, even though they may please you﴾ O human,

﴿كَغَرَّةٍ نَّحْمِدُ﴾

﴿the abundance of bad﴾ This Āyah means, the little permissible is better than the abundant evil.

﴿تَتَّقُوا اللَّهَ يَأْزِلِ الْإِتِّبِ﴾

﴿have Taqwa of Allāh, O men of understanding.﴾

who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you,

﴿تَلَظُّمٌ تَنْجُوتُ﴾

﴿in order that you may be successful﴾ in this life and the Hereafter.

### Unnecessary Questioning is Disapproved of

Allāh said next,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَمَّا أَفَاءَ يَدُ بَد لَكُمْ فَتَزِدَّ﴾

﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble.﴾

This Āyah refers to good conduct that Allāh is teaching His believing servants, by forbidding them from asking about useless things. Since if they get the answers they sought, they might be troublesome for them and difficult on their ears. Al Bukhārī recorded that Anas bin Mālik said, "The Messenger of Allāh ﷺ gave a speech unlike anything I heard before. In this speech, he said,

«لَوْ تَعْلَمُونَ مَا أُعْطِيَ، لَضَجَّكُمْ قَلِيلًا، وَلَتَكُنَّكُمْ كَثِيرًا»

«If you but know what I know, you will laugh little and cry a lot»

The companions of Allāh's Messenger ﷺ covered their faces and the sound of crying was coming out of their chests. A man asked, 'Who is my father?' The Prophet ﷺ said, 'So-and-so'. This Āyah was later revealed,

﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ﴾

«Ask not about things...».<sup>[1]</sup>

Muslim, Aḥmad, At-Tirmidhī and An-Nasā'ī recorded this Hadith.<sup>[2]</sup>

Ibn Jarīr recorded that Qatādah said about Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّئَكُمْ فَتَذَكَّرُ﴾

«O you who believe! Ask not about things which, if made plain to you, may cause you trouble.»

Anas bin Mālik narrated that once, the people were questioning the Messenger of Allāh ﷺ until they made him angry. So he ascended the Minbar and said,

«لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا بَيَّضْتُ لَكُمْ»

«You will not ask me about anything today but I will explain it to you.»

So the Companions of the Messenger of Allāh ﷺ feared that it was the commencement of a momentous event, and I looked to my right and left and found only people who covered their faces, crying. An argumentative man who was said to be the son of someone other than his true father asked, "O Allāh's Messenger! Who is my father? The Prophet ﷺ said, "Your father is Hudhāfah." Umar stood up (when he saw anger on the Prophet's face) and said, "We accept Allāh as our Lord, Islām as our religion and Muḥammad ﷺ as our Messenger, I seek refuge with Allāh from the evil of the *Fitan* (trials in life and religion)." The Messenger of Allāh ﷺ said,

«لَمْ أَرِ لِي الْغَيْرَ وَالشَّرَّ مَا يَوْمَ قَدْ، صَوَّرْتُ لِي الْغَيْثَ وَالْكَارُ حَتَّى رَأَيْتُهَا دُونَ الْحَاظِ»

[1] *Fatḥh Al-Bārī* 8:130.

[2] *Fatḥh Al-Bārī* 11:326, Muslim 4:1832, Aḥmad 3:180, *Tuḥfat Al-Aḥwadhī* 8:421, *Tuḥfat Al-Ashraf* 1:413.

*'I have never witnessed both goodness and evil like I have today. Paradise and the Fire were shown to me and I saw them before that wall.'*<sup>[1]</sup> This *Hadith* was recorded in the Two *Sahih*s from Sa'id.<sup>[2]</sup>

Al-Bukhāri recorded that Ibn 'Abbās said, "Some people used to question the Messenger of Allāh ﷺ to mock him. One of them would ask, 'Who is my father,' while another would ask, 'Where is my camel,' when he lost his camel. Allāh sent down this *Āyah* about them,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن شَيْءٍ إِذْ يَسْتَفْتِيكُمْ فَمَا يَكُنْ لَكُمْ فِتْنَةٌ أَنتُمْ لَا تَعْلَمُونَ﴾

﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble...﴾.<sup>[3]</sup>

Imām Ahmad recorded that 'Alī said, "When this *Āyah* was revealed,

﴿وَبَعَثَ عَلَى الْأَنْبِيَاءِ جُلُوسَ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

﴿And Hajj to the House is a duty that mankind owes to Allāh, those who can bear the journey.﴾ [3:97],

they asked, 'O Allāh's Messenger! Is it required every year?' He did not answer them, and they asked again, 'Is it every year?' He still did not answer them, so they asked, 'Is it every year?' He said,

﴿لَا، وَلَوْ قُلْتُ نَعَمْ لَوَجِثَ وَلَوْ جِثَ لَمَا اسْتَطَعْتُمْ﴾

﴿No, and had I said 'yes', it would have become obligated, and had it become obligated, you would not be able to bear it.﴾

Allāh sent down,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن شَيْءٍ إِذْ يَسْتَفْتِيكُمْ فَمَا يَكُنْ لَكُمْ فِتْنَةٌ أَنتُمْ لَا تَعْلَمُونَ﴾

﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble.﴾"

At Tirmidhi and Ibn Majāh also recorded this *Hadith*.<sup>[4]</sup> The apparent wording of this *Āyah* indicates that we are forbidden

<sup>[1]</sup> At-Tabari 11:100

<sup>[2]</sup> *Fath Al-Bari* 13:47, *Muslim* 4:1834

<sup>[3]</sup> *Fath Al-Bari* 8:130

<sup>[4]</sup> *Ahmad* 1:13, At-Tirmidhi no. 3055, Ibn Majāh no. 2884

to ask about things that if one has knowledge of, he would be sorry he had asked. Consequently, it is better to avoid such questions.

Allâh's statement,

﴿وَلَا تَسْأَلُوهُمَا حِينَ يَنْزِلُ الْقُرْآنُ فَتُكْفَرُ بِهِ﴾

«But if you ask about them while the Qur'ân is being revealed, they will be made plain to you.»

means, if you ask about things that you are prohibited from asking about, then when the revelation about them comes to the Messenger ﷺ, they will be made plain for you,

﴿وَقَالَ عَلَىٰ نَفْسٍ بَئِشٌ﴾

«Verily! That is easy for Allâh.» Allâh said next,

﴿عَمَّا اللَّهُ سَبَّ﴾

«Allâh has forgiven that,» what you did before this,

﴿وَقَالَ عَفْوٌ خَيْرٌ﴾

«and Allâh is Oft-Forgiving, Most Forbearing.»

Do not ask about things that do not have a ruling yet, for because of your questions, a difficult ruling may be ordained. A Hadîth states,

«أَعْظَمُ الْمُتَسَلِّبِينَ حُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يَحُرِّمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلِهِ»

«The worst criminal among the Muslims is he who asks if a matter is unlawful (or not), and it becomes unlawful because of his asking about it.»<sup>[1]</sup>

It is recorded in the *Ṣaḥîḥ* that the Messenger of Allâh ﷺ said,

«مَرَوْضِي مَا تَرْفُقُكُمْ، بَلَّيْتُ أَمْلَقُ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سْوَإِهِمْ وَاحْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ»

«Leave me as I have left you, those before you were destroyed because of many questions and disputing with their Prophets.»<sup>[2]</sup> An authentic Hadîth also states,

<sup>[1]</sup> Al-Bukhârî no. 7289, Muslim no. 2358.

<sup>[2]</sup> Muslim 4:1831.



الْكِبَرِ وَأَنْتُمْ لَا تَعْلَمُونَ. وَإِنَّا قَدِ افْتَرَيْنَا عَلَى مَا آتَانَا اللَّهُ وَلَهُ الْأَرْسُلُ قَوْلًا  
مُتَشَابِهًا وَحَدَّثَ عَلَيْهِمْ. بِمَا كَانُوا يَكْفُرُونَ لَا يَشْعُرُونَ شَيْئًا وَلَا يَسْتَفِيدُونَ. ﴿١٠٤﴾

﴿103. Allah has not instituted things like Bahīrah or a Sā'ibah or a Wasīlah; or a Hām. But those who disbelieve invent lies against Allāh, and most of them have no understanding.﴾

﴿104 And when it is said to them. "Come to what Allāh has revealed and unto the Messenger." They say. "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.﴾

### The Meaning of Bahīrah, Sā'ibah, Wasīlah and Hām

Al-Bukhari recorded that Sa'īd bin Al-Musayyib said, "The Bahīrah is a female camel whose milk was spared for the idols and no one was allowed to milk it. The Sā'ibah is a female camel let loose for free pasture for the idols, and nothing was allowed to be carried on it. Abu Hurayrah said that the Messenger of Allah ﷺ said,

رَأَيْتُ عُمَرَو بْنَ عَامِرٍ الْخُرَازِمِيَّ يَجُرُّ نَفْسَهُ فِي سَائِرٍ، رَهْطَانِ أَوَّلَ مَنْ سَبَّ  
النَّوَائِبَ

"I saw 'Amr bin 'Āmir Al-Khuzā'i pulling his intestines behind him in the Fire, and he was the first to start the practice of Sā'ibah."<sup>[1]</sup>

As for the Wasīlah, it is a female camel set free for the idols, because it had given birth to a she-camel in its first delivery and then another she-camel at its second delivery. They used to set such camel free if she gave birth to two females without a male between them. As for the Hām, it is a male camel which would be freed from work for the idols, after it had finished a number of copulations assigned for it. The male camel freed from work in this case is called a Hām.<sup>[2]</sup> Muslim and An-Nasā'i<sup>[3]</sup> recorded this Hadith.

Imām Ahmad recorded that 'Abdullāh bin Mas'ūd said that

[1] Al-Bayhaqi 10:12.

[2] Fath Al-Bari 8:133.

[3] Muslim 4:2192, An-Nasā'i in Al-Kubra 6:338

the Prophet ﷺ said,

«إِنَّ أَوَّلَ مَنْ سَبَّ الشَّوَابِبَ وَعَذَّ الْأَضْغَامَ أَبُو خُرَازَةَ عَفْرُو بْنُ غَابِرٍ، وَرَأَى رَأْبَةً  
يَخْرُ أَمْعَاءَهُ فِي النَّارِ»

‘The first to start the practice of *Sā’ibah* and worshipping idols was Abu Khuzā’ah, ‘Amr bin ‘Āmur. I saw him pulling his intestines behind him in the Fire.’<sup>[1]</sup>

The ‘Amr mentioned in the above *Hadith* is the son of Luhay bin Qam’ah, one of the chiefs of the tribe of Khuzā’ah who were the caretakers of the House of Allāh after the tribe of Jurhum, (and before the Prophet’s ﷺ tribe, Quraysh). He was the first to change the religion of Ibrāhīm (Al-Khalil in Makkah) bringing idol worshipping to the area of Hījaz (Western Arabia). He also called the foolish people to worship idols and offer sacrifices to them and started these ignorant rituals concerning the animals as well as other rituals of *Jāhiliyyah*. Allāh said in *Sūrat Al-An’ām*,

﴿وَجَعَلُوا لِمَا ذَرَأَ رَبُّكَ الْأَعْمِيرَ وَالْأَعْمِيرَ نَبِيًّا﴾

‘And they assign to Allāh a share of the tilth and cattle which He has created...’ [3:136].

As for the *Bahīrah*, ‘Alī bin Abi Talḥah said that Ibn ‘Abbās said, “It is the female camel that has given delivery five times. After that, they looked at the fifth delivery, if it were a male, they would slaughter it and give it to the men only and not the women. If it were a female, they would cut off its ears and proclaim, ‘This is a *Bahīrah* (no one is allowed to milk it).’”<sup>[2]</sup> As-Suddi and others mentioned a similar statement.<sup>[3]</sup> As for the *Sā’ibah*, Mujaḥid said that it is for sheep, and mentioned a similar meaning as for *Bahīrah*. He said that it delivers six females and then a male, female or two males, and that they then would slaughter it (the newly born sheep) and feed its meat to the men, but not to the woman.<sup>[4]</sup>

Muḥammad bin Ishāq said that the *Sā’ibah* is the female

[1] Aḥmad 1:446.

[2] Aṭ-Ṭabari 11:129.

[3] Aṭ-Ṭabari 11:130.

[4] Aṭ-Ṭabari 11:128.

camel that delivers ten females, without giving birth to a single male between them. They would then set it free and no one was allowed to ride it, cut its wool or milk it, except for a guest. Abu Rawq said, "The *Sā'ibah* was made as such when one goes out for some of his affairs and succeeds in whatever he intended to do. So he would designate a *Sā'ibah* from his property, a female camel or another type, and would set it free for the idols (in appreciation for his success). Then, whatever this camel gave birth to was set free for the idols too." As-Suddi said, "When one's affair was successful, or if he was cured from an illness, or if his wealth increased, he would set some of his wealth free for the idols. Those who would try to acquire any of the *Sā'ibah* property were punished in this world."

As for the *Wasilah*, 'Ali bin Abi Talḥah said that Ibn 'Abbās said, "It is the sheep that gives birth seven times, if she gives birth to a male or a female stillborn at its seventh delivery, the men, but not the women, would eat from it. If she gave birth to a female, or a female and a male, they would set them free, proclaiming (about the male in this case), His sister *Wasalat* (literally, 'connected him to being forbidden on us')." Ibn Abi Ḥatim recorded this statement.<sup>[1]</sup> 'Abdur-Razzaq narrated that Ma'mar said that Az-Zuhri said that Sa'īd bin Al Musayyib said that,

﴿لَا وَصِيلَ﴾

﴿Or a *Waṣīlah*﴾

"It is the female camel that gives delivery to a female and then another female at its second delivery. They would call such a camel a *Waṣīlah*, proclaiming that she has *Waṣālat* (connected) between two females without giving birth to a male between them. So they used to cut off the ears of the *Waṣīlah* and let it roam free to pasture for their idols."<sup>[2]</sup> A similar explanation was reported from Imām Malik bin Anas. Muḥammad bin Ishāq said, "The *Waṣīlah* sheep is the ewe that gives birth to ten females in five deliveries, giving birth to two females at each delivery. This sheep would be called

[1] Ibn Abi Ḥatim 4:1222.

[2] 'Abdur-Razzaq 1:196.



*Wuṣūlah* and would be set free. Whatever this sheep delivers afterwards, male or female, would be given to the men, but not the women, but if it delivers a stillborn, men and women would share it!"

As for the *Hām*, Al-'Awfi said that Ibn 'Abbas said, "If a man's camel performs ten copulations, they would call him a *Hām*, 'So set him free.'<sup>[1]</sup> Similar was reported from Abu Rawq and Qatādah. 'Alī bin Abī Ṭalhah said that Ibn 'Abbās said, "The *Hām* is the male camel whose offspring gave birth to their own offspring: they would then proclaim, 'This camel has *Hāma* [protected its back.]' Therefore, they would not carry anything on this male camel, cut his wool, prevent him from grazing wherever he likes or drinking from any pool, even if the pool did not belong to its owner."<sup>[2]</sup> Ibn Wahb said, "I heard Mālik saying, 'As for the *Hām*, it is the male camel who is assigned a certain number of copulations, and when having finished what was assigned to him, would have peacock feathers placed on him and be set free.'" Other opinions were also mentioned to explain this *Ayah*.

There is a *Hadīth* on this subject that Ibn Abī Hātim collected from Abu Ishaq As-Subay'ī from Al Aḥwaṣ Al-Jushami from his father Mālik bin Naḍlah who said, "I came to the Prophet ﷺ wearing old clothes. So he said to me,

«فَرْنُ لَكَ مِنْ مَالٍ؟»

'Do you have any property?' I said, 'Yes. He asked,

«مِنْ أَيِّ الْمَالِ؟»

'What type?' I said, 'All types; camels, sheep, horses and slaves.' He said,

«إِنَّمَا تَرَى اللَّهُ نَالًا فَلْيَرِ عَيْنُكَ»

'If Allāh gives you wealth, then let it show on you.' He then asked,

«تَتَّيْحُ بِمَلَكٍ رَائِيَةً أَدَانَهَا؟»

'Do your camels deliver calves that have full ears?' I said, 'Yes,

[1] At-Ṭabarī 11:129.

[2] Ibn Abī Hātim 4:1225.

and do camels give birth but to whole calves?' He said,

«قُلْعَلْتُ نَاحِدَ الْمُؤْمِنِ فَتَقَطَعَ آذَانُ طَائِفَةٍ مِنْهَا وَقَالُوا: هَذِهِ بِحِيرَةٌ، ثَلَاثُ آذَانٍ طَائِفَةٍ مِنْهَا وَقَالُوا: هَذِهِ حَرَمٌ»

«Do you take the knife and cut off the ears of some of them saying, 'This is a Bahīrah,' and tear the ears of some of them and proclaim, 'This is Sacred?'»

I said, 'Yes.' He said,

«لَا تَعْمَلْ إِذْ كُلُّ مَا آتَاكَ اللَّهُ لَكَ بِهِ»

«Then do not do that, for all the wealth that Allāh has given you is allowed for you.» Then he said;

«مَا جَعَلَ اللَّهُ بَرًّا بِحَيْرٍ وَلَا سَائِبَةً وَلَا وَصِيلَةً وَلَا حَمًّا»

«Allāh has not instituted things like Bahīrah or a Sā'ibah or a Waṣilah or a Ḥām.»

As for the Bahīrah, it is the animal whose ears were cut, one would not allow his wife, daughters, or any of his household to benefit from its wool, hair or milk. But, if it died, they would share it. As for the Sā'ibah, they used to set it free for their idols and announce this fact in the vicinity of the idols. As for the Waṣilah, it is the sheep that gives birth to six offspring. When she delivered for the seventh time, they would cut its ears and horns, saying, 'It has Waṣalat (connected deliveries),' and they would not slaughter it, hit it or prevent it from drinking from any pool.<sup>[1]</sup> This Ḥadīth was narrated with the addition of the explanation of these words in it. In another narration for this Ḥadīth from Abu Ishāq from Abu Al-Aḥwas, 'Awf bin Mālik used his own words (i.e., he explained these words not as a part of the Ḥadīth itself) and this is more sound. Imam Aḥmad recorded this Ḥadīth from Sufyān bin 'Uyaynah, from Abu Az-Za'rā' 'Amr bin 'Amr, from his uncle Abu Al-Aḥwas 'Awf bin Mālik bin Naḍlah from his father, Mālik bin Naḍlah.<sup>[2]</sup> This narration also does not contain the explanation of Bahīrah, Ḥām etc., that is added to the Ḥadīth above, and Allāh knows best.

[1] Ibn Abi Hātim 4:1220

[2] Aḥmad 4:136

Allāh's statement,

﴿وَلَيْكِنَ الَّذِينَ كَفَرُوا يَتَّبِعُونَ عَلَىٰ آلِهِمُ الْكُفْرَ وَكَانَ قُلُوبُهُمْ لَا يَفْقَهُونَ﴾

﴿But those who disbelieve invent lies against Allāh, and most of them have no understanding.﴾

means, Allāh did not legislate these invented rituals and He does not consider them acts of obedience. Rather, it is the idolators who made them into rituals and acts of worship that they used to draw near to Allāh. But they did not and will not help them to draw near to Him, rather, these innovations will only harm them.

﴿وَيَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ فَاتَّبِعُوا مِلَّةَ آبَائِكُمْ الَّتِي كَانَتْ تُزَكِّيهِمْ وَلَهُمْ أَسْمَاءُ حَسَنَةٌ وَاسْمُهُمْ عَبْدُ اللَّهِ﴾

﴿And when it is said to them: "Come to what Allāh has revealed and to the Messenger." They say: "Enough for us is that which we found our fathers following,"﴾

meaning, if they are called to Allāh's religion, Law and commandments and to avoiding what He prohibited, they say, The ways and practices that we found our fathers and forefathers following are good enough for us. ' Allāh said,

﴿أَوَلَوْ كَانُوا يَلْقَوْنَ رَبَّهُمْ لَعَلَّهُمْ يُدْعُونَ﴾

﴿even though their fathers had no knowledge whatsoever...﴾

That is, even though their fathers did not understand or recognize the truth or find its way. Therefore, who would follow their forefathers, except those who are even more ignorant and misguided than they were?

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَاكُمْ بِالْحَقِّ وَلَٰكِن مَّا جَاءَكُم بِآيَاتِنَا إِلَّا لَعْنَةُ اللَّهِ عَلَى الَّذِينَ كَفَرُوا﴾

﴿105. O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allāh, then He will inform you about (all) that you used to do.﴾

### One is Required to Reform Himself First

Allāh commands His believing servants to reform themselves and to do as many righteous deeds as possible. He also informs them that whoever reforms himself, he would not be

affected by the wickedness of the wicked, whether they were his relatives or otherwise.

Imām Aḥmad recorded that Qays said, "Abu Bakr As-Ṣiddīq stood up, thanked Allāh and praised Him and then said, 'O people! You read this Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَنُتْكُمْ أَنفُسُكُمْ لَا يَصُرْكُمْ مَن صَلَّ إِذَا أَهْتَدَيْتُمْ﴾

«O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error.»

You explain it the wrong way. I heard the Messenger of Allāh ﷺ say,

﴿إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ وَلَا يَمْنُونَهُ، يُوشِكُ اللَّهُ غُرْ وَحْلٌ أَنْ يَنْعَمَهُمْ بِعِقَابِهِ﴾

«If the people witness evil and do not change it, then Allāh is about to send His punishment to encompass them.»

I (Qays) also heard Abu Bakr say, 'O people! Beware of lying, for lying contradicts faith.'"<sup>[1]</sup>

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَتَذَكَّرُونَ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ بَيْنَ الرَّجُلَيْنِ الْفَنَاءِ دَعَا عَدُوَّكُمْ أَوْ ذَا عِلْقَانٍ مِنْ عَمَلِكُمْ أَنْ أَتَاهُ مَوْلَاكُمْ فَتُحْبَسُ الْمَوْتُ فَيُحْسِنُهَا مِنْ بَيْنِ الْمَشْكُورِ قَبِيلَيْنِ فَأَمَّا إِنْ أَرَادَ أَنْ يَمُوتَ فَلَا يَمُوتُ إِلَّا وَكَانَ لَا قُوَّةَ وَلَا تَحْكَمُ شَهَدَةُ لِقَاؤِهِمَا إِذَا لَيْسَ الْأَمِينُ. إِنْ كَانَ مِنْ عَمَلِكُمْ أَمَّا اسْتَحَقَّ إِنَّا فَتَعْمَلُ بِقَوْلِهِ مَقَامُهَا مِنْ أَلَوَيْنِ نَسْتَحِقُّ عَلَيْهِمُ الْأَوَّلَيْنِ مَقَامَيْنِ فَأَمَّا لَتَمْنَعُنَا أَحَدٌ مِنْ شَهَدَتِهِمَا وَمَا افْتَرَيْنَا إِلَّا بِمَا لَيْسَ أَكْثَرُ عَلَيْهِمْ دَيْدٌ أَوْ أَنَّ يَأْتُوا بِالْشَهَادَةِ عَلَى وَجْهِهَا لَوْ يَعْلَمُونَ أَنَّ مَرَدَّ أَهْلِ بَدَا لِيَتَّخِذُوا وَاللَّهُ وَاسْتَعْمُوا وَاللَّهُ لَا يَدْرِي الْقَوْمَ الْفَاسِقِينَ.﴾

«106. O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are traveling through the land and the calamity of death befalls you. Detain them both after the Ṣalāh (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): 'We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall

[1] Aḥmad 1:5.

not hide the testimony of Allāh, for then indeed we should be of the sinful.”﴾

﴿107. If it then becomes known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): “We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers.”﴾

﴿108. That should make it closer (to the fact) that their testimony would be in its true nature and shape, or else they would fear that (other) oaths would be admitted after their oaths. And have Taqwā of Allāh and listen (with obedience to Him). And Allāh guides not the rebellious people.﴾

### Testimony of Two Just Witnesses for the Final Will and Testament

This honorable Āyah contains a glorious ruling from Allāh. Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ جِئُوا بِالْوَصِيَّةِ الَّتِي لَكُمْ﴾

﴿O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two...﴾

meaning that there should be two witnesses in such cases,

﴿ذَرَا عَدْلٍ﴾

﴿just men...﴾ thus, describing them as just,

﴿مِنْكُمْ﴾

﴿of your own folk﴾ Muslims.

﴿أَوْ مِمَّنْ دُونِكُمْ﴾

﴿or two others from outside﴾ non-Muslims, meaning the People of the Book, according to Ibn ‘Abbās as Ibn Abi Hātim recorded.<sup>131</sup>

Allāh said next,

﴿إِنْ تَمَتَّعْتُمْ فِي الْأَرْضِ﴾

<sup>131</sup> Ibn Abi Hātim 12:1229.

﴿if you are traveling through the land﴾ on a journey,

﴿وَأَمَّا بَيْنَكُمْ وَمِثْلَهُ مِنَ الْأَقْرَبِينَ﴾

﴿and the calamity of death befalls you ﴾

These are two conditions that permit using non-Muslims from among the *Dhimmis* for witnesses when there are no Muslims present: When one is traveling and needs to write a will, as Sharīḥ Al-Qāḍī said. Ibn Jarir recorded that Sharīḥ said, "The witness of the Jews and Christians is not allowed except while traveling, and even then only to witness the dictation of the will."<sup>[1]</sup> Allāh's statement,

﴿لَا تُحِبُّوهُمَا مِنْ بَعْدِ الْفَتْوَى﴾

﴿Detain them both after the Ṣalāh (the prayer),﴾

refers to the 'Aṣr prayer, according to Al-'Awfī who reported it from Ibn 'Abbās.<sup>[2]</sup> This is the same explanation reported from Sa'īd bin Jubayr, Ibrāhīm An-Nakhaṭī, Qatādah, Ikrimah and Muḥammad bin Sīrīn. As for Az-Zuhri, he said that they are detained after Muslim prayer (i.e., in congregation)<sup>[3]</sup> Therefore, these two witnesses will be detained after a congregational prayer,

﴿يَقْسَمُونَ بِأَلَلَّهِ إِنْ أَرْتَمْتُمْ﴾

﴿let them both swear by Allāh if you are in doubt ﴾

meaning, if you are in doubt that they might have committed treachery or theft, then they should swear by Allāh,

﴿لَا تَنْتَرُونَ بِهِ﴾

﴿We wish not in this﴾ in our vows, according to Muqātil bin Hayyān,

﴿بَلَاء﴾

﴿for any worldly gain﴾ of this soon to end life,

﴿وَلَوْ كَانَ مَا فَرَقَهُ﴾

﴿even though he be our near relative.﴾ meaning, if the beneficiary

<sup>[1]</sup> Aṭ-Ṭabarī 11:163,164

<sup>[2]</sup> Aṭ-Ṭabarī 11:172

<sup>[3]</sup> Aṭ-Ṭabarī 11:174.

be our near relative, we will still not compromise on the truth.

﴿وَلَا تَكْتُمُ شَهَادَةَ اللَّهِ﴾

«We shall not hide the testimony of Allāh,» thus stating that the testimony is Allāh's, as a way of respecting it and valuing its significance,

﴿إِنَّا إِنَّا لَنُؤَيِّدُ﴾

«for then indeed we should be of the sinful.» if we distort the testimony, change, alter or hide it entirely. Allāh said next,

﴿فَإِنْ كُنْ مِنْهُمْ لَسْتَ مِنَ الْبَاطِلِ﴾

«If it then becomes known that these two had been guilty of sin» if the two witnesses were found to have cheated or stolen from the money that the will is being written about,

﴿يَكُونانِ مَقَامَهُمَا مِنْ أَقْرَبَ أَهْلٍ أُمَّتَهُ عَلَى الْأُولَيْنِ﴾

«let two others stand forth in their places, nearest in kin from among those who claim a lawful right.»

This *Ayah* indicates that if the two witnesses were found to have committed treachery, then two of the nearest rightful inheritors should stand for witness in their place,

﴿فَيَقْسِمَانِ بِاللَّهِ لَنَكُونَنَّ أَحَقُّ مِنْهُمَا بِمَا﴾

«Let them swear by Allāh (saying). "We affirm that our testimony is truer than that of both of them. . .»

Meaning, our testimony that they have cheated is more truthful than the testimony that they have offered,

﴿وَمَا أَتَيْنَا﴾

«and that we have not trespassed (the truth).» when we accused them of treachery,

﴿وَمَا إِنَّا لَكَاذِبِينَ﴾

«for then indeed we should be of the wrongdoers.» if we had lied about them.

This is the oath of the heirs, and preference is to be given to their saying. Just as in the case with the oath of relative of a murdered person if he attempts to tarnish the case of the murdered person. So his family takes an oath in defense of his

بِسْمِ اللَّهِ

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بِسْمِ اللَّهِ

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قُلُوا لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ عَلَّمَهَا لَعَلَّ الْغُيُوبَ ۚ﴾ إِذْ قَالَ اللَّهُ يٰيَعْقُوبُ إِنَّا مَرَّمْ  
 أَذْكَرَ نَعْمَى طَيْكَ وَعَلَى ذَٰلِكَ إِذْ أَمَدَكَ بِرُوحِ  
 الْقُدُسِ مُكْرَمًا فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْنَاكَ  
 الْكِتَابَ وَالْحِكْمَةَ وَالْفَوْرَةَ وَإِذْ أَخْلَقْنَا  
 مِنَ الطِّينِ كَهْنَةً الطَّيْرِ بِإِذْنِ فَتَنَعُ بِمَا فَتَكُونُ طَيْرًا  
 بِإِذْنِ وَتَبْرَأُ الْأَكْمَهَ وَالْأَكْرَمَ بِإِذْنِ وَتَخْرُجُ  
 السَّوْقُ بِإِذْنِ وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنكَ إِذْ  
 جَسَّهَ بِالْبَيْتِ فَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا لَا يُرْسَخُ  
 مَيْتٌ ۚ وَإِذْ أَرْحَيْتُ إِلَى الْخَوَارِجِ أَنْ يَسْتَوَابُوا  
 وَرَسُولِي قَالُوا مَا سَأَأْتَهُمْ بِأَنَا مَسْلُومُونَ ۚ إِذْ قَالَ  
 الْخَوَارِجُ يٰيَعْقُوبُ إِنَّا مَرَّمْ هَٰذَا يَسْتَلِيمُ وَبَلَدٌ أَنْ  
 يُعَزَّلَ عَلَيْنَا مَاهِدَةٌ مِنَ السَّمَاءِ قَالُوا أَنُوقِ اللَّهُ إِنْ كُنْهُمْ  
 مُؤْمِنِينَ ۚ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهُ وَنَحْمِلَ أَثْقَالَهُمْ  
 وَتَعْلَمَ أَنَّ قَدْ صَدَّقُوا وَكُنُوا عَلَىٰهَا مِنَ الشَّاهِدِينَ ۚ

honor. This is discussed in the studies of the oaths in the books of Ahkam. Allāh's statement,

﴿ذَٰلِكَ آيَةٌ أَنْ يَأْتِيَ بِالْبَيْتِ عَلَىٰ رُجُلِهِ﴾

﴿That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted).﴾

means, the ruling requiring the two Dhimmi witnesses to swear, if there is a doubt that they were not truthful, might compel them to admit to the testimony in its true form. Allāh's statement,

﴿لَوْ يَخَافُوا أَنْ تَرُدَّ إِلَيْهِ﴾

﴿بِهِ لَيَسْتَعِينُ﴾

﴿or else they would fear that (other) oaths would be admitted after their oaths.﴾

means, requiring them to swear by Allāh might encourage them to admit to the true testimony because they respect swearing by Allāh and they glorify and revere Him. They also fear exposure if the heirs of the deceased are required to swear instead of them. In this case, the heirs would swear and earn the rightful inheritance that the two witnesses failed to declare. This is why Allāh said,

﴿لَوْ يَخَافُوا أَنْ تَرُدَّ إِلَيْهِ بِهِنَّ﴾

﴿or else they would fear that (other) oaths would be admitted



after their naths ﴿﴾, then,

﴿وَاتَّقُوا اللَّهَ﴾

﴿And have Taqwa of Allāh﴾ in all of your affairs,

﴿وَسَمِعُوا﴾

﴿and listen.﴾ and obey,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ﴾

﴿And Allāh guides not the rebellious people.﴾ who do not obey Him or follow His Law.

﴿يَوْمَ يَخْرُجُ اللَّهُ الرُّسُلَ يَقُولُ دَرَأَ أُخْشِرُ قَائِلًا لَا يَخْرُجُ لَكَ أَنْتَ عِلْمُ الشَّيْءِ﴾

﴿109. On the Day when Allāh will gather the Messengers together and say to them "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden "﴾

### The Messengers Will be Asked About Their Nations

Allāh states that on the Day of Resurrection, He will ask the Messengers about how their nations, to whom He sent them, answered and responded to their teachings Allāh said in other *Āyāt*,

﴿سَسْأَلُكَ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَئِنْ كُنْتُمْ لِلرُّسُلِ زَكَّاءَ﴾

﴿Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.﴾ [7:6], and,

﴿وَنَزَيِّنُكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ مِمَّا كَانُوا يَعْمَلُونَ﴾

﴿So, by your Lord, We shall certainly call all of them to account For all that they used to do.﴾ [15:92-93].

The statement of the Messengers here,

﴿لَا عِلْمَ لَنَا﴾

﴿We have no knowledge﴾ is the result of the horror of that Day, according to Mujāhid, Al-Hasan Al-Basri and As-Suddi<sup>[1]</sup>

<sup>[1]</sup> Al-Ṭabarī 11:210.

'Abdur-Razzāq narrated that Ath-Thawri said that Al-A'mash said that Mujāhid said about the Āyah,

﴿يَوْمَ يَجْعَلُ اللَّهُ أَرْسُلَ رُسُلِهِ مَاءً أَمِشًّا﴾

«On the Day when Allāh will gather the Messengers together and say to them: 'What was the response you received?'»

They will become afraid and reply,

﴿لَا عِلْمَ لَنَا﴾

«We have no knowledge...»<sup>[1]</sup>

Ibn Jarīr<sup>[2]</sup> and Ibn Abi Hātim also recorded this explanation. 'Alī bin Abi Ṭalhah said that Ibn 'Abbās commented on the Āyah,

﴿يَوْمَ يَجْعَلُ اللَّهُ أَرْسُلَ رُسُلِهِ مَاءً أَمِشًّا قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ﴾

«On the Day when Allāh will gather the Messengers together and say to them: 'What was the response you received (from men to your teaching)?' They will say: 'We have no knowledge, verily, only You are the Knower of all that is hidden.'»

"They will say to the Lord, Most Honored, 'We have no knowledge beyond what we know, and even that, You have more knowledge of them than us.'<sup>[3]</sup> This response is out of respect before the Lord, Most Honored, and it means, we have no knowledge compared to Your encompassing knowledge. Therefore, our knowledge only grasped the visible behavior of these people, not the secrets of their hearts. You are the Knower of everything, Who has encompassing knowledge of all things, and our knowledge compared to Your knowledge is similar to not having any knowledge at all, for

﴿أَنْتَ عَلَّمُ الْغُيُوبِ﴾

«only You are the Knower of all that is hidden.»

﴿إِذَا قَالَ اللَّهُ لِمُوسَى إِنَّ مَعَكَ ذِكْرِي قَالَ وَبِكَ وَبِكَ إِذَا أَمْسَكَ رُسُلُ الْغُيُوبِ﴾

<sup>[1]</sup> 'Abdur-Razzāq 1:201.

<sup>[2]</sup> At-Tabari 11:210.

<sup>[3]</sup> At-Tabari 11:211.

تَكْرِمْ أَسَاسَ فِي آلِهَتِهِمْ وَكَفَّهَلَا وَدَ غُلَسُكَ الْكُفَّتَ وَنَجَمَكُمُ وَالْقُرْبَةَ وَالْإِجْسَدَ وَدَ  
عَمَدُ وَرَ الْيَلِيَّ كَهَيِّتِ الْغَدِيرَ يَأْذُو صَفْعُ فِيْ فَتَكُورُ صِرَاطُ يَدُوقُ وَتَبْرُكُ لَأَكْصَمُ  
وَالْأَمْرُ يَأْذُو وَدَ غَمْرُجُ تَوَقُّ يَدُوقُ وَدَ كُفَّتُ نَبِيْ إِبْرَاهِيمَ عَمَلُ وَدَ جُشْمُ  
يَتَبَيَّنُ مَقَالُ الْقُرْآنِ كَلَّمَ بِهِمْ بِرَ حَاقَ إِلَّا بِخَرِّ ثَبِيَّتْ ۝ وَدَ أَرْتَيْتُ إِلَى أَنْعَارِيْمَ لَنْ  
مُتَوَّأ بِ وَرَسُولَ قَالَتْ ۝ كَسَتْ وَأَهْنَتْ بِأَنَّا مُسْلِمُونَ ۝ ﴿٤١١﴾

4110 (Remember) when Allah will say (on the Day of Resurrection): "O 'Isa, son of Maryam! Remember My favor to you and to your mother when I supported you with Rūh il Qudus [Jibril] so that you spoke to the people in the cradle and in maturity, and when I taught you the Book, the Hikmah, the Tawrah and the Injil, and when you made out of the clay, as it were, the figure of a bird, by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind, and the lepers by My permission, and when you brought forth the dead by My permission; and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic'" ﴿٤١١﴾

﴿411 "And when I Awhaytu [put in the hearts of] Al-Hawariyyin to believe in Me and My Messenger, they said: 'We believe And bear witness that we are Muslims'" ﴿٤١١﴾

### Reminding 'Isa of the Favors that Allāh Granted him

Allah mentions how He blessed His servant and Messenger, 'Isa, son of Maryam, and the miracles and extraordinary acts He granted him. Allāh said,

﴿أَنذَكُرُ بِمَنِّكَ﴾

﴿Remember My favor to you﴾ when I created you from your mother, without male intervention, and made you a sign and clear proof of My perfect power over all things.

﴿وَرَعَى زَيْنُكَ﴾

﴿And to your mother﴾ when I made you testify to her chastity and you thus absolved her from the sin that the unjust, ignorant liars accused her of,

﴿وَدَعَا رَبُّكَ بِرُوحِ الْقُدُّسِ﴾

﴿when I supported you with Rūh - il-Qudus﴾

the angel Jibrīl, and made you a Prophet, calling to Allah in the cradle and manhood. I made you speak in the cradle, and you testified that your mother was free from any immoral behavior, and you proclaimed that you worship Me. You also conveyed the news of My Message and invited them to worship Me.

﴿وَنَذَّرَ النَّاسَ فِي الْهَلْدِ وَكِبَرِهِ﴾

﴿so that you spoke to the people in the cradle and in maturity,﴾

Meaning you called the people to Allah in childhood and in maturity.

And the word *Tukallim* means invited, because his speaking to people while a child is nothing strange by itself

Allāh's statement,

﴿وَلَا مَسْئَلَةَ الْحِكْمَةِ وَلِلْكَفَّةِ﴾

﴿And when I taught you the Book and the Hikmah,﴾ the power of writing and understanding,

﴿وَالْوَرَى﴾

﴿and the Tawrah,﴾ which was revealed to Mūsa, son of 'Imrān, who spoke to Allāh directly Allāh's statement,

﴿وَدَعَاكَ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي﴾

﴿and when you made out of the clay, as it were, the figure of a bird, by My permission,﴾

means: 'you shaped it in the figure of a bird by My permission, and it became a bird with My permission, after you blew into it' Then, it became a flying bird with a soul by Allāh's permission. Allāh said;

﴿وَشَرَفْنَا الْأَعْمَى وَالْأَنَمَى بِإِذْنِي﴾

﴿and you healed those born blind, and the lepers by My permission,﴾

This was explained before in Surah Al 'Imrān (chapter 3) and we do not need to repeat it here. Allāh's statement,

﴿وَرَدَّ نَحْنُ الْمَوْتِ بِإِذْنِ﴾

﴿And when you brought forth the dead by My permission,﴾

meaning, you called them and they rose from their graves by Allah's leave, power, intent and will. Allah said next,

﴿وَرَدَّ كَقَفْطِ نَجْدٍ إِتْرَكِبِلْ عِلَّكَ إِذْ وَجَّهْتُمْ بِالسَّيِّئَةِ نَقَالَ الْيَهُودُ كَرَرْنَا مِنْهُ إِنْ هَذَا إِلَّا سِحْرٌ عُيُوتٌ﴾

﴿and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic."﴾

Meaning: 'remember My favor, when I stopped the Children of Israel from harming you, when you brought them the clear proofs and evidence, testifying to your prophethood and Message from Me to them. They rejected you and accused you of being a magician and tried to kill you by crucifixion, but I saved you, raised you to Me, purified you from their vulgarity and protected you from their harm'

The wording of this *Āyah* indicates that 'Isā will be reminded of these favors on the Day of Resurrection. Allāh used the past tense in these *Āyat* indicating that it is a forgone matter that will certainly occur. This *Āyah* also contains some of the secrets of the Unseen that Allāh revealed to His Messenger Muhammad ﷺ. Allāh said,

﴿وَرَدَّ الْقُرْآنَ إِلَى الْتَوَكُّيْنِ أَنْ يَأْمُرُوا بِرَدِّ رَسُولِي﴾

﴿And when I (Allāh) Atawhaytu Al Hawāriyyim to believe in Me and My Messenger.﴾

This is also a reminder of Allāh's favor on 'Isā, by making disciples and companions for him. It is also said that *Atawhaytu* in the *Āyah* means, 'inspired', just as in another *Āyah*, Allāh said;

﴿وَرَأَوْهَا إِلَى أَنْزِلَتْ لَهَا مَوْلَاةٌ أُنْزِلَتْ لَهَا﴾

﴿And We inspired the mother of Mūsā (saying): Suckle him...﴾ [28:7]

Allāh said in other *Āyat*,

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ فِي تِلْكَ اللَّيْلَةِ الَّتِي كُنْتَ إِذْ كُنْتَ مِنَ الْغَائِبِينَ فَتَمَّ كُنْ مِنْ كَلِمَةٍ  
أَنزَلْنَا فَتَمَّ كُنْ مِنْ كَلِمَةٍ فَتَمَّ كُنْ مِنْ كَلِمَةٍ﴾



that we ourselves be its witnesses.”﴿

﴿114. 'Isā, son of Maryam, said. "O Allāh, our Lord! Send us from heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You, and provide us sustenance, for You are the Best of sustainers.”﴿

﴿115. Allāh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among the 'Alamīn.”﴿

### **Sending Down the Mā'idah**

This is the story of the Mā'idah, the name of which this Sūrah bears, Sūrat Al Mā'idah. This is also among the favors that Allāh granted His servant and Messenger, 'Isā, accepting his request to send the Mā'idah down, and doing so as clear proof and unequivocal evidence. Allāh said,

﴿إِذْ قَالَ الْحَرَارِيُّونَ﴾

﴿(Remember) when Al-Hawāryūn said...﴾ the disciples of 'Isā said,

﴿يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْعَىٰ رُبُّكَ أَنْ يَرْسِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ﴾

﴿O 'Isā, son of Maryam! Can your Lord send down to us a Mā'idah from heaven?﴾

The Mā'idah is the table that has food on it. Some scholars said that the disciples requested this table because they were poor and deprived. So they asked 'Isā to supplicate to Allāh to send a table of food down to them that they could eat from every day and thus be more able to perform the acts of worship.

﴿قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿'Isā said: "Have Taqwā of Allāh, if you are indeed believers.”﴿

'Isā answered them by saying, 'Have Taqwā of Allāh! And do not ask for this, for it may become a trial for you, but trust in Allāh for your provisions, if you are truly believers.'

﴿قَالُوا رُبُّكَ إِنْ تَأْتِلُ بِهَا﴾

﴿They said: "We wish to eat thereof"﴾ we need to eat from it,

﴿وَنُكَلِّبُكَ نُكُوبًا﴾

﴿and to be stronger in faith,﴾ when we witness it descending from heaven as sustenance for us,

﴿وَنَعْلَمَ لَكَ مَا مَدَدْنَاهُ﴾

﴿and to know that you have indeed told us the truth,﴾ of your Message and our faith in you increases and also our knowledge,

﴿وَنُكَلِّبُكَ عَنْهَا مِنْ أَنْشَاهِدٍ﴾

﴿and that we ourselves be its witnesses﴾

testifying that it is a sign from Allāh, as proof and evidence that you are a Prophet, and attesting to the truth of what you brought us,

﴿مَا لَئِىْسَ ابْنُ سَمَةِ اللَّهِ رَبًّا أَرْزَلْنَا عَلَيْكَ مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَكَ يَوْمَ ذَلِكَ  
رَمَازٍ﴾

﴿'Isā, son of Maryam, said: "O Allāh, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival..."﴾

As-Suddi commented that the *Āyah* means, "We will take that day on which the table was sent down as a day of celebration, that we and those who come after us would consider sacred."<sup>[1]</sup> Sufyān Ath-Thawri said that it means, "A day of prayer."<sup>[2]</sup>

﴿وَمِنْ بَيْنِهِ﴾

﴿and a sign from You,﴾ proving that You are able to do all things and to accept my supplication, so that they accept what I convey to them from You,

﴿وَمِنْ بَيْنِهِ﴾

﴿and provide us sustenance,﴾ a delicious food from You that does not require any effort or hardship,

<sup>[1]</sup> At-Ṭabari 11:225

<sup>[2]</sup> At-Ṭabari 11:225



﴿وَأَنسَٰرَ سِرٍّ لَّزِيْقٍ ۖ قَالَ أَنَسَٰهُ إِنِّي مُرْسِلُهَا عَلَيْكُمْ مَرَّ بَٰرِكَةٍ ۖ فَذَرُونِي ۖ﴾

“For You are the Best of sustainers.” Allāh said: “I am going to send it down unto you, but if any of you after that disbelieves...” ﴿

by denying this sign and defying its implication, O ‘Isā,

﴿وَأَن أَعْلَمَنَّ أَنَّكَ لَا تُؤْمِنُ ۖ أَفَبِهَدْمِكَ تُطَفِّلُونَ﴾

then I will punish him with a torment such as I have not inflicted on anyone among the ‘Ālamīn.﴾

among the people of your time Allāh said in similar Āyāt,

﴿وَيَوْمَ نَقُومُ السَّاعَةَ ۖ يُدْعَىٰ نَارَ فِرْعَوْنَ أَشَدَّ كَلْبَابٍ﴾

And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir‘awn’s people to enter the severest torment!” ﴿[40:46], and,

﴿يَوْمَ لَنَسْفَعْنَ فِي النَّارِ الْكَافِرَ الْأَسْفَلَ مِنَّا﴾

Verily, the hypocrites will be in the lowest depths of the Fire ﴿[4:145]

Ibn Jarir said that ‘Abdullāh bin ‘Amr said, “Those who will receive the severest torment on the Day of Resurrection are three: The hypocrites, those from the people of Al Ma‘idah who disbelieved in it, and the people of Fir‘awn.”<sup>[1]</sup>

Ibn Abi Hātim recorded that Ibn ‘Abbās said, “They said to ‘Isā, son of Maryam, ‘Supplicate to Allāh to send down to us from heaven, a table spread with food.’ He also said, ‘So the angels brought the table down containing seven fish and seven pieces of bread and placed it before them. So the last group of people ate as the first group did’<sup>[2]</sup> Ibn Jarir recorded that Ishāq bin ‘Abdullāh said that the table was sent down to ‘Isā son of Maryam having seven pieces of bread and seven fish, and they ate from it as much as they wished. But when some of them stole food from it, saying, “It might not come down tomorrow,” the table ascended.<sup>[3]</sup>

[1] At-Tabarī 11:233.

[2] At-Tabarī 5:132, Ibn Abi Hātim 4:1246

[3] At-Tabarī 5:134.

These statements testify that the table was sent down to the Children of Israel during the time of 'Isā, son of Maryam, as a result of Allāh's accepting his supplication to Him. The apparent wording of this Āyah also states so,

﴿قَالَ لَهُ إِلَىٰ مَوْلَاهَا عَلَيْهِمُ﴾

﴿Allāh said: "I am going to send it down unto you..."﴾  
[5.115].

﴿وَرَبِّ قَالَ لَهُ يَعْصِي أَمْرِي مَنْ قَالَ قُلْتَ لِلنَّاسِ تُعْبُدُونِي وَإِنِّي إِلَهٌ مِنْ دُونِ اللَّهِ قَدْ  
شَهِدْتُكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِهِ عِلْمٌ إِنْ كُنْتَ قَدْ عَلِمْتَ فَلَقَدْ عَلِمْتُمْ نَسَمَ مَا فِي قُلُوبِ  
وَلَا أَقُولُ مَا فِي نَفْسِي إِنْ أَنتَ عَظِيمٌ تَعْبُودُونَ. مَا قُلْتَ لَمْ إِلَّا مَا أَمَرْتَنِي بِهِ. أَلِي أَتَقْبَلُوا لَهُ  
رَبِّي وَتَكْفُرُ وَكُنْتُمْ عَلَيْهِمْ شَهِيدًا مَا كُنْتُمْ رِيسًا قُلْنَا تَوَقَّيْ كُنْتَ أَتُوقِّبُ عَلَيْهِمْ وَأَنْتَ عَلَىٰ  
كُلِّ شَيْءٍ شَهِيدٌ. إِنْ تَتُوبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَعْفُ لَهُمْ فَإِنَّكَ أَنْتَ تَعْبُدُ لِلْمَكِيدِ﴾

﴿116. And (remember) when Allāh will say (on the Day of Resurrection): "O 'Isa, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?' He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen."﴾

﴿117. "Never did I say to them ought except what You (Allāh) did command me to say: 'Worship Allāh, my Lord and your Lord.' And I was a witness over them while I dwelled amongst them, but when You took me [up], You were the Watcher over them, and You are a Witness to all things."﴾

﴿118 "If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise "﴾

### 'Isā Rejects Shirk and Affirms Tawhīd

Allāh will also speak to His servant and Messenger, 'Isā son of Maryam, peace be upon him, saying to him on the Day of Resurrection in the presence of those who worshipped 'Isā and his mother as gods besides Allāh,

﴿يَعْصِي أَمْرِي مَنْ قَالَ قُلْتَ لِلنَّاسِ تُعْبُدُونِي وَإِنِّي إِلَهٌ مِنْ دُونِ اللَّهِ﴾

﴿O 'Isa, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'﴾

This is a threat and a warning to Christians, chastising them in public, as Qatādah and others said, and Qatādah mentioned this Āyah as evidence,

﴿كَلَّا بَلْ يَجْعَلُ الْفَقِيرُ ضُلُوفًا﴾

﴿"This is a Day on which the truthful will profit from their truth."﴾ [5:119]

Allah's statement,

﴿سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَمْ أُحَدِّثْ بِهِ مِنْ قَبْلُ﴾

﴿Glory be to You! It was not for me to say what I had no right (to say) ..﴾

contains Allāh's direction for 'Isā to utter the perfect answer. Ibn Abi Ḥatim recorded that Abu Hurayrah said, "Isā will be taught his argument in reply to what Allah will ask him,

﴿وَيَذَرُكَ اللَّهُ تَبِيعًا لِمَنْ يَشَاءُ مِنْ رُسُلِهِ يَوْمَ الْقِيَامِ﴾

﴿And (remember) when Allāh will say (on the Day of Resurrection): "O 'Isā, son of Maryam! Did you say unto men 'Worship me and my mother as two gods besides Allāh?'﴾ [5:116]."

Abu Hurayrah then narrated that the Prophet ﷺ said that Allāh taught 'Isā to say,

﴿سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَمْ أُحَدِّثْ بِهِ مِنْ قَبْلُ﴾

﴿Glory be to You! It was not for me to say what I had no right (to say) ...﴾<sup>11</sup>

Ath Thawrī narrated this Ḥadīth from Ma'nar from Ibn Ṭāwus from Ṭāwus

'Isā's statement,

﴿إِنْ كُنْتُ قُلْتُ قَوْلًا فَكُنْتُ غَافِلًا﴾

﴿Had I said such a thing, You would surely have known it.﴾

means, had I said it, You, my Lord, would have known it, for

<sup>11</sup> Ibn Abi Ḥatim 4 1253.

nothing escapes Your knowledge. Rather, I have not said these words nor did the thought even cross my mind, this why he said,

﴿تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۚ مَا قُلْتُ مِمَّا لَا مَآ أَمْرًا بِهِ﴾

﴿You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen Never did I say to them ought except what You (Allāh) did command me to say...﴾

and convey,

﴿لِيُؤْمِنُوا بِاللَّهِ رَبِّكُمْ﴾

﴿Worship Allāh, my Lord and your Lord﴾

I only called them to what You sent me with and commanded me to convey to them,

﴿لِيُؤْمِنُوا بِاللَّهِ رَبِّكُمْ﴾

﴿Worship Allāh, my Lord and your Lord﴾

and this is what I conveyed to them,

﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾

﴿And I was a witness over them while I dwelled amongst them,﴾

I was a witness over what they did when I was amongst them,

﴿فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَتَى الْأَرْضِ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿but when You took me [up], You were the Watcher over them, and You are a Witness to all things.﴾

Abu Dāwud At-Tayālīsī recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ stood up once and gave us a speech in which he said,

يَا أَيُّهَا النَّاسُ! إِنَّكُمْ مَجْتَمِعُونَ إِلَيَّ عُرَاةَ، غُرَاةَ، عُرْلَاءَ

«O people! You will be gathered to Allāh while barefooted, naked and uncircumcised;

﴿كَذَٰلِكَ نَذَرُكُمْ إِلَىٰ أَوْلَىٰ حَكْمِي يُبْدِئُ﴾

﴿As We began the first creation, We shall repeat it.﴾

فَإِنَّ أَوَّلَ الْخَلْقِ يُخْسَى يَوْمَ الْقِيَامَةِ إِزْوَاهُمْ، أَلَا وَلِيَّةٌ لِّجَمَاءِ بَرَجَائِي مِنْ أُنْثَى  
فِي إِحْدَى يَوْمِ ذَاتِ السَّعَالِ، فَأَقُولُ: أَصْحَابِي، نِقَادُ. إِنَّكَ لَا تَذَرِي مَا أَخَذْتُمَا  
بَعْدَكَ، فَأَقُولُ عِنْدَ قَالَ الْعَبْدُ الصَّالِحِ:

The first among the creation who will be covered with clothes will be Ibrāhīm. Some men from my Ummah will be brought and taken to the left (to the Fire) and I will yell, 'They are my followers!' It will be said, 'You do not know what they innovated after you (in religion).' So I will say just as the righteous servant ('Isa) said,

﴿رَكِبْتُ عَلَيْهِمْ شَيْبًا مَا دُمْتُ فِيهِمْ قَتَا وَوَقَيْتَنِي كُنْتُ أَنْتَ لِرُفِيبٍ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ  
شَهِيدٌ ۖ إِنْ تَعَذَّبْتُمْ فَإِنَّهُمْ جَانِدٌ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝﴾

﴿And I was a witness over them while I dwelled amongst them, but when You took me {up}. You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.﴾

يَقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مِنْذُ فَارَقْتَهُمْ:

«It will further be said, 'These people kept reverting back on their heels after you left them.'»<sup>(1)</sup>

Al-Bukhārī<sup>(2)</sup> also recorded this Ḥadīth in the explanation of this Āyah.

Allāh said;

﴿إِنْ تَعَذَّبْتُمْ فَإِنَّهُمْ جَانِدٌ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝﴾

﴿If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.﴾

All matters refer back to Allāh, for He does what He Wills and none can question Him about what He does, while He will question them. This Āyah also shows the crime of the

<sup>(1)</sup> Musnad At-Ṭayālisi no. 343.

<sup>(2)</sup> Fath Al-Bār 8:135

Christians who invented a lie against Allāh and His Messenger, thus making a rival, wife and son for Allāh. Allāh is glorified in that He is far above what they attribute to Him. So this Āyah [5:118] has tremendous value and delivers unique news.

﴿ثُمَّ يَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أُولَئِكَ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ الْأَفْرَادُ﴾<sup>(118)</sup> يَوْمَ تَكُونُ الْأَرْضُ الْأَنْحَارُ وَمَا فِيهَا مُهْبَطًا سَعَى كُلِّ

﴿119. Allāh will say: "This is a Day on which the truthful will profit from their truth. Theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever Allāh is pleased with them and they with Him. That is the great success.﴾

﴿120. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.﴾

### Only Truth will be of Benefit on the Day of Resurrection

Allāh answers His servant and Messenger 'Isā, son of Maryam, after he disowns the disbelieving Christians who lied about Allāh and His Messenger, and when 'Isā refers their end to the will of his Lord,

﴿ثُمَّ يَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ﴾

﴿This is a Day on which the truthful will profit from their truth.﴾

Ad-Dahhāk said that Ibn 'Abbās commented, "This is the Day when *Tawhīd* will benefit those who believed in it."

﴿ثُمَّ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

﴿Theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever﴾

and they will never be removed from it,

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿Allāh is pleased with them and they with Him﴾

﴿وَرِضْوَانًا مِنْ أَلْوَأَسْخَرِ﴾

«But the greatest bliss is the good pleasure of Allāh.» [9:72]

We will mention the *Ḥadīths* about this *Āyah* [9:72] later on. Allāh's statement,

﴿وَالْقَىٰ النَّجْمِ﴾

«That is the great success.» means, this is the great success, other than which there is no greater success. Allāh said in another *Āyat*,

﴿إِنَّمَا تَعْمَلُ الشُّكْرَ﴾

«For the like of this let the workers work.» [37:61], and,

﴿وَلِيَّكَ تَتَكَبَّرُ﴾

«And for this let (all) those strive who want to strive.» [83:26]

Allāh's statement,

﴿وَهُوَ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ذَا جَهَنَّمَ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

«To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.»

means, He created everything, owns everything, controls the affairs of everything and is able to do all things. Therefore, everything and everyone are in His domain and under His power and will. There is none like Him, nor is there rival, ancestor, son, or wife for Him, nor a lord or god besides Him. Ibn Wahb said that he heard Huyay bin 'Abdullāh saying that Abu 'Abdur-Rahmān Al-Ḥabli said that 'Abdullāh bin 'Amr said, "The last revealed *Sūrah* was *Sūrat Al-Mā'idah*."<sup>[1]</sup>

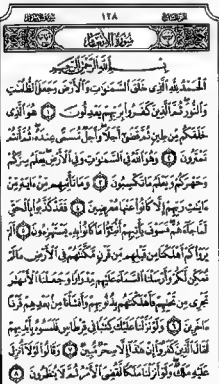
<sup>[1]</sup> At-Tirmidhi no. 3063.

## The Tafsīr of Sūrat Al-An'ām (Chapter - 6)

Which was Revealed in Makkah

### The Virtue of Sūrat Al-An'ām and When it Was Revealed

Al-'Awfi, 'Ikrimah and 'Atā' said that Ibn 'Abbās said, "Sūrat Al-An'ām was revealed in Makkah"<sup>[1]</sup> At-Ṭabarāni recorded that Ibn 'Abbās said, "All of Sūrat Al-An'ām was revealed in Makkah at night, accompanied by seventy thousand angels, raising their voices in glorification of Allāh"<sup>[2]</sup> As-Suddi said that Murrah said that 'Abdullāh said, "Sūrat Al-An'ām was revealed in the company of seventy thousand angels."<sup>[3]</sup>



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

[1] Ad-Durr Al-Manthūr 3:243.

[2] At-Ṭabarāni 12:215.

[3] Ad-Durr Al-Manthūr 3:243.



﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَرَمَلَ الْمَلَكُوتِ وَالنُّورَ ثُمَّ الْيَوْمَ لَعْنَةُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ  
يَعْبُدُونَ إِلَّا هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ لَكُمْ مَسَاجِدُ كَثِيرَةٌ ثُمَّ أَنْتُمْ  
تَفْرُقُونَ ۚ وَقُلْ لِلَّهِ فِي السَّمَوَاتِ رَبِّ السَّمَوَاتِ سَبْعٌ مِائَاتٌ وَمِائَتٌ وَخَمْسُونَ وَمَا تَعْلَمُونَ﴾

﴿1. All praise be to Allāh, Who created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord﴾

﴿2. He it is Who has created you from clay, and then has decreed a stated term. And there is with Him another determined term, yet you doubt﴾

﴿3. And He is Allāh, in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.﴾

### **All Praise is Due to Allah for His Glorious Ability and Great Power**

Allah praises and glorifies His Most Honorable Self for creating the heavens and earth, as a dwelling for His servants, and for making the darkness and the light to benefit them in the night and the day. In this *Āyah*, Allah describes darkness in the plural, *Zulumāt* where *Zulmah* is singular for darkness], while describing the light in the singular, *An-Nūr*, because *An-Nūr* is more honored. In other *Āyāt*, Allah said,

﴿يَا أَيُّهَا النَّبِيُّ رَأْسُكَ إِلَهُ﴾

﴿To the right and to the left.﴾ [16:48,

Near the end of this *Sūrah* (chapter 6), Allāh also said;

﴿وَلَا هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوا أَمْرًا نَسِيًّا فَتَفْرُقُوا مِنْ سَبِيلِهِ﴾

﴿And verily, this is my straight path, so follow it, and follow no (other) ways, for they will separate you away from His way.﴾ [6:153]

Allāh said next,

﴿ثُمَّ الْيَوْمَ كَفَرُوا بِرَبِّهِمْ يَعْبُدُونَ﴾

﴿Yet those who disbelieve hold others as equal with their Lord.﴾

meaning, in spite of all this, some of Allāh's servants disbelieve in Him and hold others as partners and rivals with Him. Some

of Allāh's servants claimed a wife and a son for Allāh, hallowed be He far above what they attribute to Him. Allāh's statement,

﴿مَنْ أَلٰى خَلْقَكُمْ مِنْ يَّامِرٍ﴾

﴿He it is Who has created you from clay.﴾

refers to the father of mankind, Ādam, from whom mankind originated, multiplied in numbers and spread about, east and west. Allāh said,

﴿ثُمَّ قَضٰى لَنَا وَلَمَلَّ مُسَمًّى يَّعْدُوْا﴾

﴿Then has decreed a stated term. And there is with Him another determined term. .﴾ His saying;

﴿ثُمَّ قَضٰى اٰجَلًا﴾

﴿Then has decreed a stated term,﴾ refers to death, while,

﴿وَلَمَلَّ مُسَمًّى يَّعْدُوْا﴾

﴿And there is with Him another determined term...﴾

refers to the Hereafter, according to Sa'īd bin Jubayr who reported this from Ibn 'Abbās.<sup>1)</sup> Similar statements were narrated from Mujāhid, Tkrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥak, Zayd bin Aslam, 'Aṭṭiyah, As-Suddī, Muqātil bin Ḥayyān and others.<sup>2)</sup> Ibn 'Abbās and Mujāhid said that,

﴿ثُمَّ قَضٰى اٰجَلًا﴾

﴿And then has decreed a stated term,﴾ is the term of this earthly life, while,

﴿وَلَمَلَّ مُسَمًّى يَّعْدُوْا﴾

﴿And there is with Him another determined term﴾ refers to man's extent of life until he dies as mentioned in Allāh's statement.<sup>3)</sup>

﴿وَهُوَ الَّذِى يَتَوَسَّطُ بَيْنَ يَدَيْكُمْ وَيَخْفِىْ مَا يَبْرِءُ بِاَسْفٰرِ﴾

﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,

<sup>1)</sup> At-Ṭabari 11:257.

<sup>2)</sup> At-Ṭabari 11:256-258.

<sup>3)</sup> At-Ṭabari 11:256.

then He raises (wakes) you up again that a term appointed (life) be fulfilled. ﴿ [6:60]

The meaning of Allāh's statement,

﴿عِنْدَهُ﴾

﴿With Him﴾ is that none but Him knows when it will occur. Allah said in other Āyāt,

﴿إِنَّمَا يَلْقَاهُ مَنْ يَشَاءُ لَا يُجِيبُ إِلَّا هُوَ﴾

﴿The knowledge thereof is with my Lord. None can reveal its time but He.﴾ [7:187], and,

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ تُنْزَلُ ۚ يَوْمَ لَا يَنْفَعُكَ فِيهَا أَنْ تَقُولَ إِنَّمَا رَبِّي يَحْكُمُ ۚ إِنَّكَ كَانَتْ فِي رَيْبٍ مِمَّنْ سَاءَ مَا يَحْكُمُونَ﴾

﴿They ask you about the Hour - when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof ﴾ [79:42-44]

Allāh said,

﴿لَقَدْ أَنتُمْ شَكَّارُونَ﴾

﴿Yet you doubt ﴾ the coming of the (last) Hour, according to As-Suddi.<sup>(1)</sup> Allāh said next,

﴿وَعَرَفَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ بِمَا تَكْسِبُونَ﴾

﴿And He is Allāh in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.﴾

Meaning, it is He Who is called Allāh, throughout the heavens and the earth, that is, it is He who is worshipped, singled out, whose divinity is believed in by the inhabitants of the heavens and the earth. They call Him Allāh, and they supplicate to Him in fear and hope, except those who disbelieve among the Jinns and mankind. In another Āyah, Allāh said;

﴿وَعَرَفَ الْآخِرَىٰ فِي السَّمَاوَاتِ إِنَّهُ رَبُّ الْآخِرِينَ﴾

﴿It is He Who is God in the heavens and the earth.﴾ [43:84] meaning, He is the God of those in heaven and those on earth,

<sup>(1)</sup> At-Ṭabarī 11:260.

and He knows all affairs, public and secret.

﴿وَيَسْمَعُ مَا نَكْتُمُ﴾

﴿And He knows what you earn﴾ all the good and bad deeds that you perform.

﴿وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ۚ قَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمُ الْآتَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ۚ إِنَّ أَمْثَلَ لِمِمْشِكُمْ فِي الْأَرْضِ مَا تَرَى مُشْكِلًا لَكَ وَظَنَّكَ أَمَلًا عَلَيْهِمْ يَقِظُونَ ۚ فَكُلُّهُمْ يَوْمَ يَكُونُ الْأَمَلُ الْأَخِيرُ يُوْفَوْنَ وَعْدَهُمْ يَوْمَئِذٍ﴾

﴿4 And never an Āyah comes to them from the Āyāt of their Lord, but that they have been turning away from it.﴾

﴿5. Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.﴾

﴿6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.﴾

### Threatening the Idolators for their Stubbornness

Allāh states that the rebellious, stubborn polytheists will turn away from every Āyah, meaning, sign, miracle and proof that is evidence of Allāh's Uniqueness and the truth of His honorable Messengers. They will not contemplate about these Āyāt or care about them. Allāh said,

﴿قَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمُ الْآتَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.﴾

This Āyah contains a warning and a stern threat for the disbelievers' rejection of the truth, stating that the disbelievers will surely know the truth of what they used to deny and taste the evil end of their behavior. Allāh advises and warns the disbelievers, that they should avoid the torments and

afflictions of this life, similar to what befell their likes from previous nations, who were stronger, wealthier, had more offspring, and were more exploitive on the earth. Allāh said,

﴿أَمْ يَرَوْنَ كَمْ مِمَّا نَكُنْهِمْ مِنْ قَبْلِهِمْ مِنْ قَوْمٍ قَدْ وَفَّيْنَاهُمْ مَا ظَلَمُوا لَكُنْهُمْ لُكْرٌ﴾

﴿I have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you?﴾

meaning, they had more wealth, children, buildings, abundant provision, riches and soldiers. Allāh said next,

﴿رَأَيْنَا أَكْثَرَ ظِلْمِهِمْ إِذْ كُنَّا﴾

﴿and We poured out on them rain from the sky in abundance,﴾  
in reference to rain that comes often,

﴿وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ﴾

﴿And made the rivers flow under them﴾

as rain was abundant and the springs were plentiful, so that We deceived them.

﴿فَنَالَتْهُمْ ذُرِّيَّتُهُمْ بِغَيْرِ عِلْمٍ﴾

﴿Yet We destroyed them for their sins﴾

meaning the mistakes and errors that they committed,

﴿وَلَقَدْ خَلَقْنَا مِنْ قَبْلِهِمْ قُرُونًا مِمَّا خَلَوْا﴾

﴿and created after them other generations,﴾

for, these generations of old perished and became as legends and stories,

﴿وَلَقَدْ خَلَقْنَا مِنْ قَبْلِهِمْ قُرُونًا مِمَّا خَلَوْا﴾

﴿And created after them other generations﴾

so that We test the new generations, as well. Yet, they committed similar errors and were destroyed, as their ancestors were destroyed. Therefore, beware of the same end that might befall you, for you are not dearer to Allāh than these previous nations, but the Messenger whom you defied is dearer to Allāh than the Messengers they defied. Thus, you are more liable than them to receive torment, if it was not for Allāh's mercy and kindness.



### Censuring the Rebellious and their Refusal to Accept Human Messengers

Allāh describes the rebellion and stubbornness of the idolators in defying the truth and arguing against it,

﴿وَلَوْ رَزَقْنَاهُ يَدَآئِنَ رِجَالِهِمْ لَقَالُوا إِنَّمَا بَشَرٌ مُّذْتَكِرٌ﴾

«And even if We had sent down unto you a Message written on paper so that they could touch it with their hands,»

meaning, if they saw this Message's descent and were eye-witnesses to that,

﴿لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ﴾

«the disbelievers would have said: "This is nothing but obvious magic!"»

This is similar to Allāh's description of the disbelievers' defiance of facts and truth,

﴿وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنْ السَّمَاءِ فَظَلُّوا فِيهِ يَمْرُوقًا ۖ قَالُوا إِنَّا شُرَكَاءُ لِمَ تَبْعُرُهُمْ عَنْ عَرَسِهِمْ إِلَّا هُمْ شُرَكَاءُ ۖ﴾

«And even if We opened to them a gate from the heaven and they were to continue ascending thereby They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched."» [15:14-15], and,

﴿وَلَوْ رَزَقْنَاهُمْ مِنَ السَّمَاءِ مَاءً مُّطَهَّرًا ۖ لَقَالُوا سَحَابٌ مُمِزٌ ۚ﴾

«And if they were to see a piece of the heaven falling down, they would say, "Clouds gathered in heaps!"» [52:44].

﴿وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ مَلَكٌ﴾

«And they say: "Why has not an angel been sent down to him?"»

to convey the Message with admonition along with him. Allāh replied,

﴿وَلَوْ أَرْسَلْنَا مُّوْسَىٰ بِآيَاتِنَا أَنْ يَقُولَ رَبِّي إِنِّي إِلَٰهٌ مُّخْتَلِفٌ ۖ﴾

«Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.»

Consequently, even if the angels descend, while the

disbelievers still had the same attitude, then the torment will surely befall them from Allah as a consequence. Allah said in other Āyāt,

﴿مَا نُرِي الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كُنَّا بِمُقَدِّرِينَ شَيْءٍ﴾

«We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite.» [15:8], and,

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ لهُمْ قَوْمِ الْخَاسِرِينَ﴾

«On the Day they will see the angels, no glad tidings will there be for the criminals that day.» [25:22]

Allāh's statement,

﴿وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَدَلَّيْنَاهُمَا فِي غَبَرَاتٍ﴾

«And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.»

meaning, if We send an angel along with the human Messenger, or if We send an angel as a Messenger to mankind, he would be in the shape of a man so that they would be able to speak to him and benefit from his teachings. In this case, the angel (in the shape of a human) will also cause confusion for them, just as the confusion they caused themselves over accepting humans as Messengers! Allāh said,

﴿وَلَوْ كُنَّا فِي الْأَرْضِ لَمُلَكْنَا مَلَائِكَةً يَّسُورِينَ لَنُفَصِّلَنَّ لَهُمْ تَدْوِينَ عِبَادِهِمْ وَمَا كُنَّا بِمُتَعَذِّلِينَ﴾

«Say, "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."» [17:95]

It is a mercy from Allāh to His creation that He sends every type of creation, Messengers from among their kind, so that they are able to call their people to Allāh, and their people able to talk to them, ask them and benefit from them. In another Āyah, Allāh said,

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَرُفِعَهُمْ﴾



«Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'ān), and purifying them.» [3:164]

Ad-Ḍaḥḥak said that Ibn 'Abbās said about the Āyah [6:9 above], "If an angel was sent to them, he would come in the shape of a man. This is because they will not be able to look at the angel due to light."<sup>[1]</sup>

﴿وَلَوْ أَنَّا قَلَّبْنَاهُمْ لَمَا يَعْلَمُونَ﴾

« . and We would have certainly caused them confusion in a matter which they have already covered with confusion »

meaning, We would confuse them over their confusion. And Al Wālibī reported Ibn 'Abbās saying; "We brought doubts around them."

Allāh's statement,

﴿زَلَّزَلْنَاهُمْ قُلُوبَهُمْ فَكَيْفَ يَعْلَمُونَ سَخِرْنَا مِنْهُمْ تَا كَاثُرًا يَوْمَ يَسْتَعِزُّونَ﴾

«And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at »

comforts the Messenger ﷺ concerning the denial of him by his people. The Āyah also promises the Messenger ﷺ, and his believers, of Allāh's victory and the good end in this life and the Hereafter. Allāh said next,

﴿فَمَنْ يَرَوْهَا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَنَاءُ تَكْفِيرِهِمْ﴾

«Say: "Travel in the land and see what was the end of those who rejected truth."»

meaning, contemplate about yourselves and think about the afflictions Allāh struck the previous nations with, those who defied His Messengers and denied them. Allāh sent torment, afflictions and punishment on them in this life, as well as the painful torment in the Hereafter, while saving His Messengers and believing servants.

[1] At-Ṭabarān 11:268.

﴿قُلْ إِنَّمَا إِلَهُ الْكَوْمِ وَالْأَرْضِ قُلْ قَدْ كُنْتُ عَلَىٰ نَفْسِي رَاحِمَةً لِّمَنْ شِئْتُمْ إِنِّي بِيَوْمِ  
الْيَوْمِ لَا رَبَّ إِلَّا يَوْمَ الْقِيَامِ حَاشَا لِعِزَّتِهِمْ فَهَذَا لَا يُؤْمِنُونَ﴾ ﴿قُلْ مَا مَسْكَنِي  
أَنْتَ وَالْهَامُ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ قُلْ أَعْرِضُوا عَنْهُ فَإِنَّهُ يَفْعَلُ مَا يَشَاءُ وَالْأَرْضُ رَتْقًا بَيْنَهُمْ  
وَلَا يُلْقُونَ مِنْ يَدِي أَثَرًا أَنْ أَكُونُ أَكْثَرُ مِنْ أَنْفُسِهِمْ وَلَا تَكُونُ مِنَ الْمُتَشَكِّكِينَ قُلْ مَنْ لِي مِنْ  
إِنْعَافٍ إِنْ عَصَيْتُ رَبِّي عَذَابُ يَوْمٍ عَظِيمٍ﴾ قُلْ مَنْ يَتَّبِعْهُ يَتَّبِعْهُ فَقَدْ رَجَعْتُ وَدُونَ  
الْمَوَدَّةِ الْيَوْمِ﴾

﴿12. Say, "To whom belongs all that is in the heavens and the earth? " Say, "To Allāh " He has prescribed mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who destroy themselves will not believe ﴾

﴿13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.﴾

﴿14. Say, "Shall I take as a guardian any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed " Say: "Verily, I am commanded to be the first of those who submit. "And be not you of the idolators ﴾

﴿15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day.﴾

﴿16. Who is averted from (such a torment) on that Day; then He (Allāh, has surely been Merciful to him And that would be the obvious success.﴾

### Allāh is the Creator and the Sustainer

Allāh states that He is the King and Owner of the heavens and earth and all of what is in them, and that He has written mercy on His Most Honorable Self. It is recorded in the Two Saḥīḥs, that Abu Hurayrah said that the Prophet ﷺ said,

﴿إِنَّ اللَّهَ نَمَّ حَتَّى الْخُسْفِ، كَتَبَ كِتَابًا عِنْدَهُ فَوْقَ الْعَرْشِ، إِنْ رَحِمْتِي تَغِيْبُ غَضَبِي﴾

«When Allāh created the creation, He wrote in a Book that He has with Him above the Throne; 'My mercy overcomes My anger' (1)»

<sup>1)</sup> Faḥḥ Al-Bārī 13:395, Muslim 4:2107

Allah said;

﴿لَيَجْمَعَنَّكَ يَوْمَ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

«Indeed He will gather you together on the Day of Resurrection, about which there is no doubt.»

swearing by His Most Honored Self that He will gather His servants,

﴿إِنَّكَ مِنْتَ دُونَهُمْ﴾

«For appointed meeting of a known Day.» [56:50],

the Day of Resurrection that will certainly occur, and there is no doubt for His believing servants in this fact. As for those who deny and refuse, they are in confusion and disarray. Allah's statement,

﴿أَلَمْ يَكْفُرُوا لَكُمْ﴾

«Those who destroy themselves» on the Day of Resurrection,

﴿فَهُمْ لَا يُؤْمِنُونَ﴾

«will not believe» in the Return and thus do not fear the repercussions of that Day Allah said next,

﴿وَلَهُ مَا سَكَنَ فِي الْغَيْبِ وَنَحْنُ﴾

«And to Him belongs whatsoever exists in the night and the day.»

meaning, all creatures in the heavens and earth are Allah's servants and creatures, and they are all under His authority, power and will; there is no deity worthy of worship except Him,

﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

«and He is the All-Hearing, the All-Knowing»

He hears the statements of His servants and knows their actions, secrets and what they conceal Allah then said to His servant and Messenger Muhammad ﷺ, whom He sent with the pure *Tawhid* and the straight religion, commanding him to call the people to Allah's straight path;

﴿يَا أَيُّهَا النَّبِيُّ قُلْ مَا أَعْبُدُ إِلَّا اللَّهَ وَالْأَنْبِيَاءَ﴾

«Say: "Shall I take as a guardian any other than Allah, the Creator of the heavens and the earth?"»

Similarly, Allāh said,

﴿كُلْ أَطْعَمَهُمُ اللَّهُ ثُمَّ اتَّخَذَ إِلَى الْجَهَنَّمَ بَصِيرًا﴾

«Say. "Do you order me to worship other than Allāh, O you fools?"» [39:64].

The meaning here is, I will not take a guardian except Allah, without partners, for He is the Creator of the heavens and earth Who originated them without precedent,

﴿وَهُوَ يَطْعَمُهُمْ وَلَا يَغْنَمُ﴾

«And it is He Who feeds but is not fed»

For He sustains His creatures without needing them. Allah also said;

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي﴾

«And I created not the jinn and humans except that they should worship Me (Alone).» [51:56]

Some scholars read it,

﴿وَهُوَ يَطْعَمُهُمْ وَلَا يَغْنَمُ﴾

"And it is He Who feeds but He does not eat."

meaning, Allāh does not eat. Abu Hurayrah narrated, "A man from Al-Ansār from the area of Qubā' invited the Prophet ﷺ to eat some food, and we went along with the Prophet ﷺ. When the Prophet ﷺ ate and washed his hands, he said,

«الْحَمْدُ لِلَّهِ الَّذِي يَطْعَمُهُمْ وَلَا يَغْنَمُ. وَمَنْ عَذَّبْنَا فَهَذَا رَاحَتُنَا، وَتَسَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ الْعُرْيِ، وَكُلُّ بَلَاءٍ حَسَنٍ إِهْلَانًا، الْحَمْدُ لِلَّهِ غَيْرُ مُؤَدَّعٍ وَتِي وَلَا مُكَادًا وَلَا مَكْفُورٍ، وَلَا مُسْتَنْقَى عَثَى. الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا مِنْ الطَّعَامِ، وَتَسَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ الْعُرْيِ، وَهَذَا مِنَ الضَّلَالِ، وَتَسَانَا مِنَ الْغَى. وَنَفَلَنَا عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَغْضِيلًا، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»

«All praise is due to Allāh, Who feeds but is never fed, He bestowed bounty unto us, Who gave us guidance and fed us, gave us something to drink, covered our nakedness; and for every favor He has given us All praise is due to Allāh, praise that should not be neglected, my Lord, all the while affirming that we will never be able to duly thank Him; nor be appreciative enough of Him, nor be free of needing Him

الْأَنْفُسُ

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الْأَنْفُسُ

قُلْ أَشْكُرُوا كَثِيرًا مِمَّا رَزَقْنَاكُمْ وَلَئِنْ شَكَرْتُمْ وَأَرْتَدَّ إِلَيْكُمْ  
الْقُرْآنُ لَا يُزِيدُكُمْ مِنْهُ بِشَيْءٍ مِمَّا تَصْطَلِحُونَ لَأَنْتُمْ مَعَ اللَّهِ  
وَالْإِلَهَةِ آخَرِينَ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَنِعْمَ الْوَكِيلُ  
يُؤْتِي السُّبْحَ ۝ (١) الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَرْفَعُهُمْ إِلَىٰ عِلِّيِّينَ  
أَيُّهَا الَّذِينَ آمَنُوا خَيْرُوا أَنْفُسَكُمْ فَهُمْ لَا يُزْعَمُونَ ۝ (٢) وَمَنْ أَظْلَمُ  
مِمَّنْ أَفَرَقَ عَلَىٰ آثَارِهِمْ كَذِبًا وَيَتَذَكَّرُ فَإِنْ لَا يَقْضِ لِلظَّالِمِينَ  
۝ (٣) دَرَجَتٌ مِمَّنْ هُمْ أَجْمَعُونَ جَمِيعًا ثُمَّ يَقُولُ الَّذِينَ أَشْرَكُوا إِنَّا أَنشُرَكُم  
الَّذِينَ كُفَرْتُمْ زَعَمُونَ ۝ (٤) ثُمَّ لَنْ تُرْكَىٰ وَتُفْتَنُ بَيْنَهُمْ أَلَا أَعْلَمُ أَنَّ اللَّهَ  
رَبَّنَا مَا كَانُوا يُشْرِكُونَ ۝ (٥) أَفَلَمْ يَكُنْ لَهُمْ آيَاتُ أَنْفُسِهِمْ فَمِثْلُ  
عَمَلِهِمْ تَأْكُلُوا مِنْ ثَمَرِهِمْ وَمِنْهُم مَّنْ يُسْقِطُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ  
قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَكَانُوا يَرْوَاكُلًا ۝ (٦)  
لَا يَتَذَكَّرُ أَهْوَاؤًا حَتَّىٰ يُلَاقِيَ يَوْمَ الْبَيْعَةِ الَّذِينَ كَفَرُوا إِنَّا هَذَا  
إِلَّا آسَاطِيرُ الْأَوَّلِينَ ۝ (٧) وَمِمَّنْ يَنْهَوْنَ عَمَّا وَدَّعُوا وَتَتَوَلَّىٰ عَنْهُمْ  
يَتَذَكَّرُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَتَذَكَّرُونَ ۝ (٨) وَلَوْ رَدُّوا وَقَعُوا عَلَىٰ أَعْقَابِهِمْ  
فَقَالُوا إِنَّمَا كُنَّا نَعْبُدُ مَا يُدْعَىٰ بِهَا آبَاءُنَا وَإِنَّا لَفِي شَكٍّ مِّمَّنْ

All thanks and praises are due to Allāh Who fed us the food, gave us the drink, covered our nudity, guided us from misguidance, gave us sight from blindness, and honored us above many of His creatures. All praise is due to Allāh, Lord of all that exists. (Al-Ankabut)

﴿قُلْ إِنِّي أَتُوبُ إِلَى اللَّهِ لَئِنْ أَفْرَقْتُ لَأَنصُرَنَّ  
مَنْ أَسَاءَ﴾

﴿Say: "Verily, I am commanded to be the first of those who submit themselves to Allāh as (Muslims)."> from this Ummah,

﴿وَلَا تَتَّبِعُوا الْاَشْرَاقَ ۝  
قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي  
عَذَابَ عَاقِبَةِ الْمُجْرِمِينَ﴾

﴿And be not you of the idolaters. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."﴾ [6:14-15],

the Day of Resurrection,

﴿مَنْ يَصْرِفْ عَنْهُ﴾

﴿Who is averted from﴾ such a torment,

﴿يَتَذَكَّرُ لِقَاءِ رَبِّهِ﴾

﴿on that Day, He has surely been Merciful to him﴾ meaning, Allāh will have been merciful to him,

﴿وَذَلِكَ الْقَوْمُ الْيَاسِينَ﴾

[1] An-Nasā'ī in Al-Kubrī 6:82.



judgment or prevent what He decrees,

﴿وَلَنْ يَسْخَرَكُ اللَّهُ بِشَيْءٍ فَلَا حِفَايَتَ لَهُ، إِلَّا مَوْءِدٌ مِنْكَ يَمْشِيهُ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things»

Similarly, Allāh said,

﴿مَا يَبْتَغِ اللَّهُ الْفَقِيرَ بِرَحْمَةٍ وَلَا شَيْءَ لَهَا وَمَا يُبْسِكُ إِلَّا بِرِزْقٍ مِنْ رَبِّهِ﴾

«Whatever mercy, Allāh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter» {35:2}.

It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ used to supplicate,

«اللَّهُمَّ لَا تَنْصِبْ لِي دَائِمًا وَلَا تُعْطِنِي إِنَّمَا تَنْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

«O Allāh, there is none Who can avert what You grant or give what You deprive, and no fortune ever helps the fortunate against You.»<sup>[1]</sup>

This is why Allāh said,

﴿وَهُوَ الْقَاهِرُ قَوْقً عِبَادِهِ﴾

«And He is the Irresistible, above His servants,»

meaning, to Him the necks are subservient, the tyrants humble before Him and He has complete control over all things. The creatures have all bowed to Allāh and are humbled before His grace, honor, pride, greatness, highness and ability over all things. The creatures are insignificant before Him, for they are all under His irresistible decision and power,

﴿وَهُوَ الْعَلِيمُ﴾

«and He is the All-Wise,» in all His actions,

﴿الْقَدِيرُ﴾

«Well Acquainted with all things.» Who places everything in its

<sup>[1]</sup> Faḥḥ Al-Bārī 2:379.

rightful place, grants and favors whomever deserves His favor. Allāh said next,

﴿قُلْ لَّوْ أَنشدُ أَكْبَرُ شَيْئًا﴾

﴿Say: "What thing is the most great in witness?"﴾

or what is the greatest witness,

﴿قُلْ لِّلّٰهِ شَهِدَةٌ بَيْنِي وَبَيْنَكُمْ﴾

﴿Say: "Allāh (the Most Great) is Witness between you and I"﴾ for He knows what I brought you and what you will answer me with,

﴿وَأَنذِرْ بِإِنَّ مَعَاذَ الْكَرِيمِ لِأَنذِرْكُمْ بِهِ. وَمَنْ هُوَ بِكُمْ﴾

﴿this Qur'ān has been revealed to me that I may therewith warn you and whosoever it may reach.﴾

Therefore, this Qur'ān is a warner for all those who hear of it. In another Āyah, Allāh said,

﴿وَمَنْ يَكْفُرْ بِهِ. إِنَّ الْأَحْرَابَ كَانَ لَهُ مَوْعِدٌ﴾

﴿But those of the sects that reject it, the Fire will be their promised meeting place.﴾ [11:17]

Ar Rabi' bin Anas said, "Those who follow the Messenger of Allāh ﷺ ought to call to what the Messenger of Allāh ﷺ called to and warn against what he warned against." Allāh said next,

﴿إِنَّمَا لَكُمْ لِقَاءُ رَبِّكُمْ﴾

﴿"Can you verify bear witness. . ." O idolators,

﴿إِن تَعْلَمُونَ إِلَّا إِلَهًا أَحَدًا لَا تَشْهَدُ﴾

﴿"that besides Allāh, there are other gods?" Say, "I bear no (such) witness!"﴾

Similarly, in another Āyah, Allāh said;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَشْهَدُوا مَعَهُمْ﴾

﴿Then if they testify, testify not you with them.﴾ [6:150]

Allāh said next,

﴿قُلْ إِنَّمَا مَعَنَا إِلَهٌ وَاحِدٌ وَإِن مِّن شَرِكٍ لَهُ﴾

﴿Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him."﴾



## People of the Book Recognize the Prophet ﷺ Just as They Recognize Their Own Children

Allāh says, the People of the Book know what you brought them, O Muḥammad ﷺ, as they know their own children. This is because they received good news from the previous Messengers and Prophets about the coming of Muḥammad ﷺ, his attributes, homeland, his migration, and the description of his Ummah. Allāh said next,

﴿الَّذِينَ هَبَرُوا أَنْفُسَهُمْ﴾

«Those who have lost (destroyed) themselves» and thus incurred the ultimate loss,

﴿فَهُمْ لَا يَخْلُفُونَ﴾

«will not believe.» in this clear matter. A matter about which the previous Prophets gave good news, and a matter extolled about in ancient and modern times. Allāh said next,

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ﴾

«And who does more wrong than he who invents a lie against Allāh or rejects His Āyāt?»

meaning, there is no person more unjust than he who lies about Allāh and claims that Allāh has sent him, while Allāh did not send him. There is no person more unjust than he who denies Allāh's proofs, signs and evidences,

﴿إِنَّهُمْ لَا يَصْلَحُونَ﴾

«Verily, the wrongdoers shall never be successful.»

Surely, both of these people will never acquire success, whoever falsely [claims that Allāh sent him] and whoever refuses [Allāh's Āyāt].

﴿وَمَنْ غَشَرَ عَنْ دِينِهِ إِذَا تَلَمَّذَ لِلَّهِ فَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً ثَمَّ رَزَقْنَاهُمْ مِمَّا كَفَرُوا فَكَفَرُوا بِنُوحٍ إِذْ أَوْفَىٰ بِهِ وُعْدًا إِذْ قَالَ نُوحُ إِنَّكُمْ لَأُنذِرُكُمْ أَنَّكُمْ إِذَا مَنَعْتُمْ النَّاسَ دِينَهُمْ أَن يَكُونُوا مَسَكِينًا فَهُمْ أَوْفَوْا بِهِمْ وَأَبَىٰ لَهُمْ فَزَجَّاهُ إِلَى الْبَاسِ وَأَخَذَ بِهِمْ لَبِئْسَ لِلْفَاسِقِينَ كِفْلًا﴾

﴿وَمَنْ يَدْعُ إِلَى الْبَغْيِ فَسَوْفَ نَبْتَلِيهِ فَنَنْزِلُ بِهِ السَّيْلَ الْكَبِيرَ الَّذِي لَا يَصْلَحُ لَهُ إِلَّا جَاهِلُونَ مُنَافِقُونَ وَإِلَىٰ جَاهِلُونَ مُنَافِقُونَ وَإِلَىٰ جَاهِلُونَ مُنَافِقُونَ﴾

﴿22. And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?"﴾

﴿23. There will then be (left) no Fitnah for them but to say: "By Allāh, our Lord, we were not those who joined others (in worship with Allāh)."

﴿24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.﴾

﴿25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Āyāt they will not believe therein; to the point that when they come to you to argue with you, those who disbelieve say: "These are nothing but tales of the men of old."﴾

﴿26. And they prevent others from him and they themselves keep away from him, and (by doing so) they destroy none but themselves, yet they perceive (it) not.﴾

### **The Polytheists Shall be Questioned About the Shirk They Committed**

About the polytheists, Allāh said:

﴿وَيَوْمَ نَحْشُرُهُمْ جَمًّا﴾

﴿And on the Day when We shall gather them all together,﴾

This is on the Day of Resurrection, when He will ask them about the idols and rivals that they worshipped instead of Him. Allāh will say to them,

﴿أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ﴾

﴿Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?﴾

Allāh said in Sūrat Al-Qaṣaṣ,

﴿وَيَوْمَ نَدْعُهُمْ فَيَقُولُ أَنْ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ﴾

﴿And (remember) the Day when He will call to them, and say, 'Where are My (so-called) partners whom you used to assert?'﴾ [28:62].

Allāh's statement,

﴿ثُمَّ لَوْ كُنْزَيْنَا﴾

﴿There will then be (left) no Fitnah for them﴾ means, argument 'Aṭa' Al Khurasānī said that,

﴿ثُمَّ لَوْ كُنْزَيْنَا﴾

﴿There will then be (left) no Fitnah for them﴾ in the face of the affliction that will be placed on them,

﴿إِلَّا أَنْ قَالُوا وَقَدْ رَبَّنَا مَا كُنَّا شُرَكَاءَ﴾

﴿but to say: "By Allāh, our Lord, we were not those who joined others (in worship with Allāh)."<sup>[1]</sup>

Allāh said next,

﴿أَنْتُمْ كَذَبْتُمْ كَذَبُوا عَلَى أَنْفُسِهِمْ وَصَلَّيْنَا مَا كَانُوا يَفْتَنُونَ﴾

﴿Look! How they lie against themselves! But the (lie) which they invented will disappear from them.﴾

which is similar to His other statement,

﴿ثُمَّ قِيلَ لَهُمْ أَنْتُمْ كُنْتُمْ شُرَكَاءَ رَبِّهِمْ مِنْ دُونِ اللَّهِ قَالُوا صَلَّوْا عَلَيْنَا لَوْ كُنْزَيْنَا قُلْ مِمَّنْ قُلْ شَيْئًا كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ﴾

﴿Then it will be said to them: "Where are (all) those whom you used to join in worship as partners. Besides Allāh?" They will say, "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allāh leads astray the disbelievers ﴾ [40:73-74]

### The Miserable Do Not Benefit from the Qur'ān

Allāh's statement,

﴿وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوْا رَبَّهٗمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالَاتِ لَهُمْ أَجْرٌ كَبِيرٌ﴾

﴿And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Āyāt they will not believe therein;﴾

[1] At Ṭabarī 11:299.

means, they come to you, (O Muḥammad ﷺ), so that they hear you recite the Qur'ān, but its recitation does not benefit them, because Allāh has set veils on their hearts, and so they do not understand the Qur'ān,

﴿رَبِّهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ﴾

﴿and (set) deafness in their ears,﴾ that prevents them from hearing what benefits them. In another *Ayah*, Allāh said;

﴿وَمَثَلُ الْفَرِيِّ كَذَّبَ أَتَى يَبُوءُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاً وَنِدَاً﴾

﴿And the example of those who disbelieve, is as that of him who shouts at one who hears nothing but calls and cries﴾ [2:171]

Allāh said next,

﴿وَمَنْ يَرَوْا كُذَّبَ بِمَا لَا يَصْطَلِحُ بِهِمْ﴾

﴿if they see every one of the Āyāt they will not believe therein;﴾ meaning, they will not believe in any of the Āyāt, proofs, clear evidences and signs they witness because they do not have sound comprehension or fair judgment. In another *Āyah*, Allāh said,

﴿وَلَوْ عَلِمَ اللَّهُ مِنْهُمْ خَيْرَ لَاسْمَعَتْ﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen.﴾ [8:23]

Allāh said,

﴿حَتَّىٰ إِذَا حُكِرُوا بِكُفْرِهِمْ﴾

﴿to the point that when they come to you to argue with you...﴾ using falsehood against truth,

﴿يَقُولُ الَّذِينَ كَفَرُوا إِنَّا سَمِعْنَا الْأَوَّلِينَ﴾

﴿those who disbelieve say "These are nothing but tales of the men of old."﴾

The disbelievers say, what you (O Muḥammad ﷺ) brought us was taken from the books of those who were before us, meaning plagiarized,

﴿وَهُمْ يَخُفُّونَ مِنْهُ وَيَخُفُّونَ مِنْهُ﴾

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بَلْ يَدْعُهُمْ إِلَى الْكُفْرِ ۖ وَتَرْكُ مَا كَانُوا يَحْفَظُونَ مِنْ قَوْلِ وَلَوْ رَدُّوا عَلَيْنَا لَفَعَلْنَا فَمَا نَبْتَغِيهِمْ لَكِدُونُ ﴿١٣١﴾ وَقَالُوا إِن هِيَ إِلَّا أَلْهِيَةٌ مِمَّا آتَيْنَاهُمْ بِالْحَقِّ يَتَّبِعُونَ ﴿١٣٢﴾ وَتُورِكُ إِذْ وَقَعُوا عَلَى رَأْسِهِ قَالِ ابْسِ هَذَا بِالْحَقِّ قَالُوا لَنْ وَرَيْنَا قَالِ فَذُقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٣٣﴾ فَدَحِصَ الَّذِينَ كَذَّبُوا بِفُلُوهُنَّ أَفْوَاحًا قَالُوا لَعْنَةُ اللَّهِ لَشَاعَرُكُمْ إِنَّهُمْ أَكْبَرُ مِنْكُمْ قَالُوا يَحْشَرُنَا عَلَى مَا فَرَّطْنَا بِهِ أَوْ هُمْ يَحْشَرُونَنَا أَوْ رَهُمْ عَلَى طُهُورِهِمْ إِلَّا مَاءَ مَرِزُونَ ﴿١٣٤﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَهُوَ لِلدَّارِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَقُولُونَ أَفَلَا تَتَّقُونَ ﴿١٣٥﴾ فَذَعَمَ رَبُّهُ لِيَحْكُمَ لَكُمْ يُقُولُونَ فِيهِمْ لَا تَكْفُرُوا بَلْ لَكُمْ مِنَ الْعَالَمِينَ عِلْمٌ أَنْتُمْ تُجْحَدُونَ ﴿١٣٦﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبْرًا عَلَى مَا كُفِّرُوا وَوُدًّا حَتَّى أَنْتَبَهُمْ بَعْرًا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَهُ مِنْ بَنِي الْعَرَبِ سُلَيْمٌ ﴿١٣٧﴾ وَإِنْ كَانَتْ مِنْكُمْ عَلِيَّةٌ غَرَضُكُمْ فَلَنْ تُنْقَلِتَ أَوْ تَبْنِي نَقْعًا فِي الْأَرْضِ أَوْ سُلَامَى السَّمَاءِ فَنَافِثِهِمْ تَنْفِرُ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونُ مِنَ الْخَالِفِينَ ﴿١٣٨﴾

And they prevent others from him and they themselves keep away from him.

They discourage people from following the truth, believing in Muhammad ﷺ and obeying the Qur'an.

وَرَعَوْا عَنْهُ

and they themselves keep away from him

They thus combine both evil acts, for they neither benefit themselves, nor let others benefit from the Prophet ﷺ. 'Alī bin Abī Ṭāḥah said that Ibn 'Abbās said that the Āyah,

وَرَعَوْا عَنْهُ

And they prevent others from him

means, they hinder people from believing in Muhammad ﷺ.<sup>[1]</sup> Muḥammad bin Al-Ḥanafiyyah said, "The disbelievers of Quraysh used to refrain from meeting Muḥammad ﷺ and they discouraged people from coming to him."<sup>[2]</sup> Similar was reported from Qatādah, Mujāhid and Ad-Dahhāk and several others.<sup>[3]</sup>

وَلَا يَذْكُرُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

And (by doing so) they destroy not but themselves, yet they perceive (it) not

[1] At-Ṭabari 11:311

[2] At-Ṭabari 11:311

[3] At-Ṭabari 11:312

They destroy themselves by committing this evil action, and its harm will only touch them. Yet, they do not perceive this fact!

﴿رَوْحًا تَرَىٰ إِذْ يُفْعَلُ عَلَىٰ أَكْثَرِ النَّفَالَةِ يُفْعَلُ رَوْحًا وَلَا تُكْرَهُ بِمَا كَانُوا يَكْفُرُونَ﴾  
 ﴿مَا كَانُوا يَكْفُرُونَ مِنْ قَبْلُ وَكَانُوا أَهْلًا بِمَا كَانُوا يَكْفُرُونَ﴾  
 ﴿لَا جُنَاحَ عَلَيْكَ إِن كَانَ بِكَ إِذْ يَخْرُجُ مِنْ بَيْنِ يَدَيْهِمْ أَنْ يَنْصُرَكَ بِغِيَبِهِمْ أَتَىٰ عَلَىٰ الْإِنْسَانِ عِلْمٌ﴾  
 ﴿قَالُوا عَلَىٰ رَبِّنَا أَنْ يَهْدِيَنَا الصِّرَاطَ﴾

﴿27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"﴾

﴿28. Nay, what they had been concealing before has become manifest to them. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.﴾

﴿29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected"﴾

﴿30. If you could but see when they will stand before their Lord! He will say: "Is not this the truth?" They will say. "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."﴾

## Wishes and Hopes Do Not Help One When He Sees the Torment

Allāh mentions the condition of the disbelievers when they are made to stand before the Fire on the Day of Resurrection and witness its chains and restraints, along with seeing the horrible, momentous conditions in the Fire with their own eyes. This is when the disbelievers will say,

﴿يَا نَفْسُ تَرَىٰ إِذْ يُفْعَلُ رَوْحًا وَلَا تُكْرَهُ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿"Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"﴾

They wish that they would be sent back to the life of the world so that they could perform righteous deeds, refrain from disbelieving in the Āyāt of their Lord and be among the

believers. Allāh said,

﴿يَلْ يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ ٱلَّذِينَ كُنْتُمْ تَكْتُمُونَ﴾

«Nay, what they had been concealing before has become manifest to them.»

meaning, the disbelief, denial and rebellion that they used to hide in their hearts will then be uncovered, even though they will try to hide this fact in this life and the Hereafter. Earlier, Allāh said,

﴿ثُمَّ لَٔ تَكُنْ فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ ٱللَّهُ رَبُّنَا ۚ كَذَّبُوا۟ بِٱلَّذِينَ هُمْ يُعٰٓدُونَ ۚ وَٱللَّهُ عِلْمُهُۥ بِٱلْغُيُوبِ ۚ﴾

«There will then be (left) no trial for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh." Look! How they lie against themselves! But the (lie) which they invented will disappear from them.»

It is also possible that the meaning here is that the disbelievers will realize the truth that they knew all along in their hearts, that is, that what the Messengers brought them in this life is true, although they used to deny his Message before their followers. Allāh said that Mūsā said to Fir'awn,

﴿لَقَدْ جِئْتَ مَآ رَبَّ ٱلْكَوٰكِبِ ۖ إِلَّآ رَبُّ ٱلسَّمَٰوٰتِ وَٱلْأَرْضِ ۖ نَزَّاهُ﴾

«"Verily, you know that these signs have clearly been sent down by none but the Lord of the heavens and the earth as eye-opening evidence."» [17:102]

Allāh said about Fir'awn and his people,

﴿وَمَعَدَا ۖ وَٱتَّخَذُوهُم مُّٓسْتَكْبِرِينَ ۖ﴾

«And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof.» [27:14]

﴿يَلْ يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ ٱلَّذِينَ كُنْتُمْ تَكْتُمُونَ﴾

«Nay, it has become manifest to them what they had been concealing before.» [6:28]

When this occurs, and the disbelievers ask to be returned to this life, they will not do so because they truly wish to embrace the faith. Rather, they ask to be returned to this life for fear of the torment that they are witnessing before them,

as punishment for the disbelief they committed, and to try and avoid the Fire that they see before their eyes.

﴿وَرَوُّهُمُ الْقَادِرُ إِنَّهُمُ عَنْ رَبِّهِمْ لَكَاذِبُونَ﴾

﴿But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾

meaning, they lie when they say they wish to go back to this life so that they can embrace the faith. Allāh states that even if they were sent back to the life of this world, they will again commit the disbelief and defiance that they were prohibited.

﴿فَرَبِّهِمْ لَكَاذِبُونَ﴾

﴿And indeed they are liars﴾ in their statement that,

﴿يَتَّبِعُوا مَرَدًّا وَلَا تَكْفُرُ بِأَنفُسِهِمُ وَلَكُونَ عَلَى الَّذِينَ يَلْمِزُونَ آلُ بَنِي إِسْرَءِيلَ أَنَّهُمْ كَانُوا يُفْسِدُونَ فِي الْأَرْضِ وَلَا يَكُونُوا إِلَّا لِقَاءَ رَبِّهِمْ لَعَدُوكُمْ. وَقَالُوا إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا عَلَّمُنَا مَرَدًّا﴾

﴿"Would that we were but sent back! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, what they had been concealing before has become manifest to them. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars. And they said, "There is no (other life) but our (present) life of this world and never shall we be resurrected."﴾

Therefore, they will revert to their old behavior and say,

﴿إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا﴾

﴿There is no life but our life of this world﴾ and there is no Hereafter,

﴿وَمَا عَلَّمُنَا مَرَدًّا﴾

﴿and never shall we be resurrected.﴾ Allāh said,

﴿وَرَوُّهُمُ الْقَادِرُ إِنَّهُمُ عَنْ رَبِّهِمْ لَكَاذِبُونَ﴾

﴿If you could but see when they will stand before their Lord!﴾ in front of Him,

﴿أَلَيْسَ هَٰذَا بِالْحَقِّ﴾

﴿"Is not this the truth?"﴾ meaning, is not Resurrection true,



contrary to what you thought,

﴿قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

«They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."»

and because you today denied Resurrection Therefore, taste the torment,

﴿إِنَّمَا هَٰذَا أَمْ لَكُمْ لَا تُبْصِرُونَ﴾

«"Is this magic, or do you not see?"» [52:15]

﴿قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَهُمْ سَاهُونَ﴾  
 ﴿يَا وَيْلَهُمْ يَوْمَئِذٍ هُمْ كَالْعِوَةِ الْغُلَّةِ لَا تَبْتَ  
 وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَحْكُمُونَ﴾  
 ﴿وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ يَكْفُرُونَ بِآيَاتِنَا وَلَكِنْ

31. They indeed are losers who denied their meeting with Allah, until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!»

32. And the life of this world is nothing but play and amusement. But far better is the abode of the Hereafter for those have Taqwa. Will you not then understand?»

Allāh describes the regret of the disbelievers when facing Him, and their disappointment at the commencement, along with their sorrow for not performing good deeds and for their evil deeds. This is why Allah said,

﴿حَتَّىٰ إِذَا جَاءَتْهُمْ الْحَسَنَةُ سَنَٰةٌ فَأُولَٰئِكَ مَخْسِرُونَ﴾

«until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it."»

'It' here refers to either the life of this world, or the affairs of the Hereafter. Allāh's statement,

﴿وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَحْكُمُونَ﴾

«while they will bear their burdens on their backs, and evil indeed are the burdens that they will bear!»

Asbāt said that As-Suddi said, "Upon entering his grave, every unjust person will meet a man with an ugly face, dark

﴿٣٣﴾

١٣٢

﴿٣٤﴾

﴿إِنَّمَا يَسْتَجِيبُ الْوَلِيُّ لِسَمْعُونَ وَالْوَلِيُّ يَعْظُمُ اللَّهُ ثُمَّ إِلَيْهِ  
يَرْجَعُونَ ﴿٣٣﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ  
قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَٰكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا  
مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنِمَ إِلَيْكُمْ  
شَيْءٌ مِنْهُ يَوْمَ يُنْفَخُ الْأَكْتَابُ وَنُفِثَ فِي رِيحِهِمْ مِمَّا كَسَبُوا  
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُفِّرُوا كُمُومٌ وَالظَّالِمُونَ فِي شِقَاقٍ  
يُضِلُّهُمْ وَمَنْ يَشَأْ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٥﴾ قُلْ  
أَرَأَيْتُمْ إِنْ أَنْتُمْ عَدَابُ اللَّهِ أَوْ أَنْتُمْ السَّاعَةُ أَعْبَرُ أَفَلَا  
تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾ بَلْ إِنَّمَا تَعْلَمُونَ قِيَامَ مَا  
تَدْعُونَ لِئَلَّا يَكُونَ لِلنَّاسِ مَفْزَعُكُمْ ﴿٣٧﴾ وَلَقَدْ أَرْسَلْنَا  
إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَلَمَّا كَذَبُوا رُسُلَهُمُ الْفِتْنَةُ لَعَلَّهُمْ يَضُرُّعُونَ  
﴿٣٨﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَٰكِنْ قَسَتْ قُلُوبُهُمْ  
وَزَيَّنَّ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٣٩﴾ فَلَمَّا  
لَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ  
حَتَّىٰ إِذَا فُزِحُوا يَوْمَ الْأَوَّلِ أَخَذْنَا مِنْهُمُ اثْقَالَهُمْ فَذَلَّلْنَاهُمْ  
فِي الْأَوَّلِ﴾

skin, awful odor, wearing dirty clothes, who will enter his grave with him. When the unjust person sees him, he will say, 'How ugly is your face!' He will reply, 'So was your work, it was ugly.' The unjust person will say, 'How foul is the odor coming from you!' He will reply, 'Such was the case with your work, it stunk.' The unjust person will say, 'How dirty are your clothes!' He will reply, 'And your work too was dirty.' The unjust person will ask, 'Who are you?' He will reply, 'I am your deeds.' So he will remain with the

unjust person in his grave, and when he is resurrected on the Day of Resurrection, his companion will say to him, 'In the life of the world, I used to carry you because you followed desire and lust. Today, you carry me.' So he will ride on the unjust person's back and lead him until he enters the Fire. So Allāh said,

﴿وَهُمْ يَحْمِلُونَ أَوْثَانَهُمْ عَلَىٰ ظُهُورِهِمْ إِلَّا سَعَةً مَا يَنْزِلُونَ﴾

«while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!» [6:31]<sup>[1]</sup>

Allāh's statement,

﴿وَمَا الْمَزِيدُ إِلَّا إِلَىٰ لَيْتٍ وَلَهُوَ﴾

[1] Al-Ṭabari 11:328.

And the life of this world is nothing but play and amusement. ♦

means, most of it is play and amusement.

﴿وَالَّذِينَ آمَنُوا مِنْكُمْ وَأَمَرُوا آلَهُمْ بِمَا أَمَرُوا آلَهُمْ فَأُولَٰئِكَ سَابِقُونَ﴾

♣But far better is the abode of the Hereafter for those who have Taqwa. Will you not then understand?♣

قَدْ سَأَلَ مِنْ رَبِّهِ لِيُخْرِجَهُ مِنَ الْقَبْرِ يَوْمَ لَا يُكْفَرُ وَلَكِنَّ الظَّالِمِينَ  
يَخْتَدِرُونَ ۖ وَلَقَدْ كَرَّمَتْ رُسُلُنَا مِنْ قَبْلِكَ تَصَدَّقُوا عَلَىٰ مَا كُفِّرُوا وَوُدُّوا حَتَّىٰ أَتَيْنَاهُمْ مُصَرِّينَ ۚ وَلَا  
سُئِلُوا لِجَنَّتَيْهِ أَنْ يَلْجَأَنَّ إِلَىٰ ظُلُومٍ مَتَدَايِمٍ ۚ وَإِنْ كَانُكَ عَلَيْهِمْ يَأْمُرُهُمْ رَبِّي  
أَنْتَلِكُمْ أَنْ تَقْبَلَ مِنْهُ فِي الْأَرْضِ أَوْ سَلَكُوكَ فِي السَّمَاءِ فَتَأْتِيَهُمْ بِإِذْنِي ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ  
عَلَىٰ الْهَدَىٰ فَلَا تَكُونُ مِنَ الْخَالِفِينَ ۚ ﴿١٠﴾ إِنَّا بِسْتَجَابِ الْأَعْيُنِ بِسَمْعٍ وَلَوْ يَسْمَعُونَ أَنَّهُ  
قَدْ أُنْزِلَ مِنْ رَبِّهِمْ ۚ

¶33. We know indeed the grief which their words cause you; it is not you that they deny, but it is the verses of Ailāh that the wrongdoers deny.﴾

﴿34. Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them, and none can alter the Words of Allāh. Surely, there has reached you the information about the Messengers (before you).﴾

﴿35. If their aversion is hard on you, then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign. And had Allāh willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.﴾

436. It is only those who listen, that will respond, but as for the dead, Allāh will raise them up, then to Him they will be returned. ▶

### Comforting the Prophet ☆

Allāh comforts the Prophet ﷺ in his grief over his people's denial and defiance of him.

﴿فَدَسَمَ إِيَّاهُ لَحْرَتُكَ أَلَيْسَ يَقُولُونَ﴾

﴿We know indeed the grief which their words cause you ;﴾

meaning, We know about their denial of you and your sadness and sorrow for them Allāh said in other Āyāt,

﴿لَا تَذَعَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَةً﴾

﴿So destroy not yourself in sorrow for them.﴾ [35:8], and

﴿تَلَقَّكَ نَجْمٌ مِّنْهُ لَا يَكُونُا مُؤْمِنِينَ﴾

﴿It may be that you are going to kill yourself with grief, that they do not become believers.﴾ [26:3], and,

﴿تَلَقَّكَ نَجْمٌ مِّنْكَ فَيُؤَشِّرُهُمْ إِن لَّمْ يَكُونُوا بِمَقَرٍّ أَلَيْسَتْ بِآيَةٍ﴾

﴿Perhaps, you, would kill yourself in grief, over their footsteps (for their turning away from you), because they believe not in this narration.﴾ [18:6]

Allāh's statement,

﴿إِنَّهُمْ لَا يَكْفُرُوكَ وَلَكِنْ أَفْكَارَهُمْ يَكْفُرُونَ﴾

﴿it is not you that they deny, but it is the verses of Allāh that the wrongdoers deny.﴾

means, they do not accuse you of being a liar,

﴿وَلَكِنْ أَفْكَارَهُمْ يَكْفُرُونَ﴾

﴿but it is the Verses of Allāh that the wrongdoers deny.﴾

It is only the truth that they reject and refuse. Muḥammad bin Ishāq mentioned that Az-Zuhri said that Abu Jahl, Abu Sufyān Ṣakhr bin Harb and Al-Akhnas bin Shurayq once came to listen to the Prophet ﷺ reciting the Qur'ān at night, but these three men were not aware of the presence of each other. So they listened to the Prophet's recitation until the morning, and then left. They met each other on their way back and each one of them asked the others, "What brought you?" So they mentioned to each other the reason why they came. They vowed not to repeat this incident so that the young men of Quraysh would not hear of what they did and imitate them. On the second night, each one of the three came back thinking that the other two would not come because of the vows they made to each other. In the morning, they again met each other on their way back and criticized each other, vowing not to

repeat what they did. On the third night, they again went to listen to the Prophet ﷺ and in the morning they again vowed not to repeat this incident. During that day, Al-Akhnas bin Shurayq took his staff and went to Abu Sufyān bin Ḥarb in his house saying, "O Abu Hanẓalah! What is your opinion concerning what you heard from Muḥammad." Abu Sufyān said, "O Abu Thālabah! By Allah, I have heard some things that I recognize and know their implications. I also heard some things whose meaning and implications were unknown to me." Al-Akhnas said, "And I the same, by He Whom you swore by!" Al-Akhnas left Abu Sufyān and went to Abu Jahl and asked him, "O Abu Al-Ḥakam! What is your opinion about what you heard from Muḥammad." Abu Jahl said, "We competed with Bani 'Abd Manāf (the Prophet's subtribe) and so we fed as they fed and gave away as they gave away. So, when we were neck and neck with them, just as two horses in a race, they said, 'There is a Prophet from among us, to whom revelation from the heaven comes.' So how can we ever beat them at that? By Allāh we will never believe in him or accept what he says.' This is when Al-Akhnas left Abu Jahl and went away."<sup>[1]</sup>

Allāh's statement,

﴿وَلَقَدْ كَذَّبَ رُسُلٌ مِنْ قَبْلِكَ فَصَبَّأْ عَلَى مَا كُذِّبُوا وَأَوَدُوا حَتَّىٰ آتَاهُم مَوَدُّ﴾

﴿Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them,﴾

This comforts the Prophet's concern for those who denied and rejected him. Allāh also commands the Prophet ﷺ to be patient, just as the mighty Messengers before him were. He also promised him victory, just as the previous Messengers were victorious and the good end was theirs, after the denial and harm their people placed on them. Then, victory came to them in this life, just as victory is theirs in the Hereafter Allāh said,

﴿وَلَا يَمُوتُ الْكَلِمَتَانِ﴾

﴿and none can alter the Words of Allāh.﴾

This refers to His decision that victory in this life and the

<sup>[1]</sup> Ibn Hishām 1:337, from the view of the chain of narrators, this story is not authentic.

Hereafter is for His believing servants. Allāh said in other *Āyāt*,

﴿وَلَقَدْ سَبَقَتْ كَيْتَ لِمَاذَا الْفَرِيقَيْنِ إِنَّمَا لَمْ تَسْأَلُوهُ يَوْمَ تَدْعُوهُمْ إِلَى الْقَبْرِ﴾

«And, verily, Our Word has gone forth of old for Our servants, the Messengers That they verily would be made triumphant. And that Our hosts, they verily would be the victors.» [37 171-173], and,

﴿مَكَتَبَ اللَّهِ لَأُفْلِحَنَّ إِنِّي وَلِيُّ يَوْمِ الْقِيَامَةِ﴾

«Allāh has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.» [58:21]

Allāh said,

﴿وَلَقَدْ مَنَّكَ بِرِيسَالِ الْفَرِيقَيْنِ﴾

«Surely, there has reached you the information about the Messengers (before you)»

who were given victory and prevailed over the people who rejected them. And you (O Muhammad ﷺ), have a good example in them Allāh said next,

﴿وَإِنْ كَانَ كِبْرُ عَلَيْكَ وَعَرَاضُهُمْ﴾

«If their aversion is hard on you,» and you cannot be patient because of their aversion,

﴿إِنْ أَنْشَقْتَ أَزْ تَنْتَرِ تَقَا فِي الْأَرْضِ أَوْ سُلْكًا فِي السَّمَاءِ﴾

«then if you were able to seek a tunnel in the ground or a ladder to the sky...»

'Alī bin Abī Ṭalḥah reported that Ibn 'Abbās commented, "If you were able to seek a tunnel and bring them an *Āyah*, or go up a ladder in the sky and bring a better *Āyah* than the one I (Allāh) gave them, then do that."<sup>[1]</sup> Similar was reported from Qatādah, As-Suddi and others.<sup>[2]</sup> Allāh's statement,

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونُ مِنَ الْخَالِينَ﴾

[1] At-Ṭabari 11:338

[2] At-Ṭabari 11:338

«And had Allāh willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.»

is similar to His statement,

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ الْآرِضِ كُلِّهُمْ جَمِيعًا﴾

«And had your Lord willed, those on earth would have believed, all of them together»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about Allāh's statement,

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى﴾

«And had Allāh willed, He could have gathered them together upon true guidance,»

"The Messenger of Allāh ﷺ was eager that all people believe and be guided to follow him. Allāh told him that only those whose happiness Allāh has written in the first *Dhikr* will believe."<sup>[1]</sup> Allāh's statement,

﴿إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْتَعِذُّ﴾

«It is only those who listen, that will respond,»

means, only those who hear the speech, comprehend and understand it, will accept your call, O Muḥammad ﷺ. In another *Āyah*, Allāh said;

﴿إِنَّمَا كَانَ نَبِيًّا وَيُحْيِي الْقُرْآنَ عَلَى الْكَافِرِينَ﴾

«That it may give warning to him who is living, and that the Word may be justified against the disbelievers.» [36 70].

Allāh's statement,

﴿وَالَّذِينَ يَمْنَعُهُمُ اللَّهُ ثُمَّ يُمِيتُهُمْ إِلَيْهِ رُجُوعٌ﴾

«but as for the dead, Allāh will raise them up, then to Him they will be returned.»

refers to the disbelievers because their hearts are dead. Therefore, Allāh resembled them to dead corpses as a way of mocking and belittling them, saying,

﴿وَالَّذِينَ يَمْنَعُهُمُ اللَّهُ ثُمَّ يُمِيتُهُمْ إِلَيْهِ رُجُوعٌ﴾

[1] At Ṭabari 11:340. Meaning those He had decreed to believe.

﴿but as for the dead (disbelievers), Allāh will raise them up, then to Him they will be returned (for their recompense).﴾

﴿وَقَالُوا لَوْلَا رَبُّهُ هَئِنَّا نَبُذُّكَ إِنَّ رَبَّكَ لَخَدِيرٌ عَلَّمَ أَنْ يُنْزِلَ الْغَيْثَ بِإِذْنِهِ وَيَخْتَارُ أَمْ لَهُ كَلِمَ الْفُتُورِ أَمْ لَهُ أَمْرٌ أَنْ يَقُولَ إِنَّ رَبَّكَ لَمَدِيدٌ وَتَعَالَى عَنِ السَّمَوَاتِ وَتَحْتَهُنَّ الْعُرُجُ وَالْأَنْزَالُ وَالَّذِينَ كَفَرُوا يَكْتُمُونَ مَا فِي بُطُونِهِمْ خِشْيَةً مِنْ رَبِّهِمْ أُولَٰئِكَ هُمُ الَّذِينَ يَكْتُمُونَ مَا فَتَحَ اللَّهُ لَهُمْ فَاذْكُرُوا الْآيَاتِ الْكُبْرَىٰ﴾

﴿37. And they said: 'Why is not a sign sent down to him from his Lord?' Say: "Allāh is certainly able to send down a sign, but most of them know not."﴾

﴿38. There is not a moving creature on earth, nor a bird that flies with its two wings, but are Umam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.﴾

﴿39. Those who reject Our Āyāt are deaf and dumb in darkness. Allāh sends astray whom He wills and He guides on the straight path whom He wills.﴾

### The Idolators Ask for a Miracle

Allāh states that the idolators used to proclaim, "Why does not (Muḥammad) bring an Āyah from his Lord," meaning, a miracle of their choice! They would sometimes say,

﴿إِنْ نُرِيدُ إِلَّا مَا فِي نَفْسِنَا لَأَنزَلَنَّ لَهُ مِنْ تَحْتِ الْعَرْشِ مَاءً﴾

﴿'We shall not believe in you, until you cause a spring to gush forth from the ground for us.'﴾ [17:90].

﴿قُلْ إِنَّ رَبَّكَ لَخَدِيرٌ عَلَّمَ أَنْ يُنْزِلَ الْغَيْثَ بِإِذْنِهِ وَيَخْتَارُ أَمْ لَهُ كَلِمَ الْفُتُورِ أَمْ لَهُ أَمْرٌ أَنْ يَقُولَ إِنَّ رَبَّكَ لَمَدِيدٌ﴾

﴿Say: "Allāh is certainly able to send down a sign, but most of them know not."﴾

Certainly, Allāh is able to send an Āyah (sign). But, He decided out of His wisdom to delay that, because if He sends an Āyah of their liking and they still do not believe, this will hasten their punishment as with the previous nations. Allāh said in other Āyāt,

﴿وَمَا مَسَّ أَنْ تُرِيدَ إِلَّا أَنْ تَكُذِّبَ فِي الْأَوَّلُونَ وَمَا تَدْرُكُكَ مَكِيدَةُ الْمَكِيدِينَ﴾



﴿يَا زُمَيْرُ إِنَّا نَسَبُ إِلَّا تَقِيَانِ﴾

«And nothing stops Us from sending the *Āyāt* but that the people of old denied them. And We sent the she-camel to *Thamūd* as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).» [17:59], and,

﴿يَا نَارُ نَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ نَارًا فَتَلَذُّوا فَتَسْتَجِيبُوا لَهُمْ حَسْبُهُمْ﴾

«If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility» [26:4].

### The Meaning of *Umam*

Allāh said,

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنِمْ أُنْزَلَتْكُمْ﴾

«There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are *Umam* like you»

Mujahid commented, "Meaning, various species that have distinct names."<sup>[1]</sup> Qatādah said, "Birds are an *Ummah*, humans are an *Ummah* and the *Jinns* are an *Ummah*."<sup>[2]</sup> As-Suddi said that,

﴿إِلَّا أُنِمْ أُنْزَلَتْكُمْ﴾

«but are *Umam* like you.» means, creations (or species).<sup>[3]</sup>

Allāh's statement,

﴿وَمَا قَرَأْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾

«We have neglected nothing in the Book,» means, the knowledge about all things is with Allāh, and He never forgets any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or on land. In another *Āyah*, Allāh said;

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَسَرُّ لِلنَّاسِ مَشْرِئَهَا وَمَا يَشْعُرُونَ﴾

﴿يَسِيرُونَ﴾

[1] At-Tabari 11:345.

[2] At-Tabari 11:345.

[3] At-Tabari 11:345.

«And no moving creature is there on earth but its provision is due from Allāh And He knows its dwelling place and its deposit (in the uterus, grave, etc.). All is in a Clear Book.» [11:6].

there is a record of their names, numbers, movements, and lack of movement In another Āyah, Allāh said;

﴿وَسَكَّرَ لَنُورٍ لَّا حَوْلَ لَهَا فَلَئِن لَّمْ يَرَهُ اللَّهُ يُدْخِلْهَا لِنَارِكُمْ وَفَوَّ السَّيِّعَ أَلْقِيَهُ﴾

«And so many a moving creature there is, that carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All-Knower » [29:60]

Ibn Abi Hātim reported that Ibn 'Abbās said about the Āyah,

﴿ثُمَّ إِنَّ رَبَّهُم بِمَشْرِئِهِمْ﴾

«then unto their Lord they (all) shall be gathered »

“Death gathers them”<sup>[1]</sup> It was also said that the Day of Resurrection gathers them, for in another Āyah, Allāh said;

﴿وَيَوْمَ تَأْتِي السُّحُبُ مُشْتَرِكَةً﴾

«And when the wild beasts shall be gathered together » [81:5]

'Abdur Razzāq recorded that Abu Hurayrah said about Allāh's statement,

﴿لَا أَسْمَ أَنْفَالِكُمْ مَا رَمَىٰ فِي الْكِتَابِ بَرٍّ عَوْدُ ثُمَّ إِنَّ رَبَّهُمْ بِمَشْرِئِهِمْ﴾

«but are Unam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.»

“All creatures will be gathered on the Day of Resurrection, the beasts, birds and all others. Allāh's justice will be so perfect, that the un-horned sheep will receive retribution from the horned sheep. Allāh will then command them, 'Be dust!' This is when the disbeliever will say,

﴿يَتْلُو كَذِبًا﴾

«'Woe to me! Would that I were dust!'» [78:40].<sup>[2]</sup>

And this was reported from the Prophet ﷺ in the *Hadīth* about the Trumpet.

<sup>[1]</sup> Ibn Abi Hātim 4:1286.

<sup>[2]</sup> At-Ṭabarī 11:347.

### The Disbelievers will be Deaf and Mute in Darkness

Allāh said,

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُكَسُّهُمُ غَشَاةً تَسِيءُهُمْ﴾

﴿Those who reject Our Ayāt are deaf and dumb in darkness.﴾

due to their ignorance, little knowledge and minute comprehension. Their example is that of the deaf-mute who cannot hear nor speak, as well as being blinded by darkness. Therefore, how can such a person find guidance to the path or change the condition he is in? Allāh said in other *Āyāt*.

فَتَقَالُوا كَذِبُ الْيَهُودِ اَلَيْسَ اَمْسَافُ مَا حَوَّلَهُمْ فَقَبِ اَللّٰهُ يُحَوِّلُهُمْ وَتَرَكَهُمْ فِي  
كُلْمَسُو لَا يَمُرُّونَ عَلَيْهِمْ بِكُمْ عَنْهُمْ لَا يَمُرُّونَ عَلَيْهِمْ ﴿١٠﴾

«Their parable is that of one who kindled a fire; then, when it illuminated all around him, Allah took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the right path)» [2:17-18], and,

[illegible]

﴿Or like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.﴾ [24:40]

**This is why Allāh said here,**

﴿مَنْ يَسْلُ اللَّهَ يَخْلُكْ وَمَنْ يَنْفُكْ يَكْلُكْ﴾

﴿Allah sends astray whom He wills and He guides on the straight path whom He wills.﴾

for He does what He wills with His creatures.

﴿ثُمَّ أَرْسَلْنَاكَ بِإِذْنِ اللَّهِ وَرَسُولِهِ أَنْ تُبَشِّرَ الَّذِينَ آمَنُوا بِمَا وَعَدُوا رَبَّهُمْ وَأَلْقُوا إِلَيْهَا مَالَهُمْ ۖ وَكَانُوا يُصْعِقُونَ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٣٣

الْأَنْعَامِ

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَنَرُوا الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٠﴾  
 قُلْ أَرَأَيْتُمْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَلَى قُلُوبِكُمْ  
 مِّنَ إِلَهِ غَيْرِ اللَّهِ يَأْتِيكُم بِهِ أُسْطُرٌ كَيْفَ تُصْرَفُونَ ﴿٤١﴾  
 ثُمَّ هُمْ يَصْذِقُونَ ﴿٤٢﴾ قُلْ أَرَأَيْتُمْ إِنِ اتَّخَذْتُمْ عَذَابَ اللَّهِ  
 بَقْتَةً أَوْ جَهَنَّمَ مِمَّا فِئْتُ بِهَا قُلُوبُ الْفَالِغِينَ ﴿٤٣﴾ وَمَا  
 رُسُلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ لِّقَوْمٍ ءَامَنُوا وَاصْلَحَ  
 فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٤﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا  
 يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٥﴾ قُلْ لَا أَقُولُ لَكُمْ  
 عِزِّي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبُ وَلَا أَقُولُ لَكُمْ إِنِّي مَنَّ  
 إِن أَنِّي إِلَّا نَذِيرٌ لِّقَوْمٍ فَتَوَى الْآعْمَنُ وَالْقَصِيرُ  
 أَفَلَا تَتَذَكَّرُونَ ﴿٤٦﴾ وَأَذِذْ لِلَّذِينَ يُحَدِّثُونَ آيَاتِنَا  
 إِلَيْنَ رَبِّهِمْ لَيْسَ لَهُمْ دُونِي وَلَا يَشْفِعُ لَهُمْ يُغْفَرُ  
 ﴿٤٧﴾ وَلَا تَقْرُبُوا إِلَاسَ يَدْعُونَ بِهِمُ الْغَدَّ زُورًا لِّغَيْبِي مُرِيدُونَ  
 وَجْهَهُ مَا غَلَبَتْكَ مِنْ جَسَادِهِمْ مِنْ شَيْءٍ وَمَا مِنْ جَسَادِكَ  
 عَلَيْهِمْ مِنْ شَيْءٍ فَتَنْظُرُهُمْ فَتَكُونُ مِنَ الْظَالِمِينَ ﴿٤٨﴾

دُخِرُوا بِهِ، فَتَحَتْ عَلَيْهِمْ  
 أُيُوتٌ كُنِيَ قَوْلُهُمْ  
 بِهَا فُوحًا بِمَا دُورًا لَدُنْهُمْ  
 بَقْتَةً مِمَّا هُمْ يُفْتِنُونَ  
 تُصْلِحُ دَابِرَ الْقَوْمِ الَّذِينَ  
 ظَنَرُوا وَلَقَدْ دُورُ رَبِّ  
 الْعَالَمِينَ ﴿٤٠﴾

440 Say: "Tell me if Allah's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah? (Reply) if you are truthful!"

441. Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time

whatever partners you joined with Him (in worship)!

442. Verily, We sent (Messengers) to many nations before you And We seized them with extreme poverty and loss of health so that they might believe with humility.

443. When Our torment reached them, why then did they not believe with humility? But their hearts became hardened, and Shaytān made fair-seeming to them that which they used to do.

444. So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

﴿45. So the roots of the people who did wrong were cut off.  
And all the praises and thanks be to Allāh, the Lord of the all  
that exists.﴾

### **The Idolators Call On Allāh Alone During Torment and Distress**

Allāh states that He does what He wills with His creatures and none can resist His decision or avert what He decrees for them. He is the One Who has no partners, Who accepts the supplication from whomever He wills. Allāh said,

﴿ثُمَّ أَرْسَلْنَا إِلَىٰ آلِ نُوحٍ الْفُتُورَ إِذْ يَقُولُ أَفِئْتُكُمْ أَنِّي أَخَذْتُ عَصَىٰ آلِ نُوحٍ مِّنْ دُونِ اللَّهِ يُفْتَكِرُ أَيُّهَا آلُ نُوحِ إِنَّكُمْ عَادُوا لِعَدْتِكُمُ أَفَرَأَيْتُمْ أَنَّىٰ تُعْبَدُونَ﴾

﴿Say: "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"﴾

This means, you – disbelievers – will not call other than Allāh in this case, because you know that none except He is able to remove the affliction. Allāh said,

﴿إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿if you are truthful?﴾ by taking gods besides Him.

﴿قُلْ إِنِّي نَادَيْتُ رَبِّيَ أَنِ ارْحَمْنِي إِنَّي كُنْتُ مِنَ الْغَافِلِينَ﴾

﴿Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!﴾

for in times of necessity, you only call on Allāh and forget your idols and false deities. In another *Āyah*, Allāh said:

﴿وَلَمَّا مَسَّهُمُ الْفَقْرُ فِي الْبَحْرِ ضَلُّوا سَبِيلَ اللَّهِ لَا يَتَذَكَّرُونَ﴾

﴿And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allāh)﴾ [17:67].

Allāh said;

﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِهِ مَلَائِكُهُمْ يَتْلُونَ﴾

﴿Verily, We sent (Messengers) to many nations before you.  
And We seized them with extreme poverty..﴾

That is, loss of wealth and diminished provisions,

﴿وَالْفَقْرَ﴾

«and loss of health» various illnesses, diseases and pain,

﴿لَمَّا بَلَغُوا مَرْغَدَهُ﴾

«so that they might believe with humility»

and call Allāh and supplicate to Him with humbleness and humility. Allāh said;

﴿قُلْنَا إِنْ كُنْتُمْ بِآيَاتِنَا تُعْتَدُونَ﴾

«When Our torment reached them, why then did they not believe with humility?»

Meaning: Why do they not believe and humble themselves before Us when We test them with disaster?

﴿وَلَكِنْ كَانَتْ قُلُوبُهُمْ﴾

«But their hearts became hardened,» for their hearts are not soft or humble,

﴿وَدَبَّ إِلَيْهِمُ السُّيُتُنُ مَا كَانُوا بِآيَاتِنَا﴾

«and Shayṭān made fair-seeming to them that which they used to do.»

That is, Shirk, defiance and rebellion.

﴿فَلَمَّا نَسُوا مَا كُنْتُمْ بِآيَاتِنَا﴾

«So, when they forgot (the warning) with which they had been reminded,»

by ignoring and turning away from it,

﴿فَنَفَعْنَا لَعَنَتِهِمْ آيَاتِنَا أَنْ تَبْتَكَرُوا﴾

«We opened to them the gates of everything.»

Meaning: 'We opened the gates of provisions for them from wherever they wished, so that We deceive them.' We seek refuge with Allāh from such an end. This is why Allāh said,

﴿حَتَّىٰ إِذَا فُزِّعُوا بِمَا أُوتُوا﴾

«until in the midst of their enjoyment in that which they were given,» such as wealth, children and provisions,

﴿لَنَذِقَنَّهُمْ بَنَّةَ إِذَا هُمْ يَتُوبُونَ﴾

﴿all of a sudden, We took them to punishment and lo! They were plunged into destruction with deep regrets and sorrows.﴾

They have no hope for any type of good thing. Al-Ḥasan Al-Baṣrī said, "Whomever Allāh gives provision and he thinks that Allāh is not testing him, has no wisdom. Whomever has little provision and thinks that Allāh will not look at (provide for) him, has no wisdom." He then recited the *Āyah*,

﴿فَلَمَّا نَسُوا مَا يُوعَدُونَ ﴿١٠٠﴾ فَفَتَحْنَا لَهُمْ أَبْوَابَ رَحْمَتِنَا لِمَا كَانُوا يَفْعَلُونَ ﴿١٠١﴾﴾

﴿So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.﴾

He added, "By the Lord of the Ka'bah! Allāh deceived these people, when He gave them what they wished, and then they were punished." Ibn Abi Ḥatīm recorded this statement.<sup>[1]</sup>

﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَجَمَعَ عَلَى قُلُوبِكُمْ مِّنْ إِلَهِ غَيْرِ إِلَهِكُمْ فِي أَنْظَرِ كَيْفَ تَعْرِفُونَ الْإِيزِينَ ﴿١٠٢﴾ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ عَمَلَكُمْ أَوْ جَمَعَهُ مَلْ يَبْعَثَ إِلَى الْقَوْمِ الْغَافِلِينَ ﴿١٠٣﴾ وَمَا رَزَقْنَاهُمْ إِلَّا مِنَّا مِنزِيلًا وَمَذِينًا ﴿١٠٤﴾ فَمَنْ مَّا مِّنْ وَاسِعٍ وَلَا خَوْفٍ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٠٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يُسَمِّمُهُمُ الْعَذَابُ بِمَا كَانُوا فَاعِلِينَ ﴿١٠٦﴾﴾

﴿46. Say: "Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, is there a god other than Allāh who could restore them to you?" See how variously We explain the *Āyāt*, yet they turn aside.﴾

﴿47. Say: "Tell me, if the punishment of Allāh comes to you suddenly, or openly, will any be destroyed except the wrongdoing people?"﴾

[1] *Ad-Durr Al-Manthūr* 3:270, Ibn Abi Ḥatīm 4:1291

﴿48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.﴾

﴿49. But those who reject Our Āyāt, the torment will strike them for their rebelling﴾

Allah said to His Messenger, say, O Muḥammad ﷺ, to those rebellious liars,

﴿أَلَيْسَ لَنَا اللَّهُ مَعَكُمْ وَأَنْتُمْ كَاذِبُونَ﴾

﴿Tell me, if Allāh took away your hearing and your sight.﴾

Just as He gave these senses to you. In another Āyah, Allāh said;

﴿هُوَ الَّذِي أَنْشَأَكُمْ وَفَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ﴾

﴿It is He Who has created you, and endowed you with hearing, seeing﴾ [67: 23].

The Āyah above might also mean that Allāh will not allow the disbelievers to benefit from these senses in religious terms. This is why He said next,

﴿وَوَسَّعَ عَنْ قُلُوبِكُمْ﴾

﴿and sealed up your hearts,.﴾ He also said in other Āyāt,

﴿أَمْ يَسْأَلُكَ الْبَلَاءُ السَّمْعَ وَالْأَبْصَارَ﴾

﴿Or who owns hearing and sight?﴾ [10: 31], and,

﴿وَأَعْلَمُ أَنْتَ أَنَّ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

﴿And know that Allāh comes in between a person and his heart.﴾ Allāh said;

﴿مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ﴾

﴿Is there a god other than Allāh who could restore them to you?﴾

Meaning, is there anyone except Allāh who is able to give you back these senses if Allāh took them from you? Only Allāh is able to do so, and this is why He said here,

﴿أَنْفَرْتُ مَكْتِفَ مُصْرُفٍ الْإِنْبِ﴾



﴿See how variously We explain the Āyāt,﴾

and make them plain and clear, testifying to Allāh's Oneness in lordship and that those worshipped besides Him are all false and unworthy.

﴿نُفِثَ لَهُمْ بَيِّنَاتٌ﴾

﴿yet they turn aside.﴾ After this explanation, they still turn away from the truth and hinder people from following it. Allāh's statement,

﴿قَدْ أَرْسَلْنَاكَ إِذْ كُنْتُمْ مِنَ الْقَوْمِ الضَّالِّينَ﴾

﴿Say: "Tell me, if the punishment of Allāh comes to you suddenly..."﴾

means, while you are unaware - or during the night - striking you all of a sudden,

﴿أَوْ حَصْرَةٍ﴾

﴿or openly﴾ during the day, or publicly,

﴿هَٰذَا يَوْمُكُمُ الَّذِي كُنْتُمْ تُكَذِّبُونَ﴾

﴿will any be destroyed except the wrongdoing people?﴾

This torment only strikes those who commit injustice against themselves by associating others with Allāh, while those who worship Allāh alone without partners will be saved from it, and they will have no fear or sorrow. In another Āyah, Allāh said,

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾

﴿It is those who believe and confuse not their belief with Zulm, (wrong or Shirk).﴾ [6:82]

Allāh's statement,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرِينَ وَنَذِيرِينَ﴾

﴿And We send not the Messengers but as bearers of glad tidings and as warners.﴾

means, the Messengers bring good news to Allāh's servants, as well as, command all that is good and righteous. They also warn those who disbelieve in Allāh of His anger and of all types of torment. Allāh said,

﴿فَمَنْ أَمَرَ وَأَمْسَحَ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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مِائَاتٌ

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيُتْلَوْا أَمْثَلًا ۚ وَمَنْ أَظْلَمُ  
 عَلَيْهِمْ مِنْ يَبْسُتَ الْيَسَّ اللَّهُ وَأَعْلَمُ بِالنَّافِعِينَ ﴿١٧١﴾ وَإِذَا  
 جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَمْتُ عَلَيْكُمْ كَمَا  
 دُخِيتُمْ عَلَىٰ نَفْسِكُمْ ۚ فَارْحِمُوا أَمْثَلًا ۚ مَنْ عَمِلَ يَسْكُمُ سَوَاءً  
 بِمَهَلِهِ أَشْرَكَ بِمَنْ يَدْعُوا ۚ وَاصْلَحْ فَإِنَّهُ عَفُورٌ رَحِيمٌ ﴿١٧٢﴾  
 وَكَذَٰلِكَ نَقُصُّ عَلَيْكَ الْأَنْبِيَاءَ وَنَقِصُّبِ سَبِيلِ الْمُنْجِينَ ﴿١٧٣﴾  
 قُلْ إِنِّي خَشِيتُ أَنْ تُعْبَدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا إِلَهَ إِلَّا  
 اللَّهُ ۚ كُمْ قَدْ صَلَّيْتُ إِذَا وَمَا أَنَا مِنَ الْمُتَّبِعِينَ ﴿١٧٤﴾  
 قُلْ إِنِّي عَلَىٰ مَبْنُوتٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا يَنْدِي مَا  
 تَسْتَعِجِلُونَ بِهَذَا ۚ إِنَّكُمْ إِلَٰهِي بَعْضُ الْحَقِّ وَنُوحِي  
 الْعَصِيلِينَ ﴿١٧٥﴾ قُلْ لَوْلَا عِنْدِي مَتَنَعِعِلُونَ بِهِ ۚ نَقُصُّ  
 الْأَمْثَلِينَ وَنَبِّعُكُمْ وَاللَّهُ أَعْلَمُ بِالنَّاظِلِينَ ﴿١٧٦﴾  
 وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ يَعْلَمُ مَا  
 فِي الْبَحْرِ وَمَا نُفِصِلُ مِنْ وَرْقَةٍ إِلَّا يَكْتُبُهَا وَلَا خَشْيَةَ  
 فِي فُلُكِنَا الْأَرْضِ وَلَا ظَهْرٌ وَلَا يَسِرُّ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿١٧٧﴾

«So whosoever believes and does righteous good deeds.»

meaning, whoever believes in his heart with what the Messengers were sent with and makes his works righteous by imitating them;

﴿لَا خَوْفٌ عَلَيْهِمْ﴾

«upon such shall come no fear,» concerning the future,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

«nor shall they grieve.» about what they missed in the past and left behind them in this world. Certainly, Allāh will be the Wali and Protector over what they left behind.

Allāh said next,

﴿وَالَّذِينَ كَذَبُوا بآيَاتِنَا بِسْمِ الْمَدَائِدِ بِمَا كَانُوا يَفْعَلُونَ﴾

«But those who reject Our Āyat, the torment will strike them for their rebelling.»

The torment will strike them because of disbelieving in the Message of the Messengers, defying Allāh's commands, committing what He prohibited and transgressing His set limits.

﴿قُلْ لَا أَقُولُ عِنْدِي خَزَائِنُ أَمْثَلُ وَلَا أَقُولُ أَنِّي مَلَكٌ إِلَّا قُلْتُ مَا يَأْمُرُنِي رَبِّي ۚ وَأَعْلَمُ بِمَا الْوَدَّ أَنْ يُخْفُوا أَنْ يَحْشَرُوا إِلَىٰ رَبِّهِمْ ۚ قُلْتُ لَهُمْ بَيْنَ دُونِي ۚ وَلَا تَقْرَأُونَ الْوَدَّ  
 يَتَوَنَّنُهُمْ بِالْقَدَرِ وَالْقَبْرِ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ يَوْمَ قَامُوا وَمَا مِنْ حِسَابِهِ﴾

عَلَيْهِمْ مِنْ شَيْءٍ فَتَعَرَّضَهُمْ قَتْلُونَ مِنَ الْغَيْبِ. وَكَذَلِكَ قَتَلْنَا مَنَّهُمْ يَحْمِلُونَ  
أَثْمَ مَا لَا يَكُونُ عَلَيْهِمْ مِنْ شَيْءٍ أَمَّا أَنَّهُ يَأْتِيهِمْ بِالْغَيْبِ. قَوْلًا حَقًّا أَلَيْسَ بِمَعْرُوفٍ  
بِقَابِلٍ قَدْ سَمِعَ عَلَيْهِمْ كَتَبَ زَكَاةً عَنْ نَفْسِهِ أَرْحَمَهُ أَمَّا مَنْ عَمِلَ مِنْكُمْ سُوءًا  
يَعْتَكِفُ ثُمَّ تَابَ مِنْ تَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غُفِّرَ زَنبُهُ. ﴿٥٠﴾

﴿50. Say: "I don't tell you that with me are the treasures of Allāh, nor (that) I know the Unseen, nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then consider?"﴾

﴿51. And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may have Taqwa ﴾

﴿52. And turn not away those who invoke their Lord, morning and evening seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the wrongdoers ﴾

﴿53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allāh has favored from amongst us?" Does not Allāh know best those who are grateful?﴾

﴿54. When those who believe in Our Āyāt come to you, say: "Salāmun 'Alaykum" (peace be on you); your Lord has written mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds, then surely, He is Oft Forgiving, Most Merciful ﴾

### **The Messenger Neither has the Key to Allāh's Treasures, Nor Knows the Unseen**

Allāh said to His Messenger ﷺ,

﴿قُلْ لَا أَمْلِكُ لَكُمْ شَيْئًا غَيْرَ الَّذِي آتَاكُمْ﴾

﴿Say: "I don't tell you that with me are the treasures of Allāh."﴾

meaning, I do not own Allāh's treasures or have any power over them,

﴿وَلَا أَعْلَمُ الْغَيْبَ﴾

﴿nor (that) I know the Unseen,﴾ and I do not say that I know the Unseen, because its knowledge is with Allāh and I only know what He conveys of it to me

﴿وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ﴾

﴿nor I tell you that I am an angel﴾

meaning, I do not claim that I am an angel. I am only a human to whom Allāh sends revelation, and He honored me with this duty and favored me with it.

﴿إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ﴾

﴿I but follow what is revealed to me,﴾ and I never disobey the revelation in the least.

﴿فَلِمَ مَلِ يَتَّخِذِ الْآغْنَىٰ وَالْمِسْكُ﴾

﴿Say: "Are the blind and the one who sees equal?"﴾

meaning, 'Is the one who is guided, following the truth, equal to the one misled?'

﴿أَلَمْ تَتَفَكَّرْ﴾

﴿Will you not then consider?﴾ In another Ayah, Allāh said,

﴿أَمْ يَتْلُوا الْقُرْآنَ لَعَنَةً عَلَيْهِمْ أَوْ هُمْ فِي شَكٍّ﴾

﴿Shall he then who knows that what has been revealed to you from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed.﴾ [13:19]

Allāh's statement,

﴿وَأَمْلِمْ بِهِ الَّذِينَ يَخْشَوْنَ أَن يُجْتَمِعُوا إِلَيْهِمْ لَيْسَ لَهُمْ فِي دُورِهِ وَلَا شَفِيعٌ﴾

﴿And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him,﴾

means, warn with this Qur'ān, O Muhammad ﷺ,

﴿لَئِنْ هُمْ فِي شَكٍّ مِّنْ رَبِّهِمْ فَاذْكُرُونِهِمْ﴾

﴿Those who live in awe for fear of their Lord﴾ [23:57], who,

﴿يُحْسِنُونَ زِينَتَهُمْ وَيَخَافُونَ سُوءَ الْجَنَابِ﴾

«Fear their Lord, and dread the terrible reckoning.» [13:21].

﴿الَّذِينَ يَخْتَفُونَ أَفْئِدَتَهُمْ أَنْ يُحْشَرُوا إِلَىٰ ذَٰلِكَ وَقَدْهُمْ﴾

«those who fear that they will be gathered before their Lord,»  
on the Day of Resurrection.

﴿لَيْسَ لَهُمْ فِي دُفِينِ رَبِّكَ وَلَا نَفِيمٌ﴾

When there will be neither a protector nor an intercessor for them besides Him.

for on that Day they will have no relative or intercessor who can prevent His torment if He decides to punish them with it.

﴿تَعْلَمُ سُبُوتِ﴾

﴿so that they may have Taqwa﴾ Therefore, warn of the Day when there will be no judge except Allah.

﴿اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى نَبِيِّنَا مُحَمَّدٍ﴾

«so that they may have Taqwa» and thus work good deeds in this life, so that their good deeds may save them on the Day of Resurrection from Allāh's torment, and so that He will grant them multiple rewards.

### Prohibiting the Messenger from Turning the Weak Away and the Order to Honor Them

Allāh said,

﴿وَلَا تَقْرَأُ الْكِتَابَ بِدُونِ رَحْمَةٍ بِالْعَدْلِ وَالْعَمَلِ يُرِيدُونَ وَجْهَهُ﴾

¶ And turn not away those who invoke their Lord, morning and evening seeking His Face. ¶

meaning, do not turn away those who have these qualities, instead make them your companions and associates. In another *Ayah*, Allāh said;

وَأَمَّا نَسْوَا فَمِنْ أَعْيُنِنَا وَبِمِثْقَلِ ذَرَّةٍ نَحْسِبُهُنَّ مَا كَفَرْنَ بِهِ فَأَخَذَتْهُنَّ فَتْرَتُهُنَّ وَأَلْهَمَهُنَّ فِتْنَتَهُنَّ فَذُكِّرْنَ بَيْنَهُنَّ فَطَعْنَهُنَّ فَكَفَرْنَ بِهَا فَأَخَذَهُنَّ عَذَابَهُنَّ لَوِ اتَّخَذَ النَّاسُ حِشَابًا ۚ

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«And keep yourself patiently with those who call on their Lord morning and evening, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world, and obey not him whose heart We have made heedless of Our remembrance, one who follows his own lusts and whose affair (deeds) has been lost.» [18:28]

Allāh's statement,

﴿يَدْعُونَ رَبَّهُمْ﴾

«invoke their Lord...» refers to those who worship Him and supplicate to Him,

﴿بِالسَّحَرَةِ وَالْعِزِّ﴾

«morning and evening.» referring to the obligatory prayers, according to Sa'īd bin Al-Musayyib, Mujāhid, Al-Hasan and Qatādah. In another Āyah, Allāh said;

﴿وَقَالَ رَبُّكُمْ اتَّبِعُوا آيَاتِي﴾

«And your Lord said, "Invoke Me, I will respond (to your invocation) "» [40:60],

I will accept your supplication, Allāh said next,

﴿يُرِيدُونَ وَجْهَهُ﴾

«seeking His Face.» meaning, they seek Allāh's Most Generous Face, by sincerity for Him in the acts of worship and obedience they perform. Allāh said;

﴿مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ﴾

«You are accountable for them in nothing, and they are accountable for you in nothing.»

This is similar to the answer Nūḥ gave to his people when they said,

﴿أَتُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

«Shall we believe in you, when the meekest (of the people) follow you?» [26:111].

Nūḥ answered them,

﴿وَمَا عِندِي بِذَلِكَ بِمُتَّبَعٍ إِلَّا جَاءْتُمُ الْيَوْمَ فَتُجَنَّبُونَ﴾

﴿And what knowledge have I of what they used to do? Their account is only with my Lord, if you could (but) know.﴾ [26:112-113],

meaning, their reckoning is for Allāh not me, just as my reckoning is not up to them Allāh said here,

﴿فَعَرِّضْهُمْ لِمَتْنِ الْغَيْبِ﴾

﴿that you may turn them away, and thus become of the wrongdoers﴾

meaning, you will be unjust if you turn them away  
Allāh's statement,

﴿وَكُنَّا بَيْنَهُمْ بَيْنًا﴾

﴿Thus We have tried some of them with others﴾

means, We tested, tried and checked them with each other,

﴿يَتَذَكَّرُوا أَمْثَلًا رَبُّكَ اللَّهُ عَلَيْهِمْ بَرَاءَةٌ﴾

﴿That they might say. "Is it these (poor believers) that Allāh has favored from amongst us?"﴾

This is because at first, most of those who followed the Messenger of Allāh ﷺ were the weak among the people, men, women, slaves, and only a few chiefs or noted men followed him. Nūh, was also addressed by his people

﴿رَبَّنَا لَا تَجْعَلْ لَنَا إِلَهًا غَيْرَكَ إِنَّ الْأَوَّلِينَ كَانُوا عَلَىٰ آثَارٍ﴾

﴿Nor do we see any follow you but the meekest among us and they (too) followed you without thinking﴾ [11-27]

Heraclius, emperor of Rome, asked Abu Sufyān, "Do the noblemen or the weak among people follow him (Muhammad ﷺ)?" Abu Sufyān replied, "Rather the weak among them." Heraclius commented, "Such is the case with followers of the Messengers."

The idolators of Quraysh used to mock the weak among them who believed in the Prophet ﷺ and they even tortured some of them. They used to say, "Are these the ones whom Allāh favored above us?" meaning, Allāh would not guide these people, instead of us, to all that is good, if indeed what they embraced is good. Allāh mentioned similar statements in the Qur'ān from the disbelievers,

﴿لَوْ كَانَ حِزْبًا تَائِبًا سَفَرْنَا إِلَيْهِ﴾

«Had it been a good thing, they (weak and poor) would not have preceded us to it!» [46:11], and,

﴿وَمَا تَنْفَعُهُمْ تَفْهَمُ بِشَيْءٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيِ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَآيِسًا ﴿٧٣﴾﴾

«And when Our clear verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in position and station."» [19:73]

Allah said in reply,

﴿وَرَدَّ أُولَئِكَ فَعَلِمَ إِذْ قَرَّبَهُمْ مِنْ رَبِّهِمْ أَكْثَرَ أَلَمْ يَكُنْ أَتَمًّا مِمَّا فِي الْبُيُوتِ﴾

«And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?» [19:74].

Here, Allāh answered the disbelievers when they said,

﴿أَفَتَعْلَمُونَ مَنِ اللَّهُ عَلَيْهِ مِمَّنْ رَزَقَهُمْ مِنْ بَيْنِ يَدَيْهِ أَفَلَمْ يَتَفَكَّرُوا﴾

«"Is it these (poor believers) that Allāh has favored from amongst us?" Does not Allāh know best those who are grateful?»

Meaning is not Allāh more knowledgeable of those who thank and appreciate Him in statement, action and heart? Thus Allāh directs these believers to the ways of peace, transfers them from darkness to light by His leave, and guides them to the straight path. In another Āyah, Allāh said;

﴿وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

«As for those who strive hard for Us (Our cause), We will surely guide them to Our paths (i.e. Allāh's religion). And verily, Allāh is with the doers of good"» [29:69].

An authentic Ḥadīth states,

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَلْوَانِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ،

«Allāh does not look at your shapes or colors, but He looks at your heart and actions.»<sup>[1]</sup>

[1] Muslim 4 : 1987.



Allāh's statement,

﴿وَمَنْ جَاءَكَ مِنَ الَّذِينَ آمَنُوا بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ﴾

«When those who believe in Our Āyāt come to you, say:  
"Salāmun 'Alaykum" (peace be on you);»

means, honor them by returning the Salām and give them the good news of Allāh's exclusive, encompassing mercy for them. So Allāh said;

﴿كَتَبَ لَكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾

«your Lord has written Mercy for Himself,»

meaning, He has obliged His Most Honored Self to grant mercy, as a favor, out of His compassion and beneficence,

﴿لَنْ تَمْنَعَهُ مِنْ عَمَلٍ بِكُمْ سَوْءٍ بِجَهْلَةٍ﴾

«So that, if any of you does evil in ignorance...»

as every person who disobeys Allāh does it in ignorance,

﴿فَتُوبَ إِلَيْهِ وَأَسْلَحَ﴾

«and thereafter repents and does righteous good deeds,»

by repenting from the sins that he committed, intending not to repeat the sin in the future, but to perform righteous deeds,

﴿فَلَنْ يَغْفِرَ اللَّهُ ذَنْبَهُ﴾

«then surely, He is Oft-Forgiving Most Merciful.»

Imām Ahmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَمَّا فَصَلَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِندَ الْعَرْشِ: إِنْ رَحِمْتِي غَفَلْتُ غَضَبِي»

«When Allāh finished with the creation, He wrote in a Book that He has with Him above the Throne, 'My mercy prevails over My anger'.<sup>[1]</sup>»

This Ḥadīth was also recorded in the The Two Ṣaḥīḥs.<sup>[2]</sup>

﴿وَكَمْ لَكَ مَغْفِلٌ الْإِنْسِي رَسَلَيْنَا سَيِّدَ الْمُرْسَلِينَ﴾ قُلْ إِنِّي أَنَا عَبْدُ اللَّهِ عَزَّوَجَلَّ

<sup>[1]</sup> Ahmad 2:313.

<sup>[2]</sup> Fath Al-Bāri 13:395, Muslim 4: 2107.

مِنْ دُونِ لَوْ كَانَ لَأَنِجَ أَفْرَاحَكُمْ قَدْ سَلَكَ إِذَا وَمَا لَنَا بِكَ الْهَمِيمَةُ ﴿٥٥﴾ قُلْ إِنْ عَلَى  
 يَمِينِي رُبِّي وَصَدَّقْتُمْ بِرَبِّ مَا عَدَى مَا فَتَتَجَلَّوْنَ بِهِ إِلَى السَّكَمِ إِلَّا جَوَّ بِفَضْلِ الْمَقْ  
 وَتَرِ سَبْرَ الْقَوِيلِ ﴿٥٦﴾ قُلْ لَوْ أَنَا عَدَى مَا فَتَتَجَلَّوْنَ بِهِ لَتَوْنِ الْأَمْرِ بَيْنَ رَبِّكُمْ وَاللَّهِ  
 أَعْلَمُ بِالظَّالِمِينَ ﴿٥٧﴾ وَصَدَّقْ مَقَانِعَ السَّيِّ لَا يَمْلِكُهَا إِلَّا هُوَ وَمَنْ مَّا فِي الْيَمِينِ  
 وَالْخَمْرِ وَمَا فَسَعَدَ مِنْ نَزَكَةٍ إِلَّا يَمْلِكُهَا وَلَا حَاقَ لِي تَلَكُنِ الْأَرْضُ وَلَا رَكْبٌ وَلَا يَكِينُ  
 إِلَّا لِي كَبُرَ يُعْزِزُ ﴿٥٨﴾

﴿55. And thus do We explain the Ayat in detail, that the way of the criminals, may become manifest.﴾

﴿56. Say: "I have been forbidden to worship those whom you invoke (worship) besides Allāh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."﴾

﴿57. Say: "I am on clear proof from my Lord, but you deny it. I do not have what you are hastily seeking (the torment). The decision is only for Allāh, He declares the truth, and He is the best of judges."﴾

﴿58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allāh knows best the wrongdoers."﴾

﴿59. And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is on the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾

### **The Prophet ﷺ Understands What He Conveys; Torment is in Allāh's Hands Not the Prophet's**

Allāh says, just as We mentioned the clear signs that testify and direct to the path of guidance, all the while chastising useless arguments and defiance,

﴿كَذَلِكَ نَقُولُ الَّذِينَ﴾

﴿And thus do We explain the Ayat in detail,﴾

that is, whatever responsible adults need explained to them, in the affairs of life and religion,

﴿رَأَيْسَتَيْنِ سَبِيلُ الْمُتَكِبِينَ﴾

«That the way of the criminals may become manifest.»

so that the path of the criminals who defy the Prophets is apparent and clear. This Āyah was also said to mean, so that you, O Muhammad ﷺ, are aware of the path of the criminals. Allāh's statement,

﴿قَدْ إِذْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي﴾

«Say: "I am on clear proof from my Lord..."»

means: I have a clear understanding of the Law of Allāh that He has revealed to me,

﴿وَصَدَّقْتُهُ بِوَدِّهِ﴾

«but you deny it.» meaning, but you disbelieve in the truth that came to me from Allāh.

﴿مَا جِئْتُ بِمِثْلِهِ بِإِذْنِ اللَّهِ﴾

«I do not have what you are hastily seeking» meaning, the torment,

﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾

«The decision is only for Allāh,» for the ruling of this is with Allāh. If He wills, He will punish you soon in response to your wish! If He wills, He will give you respite, out of His great wisdom. This is why Allāh said,

﴿يُحْسِنُ الْحُكْمَ وَهُوَ سَرِيعُ الْحِسَابِ﴾

«He declares the truth, and He is the best of judges.» and the best in reckoning between His servants. Allāh's statement,

﴿قَدْ كُنَّا أَنتَ مَعَهُمْ وَسَتَكُونُ بِنَاؤُهُمْ﴾

«Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I,"»

means, if I have what you ask for, I will surely send down what you deserve of it,

﴿وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ﴾

«but Allah knows best the wrongdoers»

Someone might ask about the meaning of this *Āyah* compared to the *Hadīth* in the Two *Ṣaḥīḥs*, from 'Ā'ishah, may Allāh be pleased with her, that she said to the Messenger, "O Allāh's Messenger ﷺ Have you encountered a day harder than the day [of the battle] of Uhud?" The Prophet ﷺ replied,

لَقَدْ لَبِثْتُ بَيْنَ قَوْمَيْهِ، وَكَأَنَّ أَشَدَّ مَا لَبِثْتُ مِنْهُمْ يَوْمَ أَقَابَهُ، إِذْ غَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلالٍ، فَتَمَّ يَجِبُنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِ، فَلَمَّ اسْتَبَقْتُ إِلَّا بِفَرْقِ الثَّعَالِبِ، فَرَمْتُ رَأْسِي، فَإِذَا أَمَا بِسَخَابَةٍ فَذُ طُلُتْنِي، فَظَنَنْتُ إِذَا يَهَا جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَتَدَانَنِي فَقَالَ: إِنَّ اللَّهَ مَا سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ، لِتَأْمُرَهُ بِمَا شِئْتَ لَهُمْ، قَالَ: مَاذَا يَمُرُّ مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ يَا مُحَمَّدُ! إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَقَدْ بَعَثَ إِلَيْكَ رَجُلًا بِأَمْرِكَ بِمَا شِئْتَ، إِنَّ اللَّهَ قَدْ أَصْفَقَ عَلَيْهِمْ الْأَخَشَبِيَّ فَقَالَ رَسُولُ اللَّهِ ﷺ: هَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ، مَنْ يَتَّبِعُ اللَّهَ لَا يُفْرِكُ بِهِ شَيْئًا

'Your people have troubled me alot and the worst trouble was on the day of 'Aqabah when I presented myself to Ibn 'Abd Yālil bin 'Abd Kulal, who did not respond to my call. So I departed, overwhelmed with severe sorrow, proceeded on and could not relax until I found myself at Qarn Ath-Tha'ālib where I raised my head towards the sky to see a cloud unexpectedly shading me. I looked up and saw Jibril in it and he called me saying, 'Indeed Allāh has heard what you said to the people and what they have responded to you. Therefore, Allāh has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, 'O Muḥammad! verily, Allāh has heard how your people responded to you and He has sent me to you so that you could order me to do what you wish. If you like, I will let Al-Akhshabayn (two mountains to the north and south of Makkah) fall on them.' The Prophet ﷺ said, No, but I hope that Allāh will let them generate offspring who will worship Allāh Alone, and will worship none besides Him.'<sup>[1]</sup>

[1] *Faṭḥ Al-Bārī* 6:360, *Mushm* 3: 1420.

This is the wording of Muslim. Tormenting the disbelievers of Quraysh was offered to the Prophet ﷺ, but he chose patience and asked Allāh for respite for them, so that Allāh might let them generate offspring who will not associate anything with Him in worship. Therefore, how can we combine the meaning of this *Ḥadīth* and the honorable *Āyah*,

﴿قُلْ لَوْ أَنِّي عِنْدِي مَا كُنتُ بِمُتَسَبِّحِينَ ۖ فَلَوْ أَنِّي أَرَى الْآمُرَ بَيْنِي وَبَيْنَهُمْ وَأَنَّهُ أَوْ لَوْ أَنَّكُمْ تَعْلَمُونَ الْغَيْبَ كَمَا عِلْمِي الْغَيْبِ لَأُرْسِلَتْ إِلَيْكُمْ جِبَابٌ مِّنَ السَّمَاءِ فَتُضْرَبُونَ بِهِ طُفُوفٌ تُؤْثِرُ بِهِ أَزْدَانُ مِن دُونِ آلِ هَارُونَ ۖ فَكَيْفَ تَعْلَمُونَ أَنَّهُ يُبْعَثُ قُلُوبٌ غَافِلَةٌ ۚ لَآ يَفْقَهُوا ذِكْرَ اللَّهِ وَلَآ أَنَّهُ يَكْذِبُ عَلَيْهِمْ عِلْمُ ذِي الْعَرْشِ عِندَ اللَّهِ ۚ لَآ يَفْقَهُوا سَعْيَ الْبَرِّ وَكَرْهَ اللَّهِ عَنِ الْعِبَادِ ۚ الَّذِينَ يُكْذِبُونَ عِلْمَ اللَّهِ وَكُلْمَ رَسُولِهِ فَأُولَٰئِكَ لِيُزِيلَنَّ اللَّهُ عَنكُمُ أَيْدِيَهُمْ وَأَنَّهُ يَفْعَلُ مَا يُرِيدُ﴾

﴿Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allāh knows best the wrongdoers."﴾

The answer to this question is, Allāh knows the best, that the *Āyah* states that if the punishment that they asked for was in the Prophet's hand at the time, he would have sent it on them as they asked. As for the *Ḥadīth*, the disbelievers did not ask the Prophet ﷺ to send the torment down on them. Rather, the angel responsible for the mountains offered him the choice to let the two mountains to the north and south of Makkah close in on the disbelievers and crush them. The Prophet ﷺ did not wish that and asked for respite out of compassion for them.

### Only Allāh Knows the Unseen

Allāh said next,

﴿وَمَعَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

﴿And with Him are the keys of the Ghayb (all that is hidden), none knows them but He.﴾

Al-Bukhārī recorded that Sālim bin 'Abdullah said that his father said that the Messenger of Allāh ﷺ said,

﴿مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ﴾

﴿The keys of the Unseen are five and none except Allāh knows them :

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي مَاذَا

تَحْكُمُ هَٰذَا يَوْمًا تَدْرِي مَا فِي الْأَرْحَامِ وَإِنَّ اللَّهَ عَالِمُ الْغَيْبِ﴾

﴿Verily, Allāh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower,

وَهُوَ

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وَهُوَ

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنشِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٣٥﴾ وَهُوَ الْغَافِرُ الرَّحِيمُ  
وَرَسُولٌ عَلَيْكُمْ حَقُّهُ إِذَا جَاءَ أَحَدُكُمُ الْمَوْتُ تَوَفَّهُهُ  
رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿١٣٦﴾ ثُمَّ رُدُّوْا إِلَىٰ أُمَمٍ مِّمَّنْهُمْ آتَاهُمُ  
أَلَّا لَهُ الْحُكْمُ وَهُوَ أَمَرُ الْمُتَكَبِّرِينَ ﴿١٣٧﴾ قُلْ مَنْ يَحْجِبُكُمْ  
عَنْ مَّا تَدْعُونَ إِلَى الْبَحْرِ نَدْعُوهُ، نَصَرْنَا وَحُصَّةً لِّإِبْنِ آدَمَ مِنْ هَٰذِهِ  
لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٣٨﴾ قُلْ مَنْ يَمْسِكُكُمْ مِنْهُ مِنْ كُلِّ مَكَرٍ  
ثُمَّ أَتَمُّ قَضَايَاكُمْ ﴿١٣٩﴾ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا  
مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيَضَعُكُمْ  
بِأَسْحَنِ الْفَرْكَيفِ نُصْرَتًا لِّأَيِّتٍ لَّهُمْ يَتَفَهَمُونَ ﴿١٤٠﴾  
وَلَدَّبَ بِجُودِهِ قَوْمًا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿١٤١﴾ لِكُلِّ  
شَيْءٍ نُّسْخَةٌ سَوَاءٌ تَقُولُونَ ﴿١٤٢﴾ وَإِذْ رَأَيْنَا الْبُرُجَ مَوْضُونَ فِي  
عَالَمِنَا فَأَعْرَضَ عَنْهُمْ خَوْفٌ يَّخُوضُونَ فِي حَدِيثٍ قَدْرِهِ، وَإِنَّا يَسْمَعُونَ  
الشَّيْطَانُ فَلَا تَقْعُدُوا بَعْدَ الذِّكْرِ فِي مَعَ الْقَوْرِ الطَّالِبِينَ ﴿١٤٣﴾

All-Aware ﴿١٣٥﴾

[31:34].<sup>11</sup>

Allah's statement,

﴿وَيَعْلَمُ مَا فِي الْقَدْرِ وَالْأَنْفَرِ﴾

«And He knows whatever there is on the land and in the sea;» means, Allah's honored knowledge encompasses everything, including the creatures living in the sea and on land, and none of it, not even the weight of an atom on earth or in heaven, ever escapes His knowledge.

Allah's statement,

﴿وَمَا تَشْهَدُ مِنْ شَيْءٍ إِلَّا

يَعْلَمُهَا﴾

«not a leaf falls, but He knows it.»

means, He knows the movements of everything including inanimate things. Therefore, what about His knowledge of the living creatures, especially, those whom the Divine laws have been imposed upon such as mankind and the Jinns? In another *Ayah*, Allah said,

﴿يَعْلَمُ غَيْبَةَ الْأَبْصَارِ وَمَا تُخْفِي الصُّدُورُ﴾

«Allah knows the fraud of the eyes, and all that the breasts conceal.» [40:19]

﴿وَهُوَ الَّذِي يَرْزُقُكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا تَرَحُّنُمْ بِالْأَيَّامِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنشِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ وَهُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ رُسُلًا

<sup>11</sup> *Fath Al-Bari* 8:141.

حَفَلَةً حَتَّىٰ إِذَا جَاءَ أُنْظُكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُكَ وَهُمْ لَا يُفْرِقُونَ ﴿٤٦٠﴾ ثُمَّ رُدُّوا إِلَىٰ أُنْظُ مَوْلَاهُمْ  
تَحِيًّا ۚ أَلَا لَهُ الْخَلْقُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٤٦١﴾

460. It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again, that a term appointed be fulfilled, then (in the end), unto Him will be your return. Then He will inform you of what you used to do. ﴿

461. He is the Qāhır over His servants, and He sends guardians over you until when death approaches one of you, Our messengers take his soul, and they never neglect their duty. ﴿

462 Then they are returned to Allāh, their Master, the Just Lord Surely, His is the judgment and He is the swiftest in taking account. ﴿

### The Servants are in Allāh's Hands Before and After Death

Allāh states that He brings death to His servants in their sleep at night, for sleep is minor death. Allāh said in other Āyāt,

﴿إِذْ قَالَ اللَّهُ يَبَسُّ إِلَىٰ مَوْتِكَ رَأَيْكَ إِنَّكَ﴾

﴿And (remember) when Allāh said, "O 'Isā! I will take you and raise you to Myself..."﴾ [3.55], and,

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ بِمَوْتِهَا وَالَّذِي لَمْ يَمُتْ فِي مَوْتِهَا فَيُسَبِّحُ أَثْنًا فَسَوْفَ عَلَيْهَا  
الْمَوْتُ زَيْلٌ ۚ فَتُرْمَلُ إِلَىٰ كِلْتَا كُفَيَّيْنِ﴾

﴿It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed﴾ [39:42],

thus mentioning both minor and major death Allāh says,

﴿وَهُوَ الَّذِي يَتَوَفَّىٰكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ﴾

﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day.﴾

meaning, He knows the deeds and actions that you perform during the day.<sup>[1]</sup> This Āyah demonstrates Allāh's perfect knowledge of His creation, by day and night, and in their movements and idleness. Allāh said in other Āyah,

﴿سَرَّكَ مَنْ أَمَرَ تَتَكَلَّمَ وَمَنْ هَمَزَ بِهِ. وَمَنْ هُوَ مُتَحَبِّبٌ بِأَلْفٍ وَكَاسٍ بِأَلْفٍ﴾

﴿It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day.﴾ [13:10], and

﴿وَمِنْ رَحْمَتِهِ. جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا بِهِ﴾

﴿It is out of His mercy that He made night and day, so that you may rest therein﴾, by night,

﴿وَلِتَسْتَغْنُوا مِنْ فَضْلِهِ﴾

﴿and that you may seek of His bounty﴾ by day. Allāh said,

﴿وَجَعَلْنَا اللَّيْلَ لِمَا بَيْنَ يَدَيْكَ غَمَاقًا﴾

﴿And (We) have made the night as a covering And (We) have made the day for livelihood.﴾ [78:10-11].

Allāh said here,

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ رَيْعَتَكُمْ مَا جَرَحْتُمْ بِهَا﴾

﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,﴾ [6:60].

Then said,

﴿ثُمَّ تَسْخَرُكُمْ بِهِ﴾

﴿then he raises (wakes) you up again,﴾ by day, according to Mujāhid, Qatādah and As-Suddi

Allāh's statement,

﴿يَقَعُ لَكُمْ أَجَلٌ﴾

﴿that a term appointed be fulfilled﴾ refers to the life span of every person,

<sup>[1]</sup> At-Tabari 5.212.



﴿ثُمَّ إِلَيْهِ مَرْجِعُكُمْ﴾

«then (in the end), unto Him will be your return.» on the Day of Resurrection,

﴿ثُمَّ يَخْبَرُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ﴾

«Then He will inform you of what you used to do.»

He will reward you, good for good, and evil for evil. Allāh's statement,

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ﴾

«He is the Qāhir over His servants»

The Qāhir means, the one who controls everything, all are subservient to His supreme grace, greatness and majesty,

﴿وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً﴾

«and He sends guardians over you.» angels who guard mankind. In another Āyah, Allāh said;

﴿لَمْ يَكُنْ لَكُمْ مِنْ دُونِ حَافِيٍّ مَحْطُومٌ مِنْ أَمْرِ اللَّهِ﴾

«For each (person), there are angels in succession, before and behind him. They guard him by the command of Allah» [13:11],

watching his deeds and recording them. Allāh said,

﴿وَلَا عَلَيْكُمْ حَافِيٌّ مِنْهُمْ﴾

«But verily, over you (are appointed angels in charge of mankind) to watch you.» [82:10], and,

﴿إِنْ يَتْلَى الْفُلُوكُ عَمَّ الْيَمِينِ وَغَرَّ الشَّيْءُ بِيَمِينِهِ مَا تَلِيَهُ مِنْ قَوْلِي إِلَّا لَيْتَ رَبُّهُ هَيَّاهُ﴾

«(Remember!) that the two receivers (recording angels) receive, one sitting on the right and one on the left Not a word does he utter, but there is a watcher by him, ready.» [50:17-18].

Allāh's statement,

﴿حَتَّىٰ إِذَا جَاءَ أَحَدُكُمُ الْمَوْتُ﴾

«until when death approaches one of you...» refers to, when one's life span comes to an end and he is dying,

﴿وَلَقَدْ رُسْنًا﴾

﴿Our messengers take his soul...﴾ meaning, there are angels who are responsible for this job. Ibn 'Abbās and several others said that the Angel of Death has angels who pull the soul from its body and when it reaches the throat, the Angel of Death captures it.<sup>[1]</sup> Allāh said;

﴿وَهُمْ لَا يَغْفُلُونَ﴾

﴿and they never neglect their duty﴾

They guard the soul of the dead person and take it to wherever Allāh wills, to *Tūyyīn* if he was among the righteous, and to *Sūjīn*<sup>[2]</sup> if he was among the wicked (disbelievers, sinners, etc.), we seek refuge with Allāh from this end. Allāh said next,

﴿وَهُمْ رَدُّوا إِلَىٰ أَلوهِمْ لَعَنَ﴾

﴿Then they are returned to Allāh, their Master, the Just Lord.﴾

Imām Ahmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

إِنَّ النُّبْتَ تَحْضَرُهُ الْمَلَائِكَةُ فَوَإِذَا كَانَ الرَّجُلُ الصَّابِحَ، قَالُوا: أَخْرِجِي أَتَيْنَا النَّفْسَ الْعَمِيَّةَ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، أَخْرِجِي حَمِيَّةً، وَأُبَشِّرِي بِرُوحٍ وَرَتْحَانٍ، وَرَبِّ عَيْبٍ غَضْبَانٍ، فَلَا تَرَأَىٰ يُقَالُ لَهَا ذَلِكَ حَتَّىٰ تَخْرُجَ، ثُمَّ تَخْرُجُ بِهَا إِلَى السَّمَاءِ، فَيُسْتَفْتَحُ لَهَا فَيَقَالُ مَنْ هَذَا؟ فَيَقَالُ: هَذَا، فَيَقَالُ مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ، كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، اذْهَبِي حَمِيَّةً وَأُبَشِّرِي بِرُوحٍ وَرَتْحَانٍ وَرَبِّ عَيْبٍ غَضْبَانٍ، فَلَا تَرَأَىٰ يُقَالُ لَهَا ذَلِكَ حَتَّىٰ يَنْتَهِيَ بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ عَزَّ وَجَلَّ، وَإِذَا كَانَ الرَّجُلُ الشَّوْءَ، قَالُوا: أَخْرِجِي أَتَيْنَا النُّفْسَ الْخَبِيْثَةَ كَانَتْ فِي الْجَسَدِ الْخَبِيْثِ. أَخْرِجِي ذَمِيْمَةً وَأُبَشِّرِي بِعَجِيمٍ وَعَسَاقِيٍّ، وَآخِرَ مِنْ شَكْلِهِ أَرْوَاحٌ، فَلَا تَرَأَىٰ يُقَالُ لَهَا ذَلِكَ حَتَّىٰ تَخْرُجَ، ثُمَّ تَخْرُجُ بِهَا إِلَى السَّمَاءِ، فَيُسْتَفْتَحُ لَهَا فَيَقَالُ: مَنْ هَذَا؟ فَيَقَالُ: هَذَا، فَيَقَالُ: لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيْثَةِ كَانَتْ فِي الْجَسَدِ الْخَبِيْثِ، اذْهَبِي دَمِيْمَةً، فَإِنَّهُ لَا يَفْتَحُ لَكَ أَبْوَابَ لِسَّمَاءٍ، فَتُرْسَلُ مِنَ السَّمَاءِ ثُمَّ تُعْبَرُ إِلَى النَّارِ، فَيُجْلَسُ

<sup>[1]</sup> Al-Tabari 11:410

<sup>[2]</sup> Refer to Sūrat Al-Muḥaffifīn, 83:7-9 and 18-21.

الرُّحُلُ حَالِيحٍ، يَقُولُ لَهُ بَيْتٌ مَّا يَبْلُغُ فِي الْخَبِيثِ لَأَوَّيْ، وَيُخَسُّ الرُّجُلُ السَّوَةَ  
نَقَالُ لَهُ بَيْتٌ مَّا يَبْلُغُ فِي الْخَبِيثِ الثَّانِي.

'The angels attend the dying person. If he is a righteous person, the angels will say, 'O pure soul from a pure body' Come out with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.' The angels will keep saying this until the soul leaves its body, and they will then raise it up to heaven and will ask that the door be opened for the soul and it will be asked, 'Who is this?' It will be said, '(The soul of) so-and-so.' It will be said, 'Welcome, to the pure soul that inhabited the pure body. Enter with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.' This statement will be repeated until the soul reaches the heaven above which there is Allāh. If the dying person is evil, the angels will say, 'Get out (of your body), O wicked soul from a wicked body! Get out in disgrace and receive the news of boiling fluid, a fluid dark, murky, intensely cold and other (torments) of similar kind - all together - to match them.' This statement will be said repeatedly until the evil soul leaves its body. The soul will be raised up to heaven and a request will be made that the door be opened for it. It will be asked, 'Who is this?' It will be said, '(The soul of) so and so.' It will be said, 'No welcome to the wicked soul from the wicked body. Return with disgrace, for the doors of heaven will not be opened for you.' So it will be thrown from heaven until it returns to the grave. So the righteous person sits and similar is said to him as before. And the evil person sits and similar is said to him as before.<sup>11</sup> It is also possible that the meaning of,

﴿ثُمَّ رَوَّاهُ﴾

﴿Then they are returned ..﴾

refers to the return of all creation to Allāh on the Day of Resurrection, when He will subject them to His just decision. Allāh said in other Āyāt,

﴿ثُمَّ إِلَيْنَا أَلْوَيْنَ وَنُخْرِجُكَ مِنْهُنَّ إِلَىٰ مَبْعَدٍ يَوْمَ تُنْفَخُ﴾

<sup>11</sup> Ahmad 2:364.

﴿Say: "(Yes) verily, those of old, and those of later times All will surely be gathered together for an appointed meeting of a known Day."﴾ [56:49-50] and,

﴿وَجَمَعْنَاهُمْ لِمَا فَتَنَّاهُمْ وَلَمْ يَخْلُ مِنْهُمْ أَحَدٌ﴾

﴿And We shall gather them all together so as to leave not one of them behind...﴾ [18:47] until,

﴿وَلَا يَخْلِيكَ رَبُّكَ عَنْهَا﴾

﴿And your Lord treats no one with injustice﴾ [18:49]

Allāh said here,

﴿مَوْلَاهُمْ نَحْنُ لَا تَلْفَكُم مَّا أُنْزِلَ الْغَيْبِ﴾

﴿their Master, the Just Lord. Surely, His is the judgement and He is the swiftest in taking account.﴾ [6:62]

﴿قُلْ مَنْ يَنْجِيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ يَدْعُوهُ سُورَةً وَخَفِيَةً لَدَى الْغَيْبِ لَنْ تَجِدُوهُ لَتَكُونَنَّ مِنَ الشَّاكِرِينَ. يَا أَيُّهَا اللَّهُ يَجْعَلْكُمْ مِنْهَا دِينَ كُلِّ كَتَّابٍ ثُمَّ أَنْتُمْ تُشْكِرُونَ. بَلْ هُوَ الْقَدِيرُ عَلَى أَنْ يَمُنَّ عَلَيْكُمْ عَذَابًا مِنْ نَوْفِكُمْ أَوْ مِنْ فِتْنَةِ أَعْيُنِكُمْ لَا يُفَسِّدُكُمْ فِيهَا وَيُفِيدُكُمْ بِهَا سُبْحَانَ مَنْ سَمِعُ أَمْرًا كَلَّمَ شَرْفَ الْأَنْبِيَاءِ لَمْ يَلْقَهُمْ يَلْقَاهُمْ﴾

﴿63. Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret (saying): 'If He (Allāh) only saves us from these (dangers), we shall truly be grateful'"﴾

﴿64. Say: "Allāh rescues you from these (dangers) and from all distress, and yet you commit Shirk."﴾

﴿65. Say: "He has the power to send torment on you from above or from under your feet, or to Yalbīsakum in party strife, and make you taste the violence of one another." See how variously We explain the Āyat, so that they may understand﴾

### **Allāh's Compassion and Generosity, and His Power and Torment**

Allāh mentions how He favors His servants, saving them during times of need, in the darkness of land and at sea, such as when storms strike. In such cases, they call on Allāh alone, without partners, in supplication. In other Āyāt, Allāh said,

﴿وَلَمَّا نَسَكَمَّ الْفُتْرُ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُو إِلَّا إِلَهُهُ﴾

«And when harm strikes you at sea, those that you call upon besides Him vanish from you except Him.» [17:67],

﴿مَنْ أَلْهِىَ بَعْضُهُمْ فِي الْبَرِّ وَالْبَحْرِ سَخَطَ الْإِلَهِ كُنْتُمْ فِي الْفُلِكِ وَتَجِدُونَ فِيهِمُ يَوْمَئِذٍ يُرْسِلُ بِهِمْ لِيُخْرِجَهُمْ مِنْهَا يَوْمَئِذٍ لَا يَنْفَعُ لَهُمْ رُكْبَتُهُمْ فِي الْفُلِكِ وَلَا هُمْ يَخْرُجُونَ﴾

«He it is Who enables you to travel through the land and the sea, till when you are in the ships and they sail with them with a favorable wind, and they rejoice, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allāh, making their faith pure for Him alone, saying: "If You deliver us from this, we shall truly be of the grateful"» [10:22], and,

﴿إِنَّمَا يَهْدِيهِمْ فِي ظُلُمَاتٍ الْبَرِّ وَالْبَحْرِ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ الْبَازِغِ بَشَرًا يَكُ مِنْهُ تَجَنُّبُهُ أَوْلَىٰ مَعَ اللَّهِ تَتَذَرُّهُ اللَّهُ عَنَّا يُنْزِلُكَ اللَّهُ﴾

«Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy? Is there any god with Allāh? High Exalted be Allāh above all that they associate as partners (with Him)!» [27:63].

Allāh said in this honorable Āyah,

﴿قُلْ مَنْ يُنْجِيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَخْفِئًا وَخَفِيًّا﴾

«Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret."» i.e., in public and secret,

﴿لَهُنَّ أَهْلًا﴾

«(Saying): 'If He (Allāh) only saves us.. » from this distress,

﴿لَتَكُونَنَّ مِنَ الشَّاكِرِينَ﴾

«we shall truly be grateful.» thereafter. Allāh said,

﴿قُلْ اللَّهُ يُجِيبُكُمْ فِي دِينِكُمْ كُلِّ حَتَّىٰ تَرْضَوْا أَلَمْ تَرْضَوْا لِلَّهِ﴾

﴿Say. "Allah rescues you from these (dangers) and from all distress, and yet you commit Shirk"﴾

meaning, yet you call other gods besides Him in times of comfort. Allāh said;

﴿قُلْ هُوَ الْقَائِرُ غَوْ لَنْ يَمَسَّ عَنَّا مِنْ تَوْفِيقِهِ شَيْءٌ أُوْىٰ مِنْ تَحْتِ أَرْجُلِكُمْ﴾

﴿Say. "He has the power to send torment on you from above or from under your feet,"﴾

He said this after His statement,

﴿لَنْ أَتِمَّ مُدْرِكُكُمْ﴾

﴿And yet you commit Shirk﴾ Allah said next,

﴿قُلْ هُوَ الْقَائِرُ غَوْ لَنْ يَمَسَّ عَنَّا﴾

﴿Say: "He has the power to send torment on you..."﴾, after He saves you. Allāh said in Sūrah Subhān (chapter 17),

رَبُّكُمْ أَلَيْسَ بِرَبِّ لَكُمْ الْمَلَكِ وَالنَّخْلِ إِنَّمَا يَنْتَعِمُ بِرَضِيْعَةٍ يَوْمَ تَكُونُ لَكُمْ  
وَيْدَا نَسُكُمْ نَضْرًا فِي النَّخْلِ مَلَأَ مِنْ قَدْحُورٍ إِلَّا يَذَّهَبَ مَا تَحْتَكُرْ إِلَى اللَّهِ أَفَرَأَيْتُمْ كَانَ الْإِنْسَانُ  
كَفُورًا: أَلَمْ يَسْتَرْزُقْ بِحَبِّ الْغَلِّ أَوْ يُرْسِلَ عَلَيْهِمْ حُمُومًا ثُمَّ لَا يُغْنُوا لَهُمْ  
وَسِيلًا: أَمْ لَيْسَ لَهُ بِيَدِهِ مَادَّةُ الْغَرَقِ جَبَلًا عَلَيْهِمْ فَأَيُّ يَوْمٍ يَتَفَرَّقُونَ  
بِمَا كَفَرْتُمْ لَمْ يَلْمِزُوا لَكُمْ عَجًا يَوْمَ يَجْمَعُكُمْ

﴿Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly! He is Ever Merciful towards you. And when harm strikes you upon the sea, those that you call upon besides Him vanish from you except Him. But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a storm of stones? Then, you shall find no guardian. Or do you feel secure that He will not send you back a second time to sea, and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us?﴾ [17:66-69].

Al-Bukhārī, may Allāh grant him His mercy, commented on Allāh's statement,

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَمَسَّكُمْ فَمَا يُرِيدُ  
بِعَذَابِكُمْ أَن تَرْجِعُوا إِلَى الْآيَاتِ لَعَلَّكُمْ تَعْلَمُونَ﴾

﴿Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another." See how variously We explain the Āyāt, so that they may understand.﴾

"Yalbisakum means, 'cover you with confusion', So it means to, 'divide into parties and sects'. Jābir bin 'Abdullah said, 'When this Āyah was revealed,

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ﴾

﴿Say: "He has power to send torment on you from above"﴾

Allāh's Messenger ﷺ said,

«أَعُوذُ بِوَجْهِهِ»

«I seek refuge with Your Face.»

﴿وَمِن تَحْتِ أَرْجُلِكُمْ﴾

﴿or from under your feet,﴾ he ﷺ again said,

«أَعُوذُ بِرَجْلَيْهِ»

«I seek refuge with Your Face.»

﴿وَيَمَسَّكُمْ فَمَا يُرِيدُ بِعَذَابِكُمْ أَن تَرْجِعُوا إِلَى الْآيَاتِ لَعَلَّكُمْ تَعْلَمُونَ﴾

﴿or to cover you with confusion in party strife, and make you to taste the violence of one another.﴾ he ﷺ said,

«عَدَا أَهْوَأُ - أَوْ أَيْسَرُ»

«This is less burdensome or easier.»<sup>[1]</sup>

Al-Bukhārī recorded this Ḥadīth again in the book of *Tawḥīd* (in his *Saḥīḥ*).<sup>[2]</sup> and An-Nasā'ī also recorded it in the book of *Tafsīr*.<sup>[3]</sup>

<sup>[1]</sup> *Fath Al-Bari* 8:141

<sup>[2]</sup> *Fath Al-Bari* 13:400

<sup>[3]</sup> An-Nasā'ī in *Al-Kubrā* 6:340

### Another Ḥadīth

Imām Ahmad recorded that Sa'd bin Abī Waqqas said, We accompanied the Messenger of Allāh ﷺ and passed by the Masjid of Banī Mu'āwiyah. The Prophet ﷺ went in and offered a two Rak'ah prayer, and we prayed behind him. He supplicated to his Lord for a long time and then said,

سَأَلْتُ رَبِّي ثَلَاثًا: سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْفَرَقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالسَّيْرِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَخْلُقَ نَاسَهُمْ يَهْلِكُ بَيْنَهُمْ فَمَنْعَنِيهَا

«I asked my Lord for three: I asked Him not to destroy my Ummah (Muslims) by drowning and He gave that to me. I asked Him not to destroy my Ummah by famine and He gave that to me. And I asked Him not to make them taste the violence of one another, but He did not give that to me.»

Muslim, but not Al-Bukhārī, recorded this Ḥadīth in the book on Fitan (trials) (of his Ṣaḥīḥ) <sup>[1]</sup>

### Another Ḥadīth

Imām Ahmad recorded that Khabbāb bin Al Aratt, who attended the battle of Badr with the Messenger of Allāh ﷺ, said, "I met Allāh's Messenger ﷺ during a night in which he prayed throughout it, until dawn. When the Messenger of Allāh ﷺ ended his prayer, I said, 'O Allāh's Messenger! This night, you have performed a prayer that I never saw you perform before.' Allāh's Messenger ﷺ said,

«أَجَلٌ بَيْنَهَا مَبْلَؤٌ رَغِبٌ وَرَهَبٌ، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ فِيهَا ثَلَاثَ نِصَابٍ، فَأَعْطَانِي اثْنَتَيْنِ وَمَنْعَنِي وَاحِدَةً، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُهْلِكَ بِئْسَ الْهَلَكُ بِهِ الْأُمَّمُ فَكَفَّ فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُظْهِرَ غَيْبًا غُدْرًا مِنْ غُرْبَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا تُقْبِلَ بَيْنَنَا مَمْنُونًا»

«Yes, it was a prayer of eagerness and fear. During this prayer, I asked my Lord for three things and He gave me two and refused to give me the third. I asked my Lord not to destroy us with what He destroyed the nations before us and He gave me that. I asked my Lord not to make our enemies prevail

<sup>[1]</sup> Ahmad 1:175, Muslim no. 2890



above us and He gave me that. I asked my Lord not to cover us with confusion in party strife, but He refused.<sup>[1]</sup>

An-Nasā'ī, Ibn Hibbān in his *Ṣaḥīḥ*, and At-Tirmidhī also recorded it. In the book on *Pitan*, in *Al-Jāmi'*,<sup>[2]</sup> At-Tirmidhī said, "*Ḥasan Ṣaḥīḥ*" Allāh's statement,

﴿أَرَيْسَكُمْ يَمَانًا﴾

﴿or to cover you with confusion in party strife.﴾

means, He causes you to be in disarray and separate into opposing parties and groups. Al-Walībī ('Alī bin Abi Ṭalhah) reported that Ibn 'Abbās said that this *Āyah* refers to desires.<sup>[3]</sup> Mujāhid and several others said similarly.<sup>[4]</sup> A *Ḥadīth* from the Prophet ﷺ, collected from various chains of narration, states,

﴿وَسَتَنْتَرِقُ عَلَى الْأَمَّةِ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً. ثَلَاثٌ فِي النَّارِ إِلَّا وَجْدَةً﴾

«And this Ummah (Muslims) will divide into seventy - three groups, all of them in the Fire except one.»<sup>[5]</sup> Allāh said;

﴿وَيُؤَيِّدُ بَعْضُهُمْ أَمْسَ بَعْضٍ﴾

﴿and make you taste the violence of one another.﴾

meaning, some of you will experience torture and murder from one another, according to Ibn 'Abbās and others.<sup>[6]</sup>

Allāh said next,

﴿أَنْظُرْ كَيْفَ تُفَسِّرُ الْآيَاتِ﴾

﴿See how variously We explain the Āyāt,﴾ by making them clear, plain and duly explained,

﴿لَعَلَّهُمْ يَفْقَهُوْنَ﴾

﴿So that they may understand,﴾ and comprehend Allāh's *Āyāt*, proofs and evidences.

<sup>[1]</sup> Aḥmad 3:108

<sup>[2]</sup> An-Nasā'ī 3:217, Ibn Hibbān 9:179, *Tuhfat Al-Aḥwadhī* 6:397, Aḥmad 5:108

<sup>[3]</sup> Aṭ-Ṭabarī 11:420.

<sup>[4]</sup> Aṭ-Ṭabarī 11:419.

<sup>[5]</sup> Abu Dāwūd 5:5, *Tuhfat Al-Aḥwadhī* 7:399, Ibn Mājah 2:1322.

<sup>[6]</sup> Aṭ-Ṭabarī 11:421.

تِلْكَ آيَاتُهَا

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الْحَقُّ

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَئِنْ كُنْ  
 ذُكِرُوا بِمَا لَمْ يُنْفِقُوا لَقَدْ يَقُولُوا ۖ ﴿٦٦﴾ وَذَرِ الَّذِينَ اتَّخَذُوا  
 دِينَهُمْ لُغُيًا وَلَهُمْ أَعْرَاجُهَا الْحَيَوةُ ۚ وَالَّذِينَ ذُكِرُوا بِهِ  
 أَنْ يُبْسَلَ لِنَفْسٍ يَمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ  
 وَلَا سَفِيحٌ ۚ وَإِنْ تَمُوتْ كُلٌّ عَدْلٌ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ  
 الَّذِينَ أُتُوا بِمَا كَسَبُوا ۚ لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ  
 أَلِيمٌ يَمَا كَانُوا يَكْفُرُونَ ۖ ﴿٦٧﴾ قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ  
 مَا لَا يَنْفَعُنَا لَإِصْغَارٍ وَلَا بَعْضُهُمْ أَعْظَمُ بِبَعْضٍ ۚ إِنْ هَذَا  
 كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ ۚ لَهُ أَصْحَابٌ  
 يَدْعُونَهُ إِلَى اللَّهِ ۚ أَتَقُولُونَ خُذْ إِلَهُهُ خُذْ إِلَهُهُ خُذْ  
 وَأَمْرًا لِلشَّيْءِ لِرَبِّ الْعَالَمِينَ ۖ ﴿٦٨﴾ وَأَنْ أَقْبِسُوا الْعَصَاةَ  
 وَأَتَّقُوا ۚ وَهُوَ الَّذِي يُبْسِلُ يَوْمَ الْقِيَامَةِ ۖ ﴿٦٩﴾ وَهُوَ الَّذِي  
 خَلَقَ السَّمَوَاتِ وَالْأَرْضَ ۚ وَالْحَقُّ يَوْمَ يَقُولُ كُنْ  
 فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ  
 عِلْمُ الْغَيْبِ وَالشَّهَادَةُ ۚ وَهُوَ اللَّهُ الْعَزِيزُ ۖ ﴿٧٠﴾

﴿وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ لَنْ  
 تَنْتَظِرَهُمْ يُكْفَرُونَ﴾ ۖ لَكِنَّا نَمُوتُ  
 نَسْتَحْيِيهِمْ وَهُمْ لَمْ يَأْمُرُوا بِالْعِلْمِ  
 وَلَكِنَّ اللَّهَ يُبْشِرُ الْمُؤْمِنِينَ ۚ نَبِيًّا  
 مَقَامُهُمْ حَتَّى يَخْرُجُوا مِنْ جُحُومِهِمْ  
 فَوَقَا بِمَقَامِهِ الشَّيْطَانُ فَكَفَرُوا بِمَا  
 الْيَحْيَىٰ نَحْنُ نَقُوتُهُ فَلْيَكْفُرُوا ۚ  
 وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ  
 حِسَابِهِمْ مِنْ شَيْءٍ وَلَهُمْ  
 وَكُفْرُهُمْ لَعْنَةُ اللَّهِ ۖ ﴿٦٦﴾

466. But your people have denied it! (the Qur'an) though it is the truth. Say, "I am not responsible for your affairs" ۞

467. For every news there is a reality and you will come to know. ۞

468. And when

you see those who engage in false conversation about Our verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shayṭān causes you to forget, then after the remembrance, sit not you in the company of those people who are the wrongdoers. ۞

469. There is no responsibility for them upon those who have Taqwā, but (their duty) is to remind them, that they may (attain) Taqwā. ۞

### The Invitation to the Truth is Guidance Without Coercion

Allāh said,

﴿وَكَذَّبَ بِهِ﴾

﴿But have denied it﴾ denied the Qur'an, guidance and clear

explanation that you (O Muḥammad ﷺ) have brought them,

﴿وَأَنَّكَ﴾

﴿your people﴾ meaning, Quraysh,

﴿وَمَا أَلَيْسَ﴾

﴿though it is the truth.﴾ beyond which there is no other truth.

﴿لَنْ أَلِيْسَ بِكُمْ بِكَرْبٍ﴾

﴿Say: "I am not responsible for your affairs "﴾

meaning, I have not been appointed a guardian or watcher over you. Allāh also said;

﴿وَقُلِ الْحَقُّ مِن رَّبِّكَ قَدْ شَاءَ قَلِيلٌ وَمَنْ شَاءَ فَجَعَلْهُ﴾

﴿And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.﴾ [18:29],

This means, my duty is to convey the Message and your duty is to hear and obey. Those who follow me, will acquire happiness in this life and the Hereafter. Those who defy me will become miserable in this life and the Hereafter. So Allāh said;

﴿يَكُلُّ نَرٌ شَيْئًا﴾

﴿For every news there is a reality...﴾ meaning, for every news, there is a reality, in that, this news will occur, perhaps after a while, according to Ibn 'Abbās and others. Allāh said in other Āyāt,

﴿وَلَعَلَّكُمْ تَعْلَمُونَ﴾

﴿And you shall certainly know the truth of it after a while.﴾ [38:88] and,

﴿يَكُلُّ لَكُمْ كِتَابٌ﴾

﴿(For) each and every matter there is a decree (from Allah).﴾ [13:38].

This, indeed, is a warning and a promise that will surely occur,

﴿وَسَوْفَ تَعْلَمُونَ﴾

﴿and you will come to know.﴾ Allāh's statement,

﴿وَرَأَى رَأَيْتَ الَّذِينَ يُخَافُونَ فِي رَبِّكَ﴾

﴿And when you see those who engage in false conversation about Our verses (of the Qur'ān)﴾, by denying and mocking them

### The Prohibition of Sitting with Those Who Deny and Mock Allāh's Āyāt

﴿فَاتْرِكْهُمْ عَلَيْهِمْ حَتَّى يَمُوتُوا فِي حَدِيثٍ غَيْرِهِ﴾

﴿stay away from them till they turn to another topic.﴾

until they talk about a subject other than the denial they were engaged in.

﴿وَمَا يَذْكُرُكَ إِلَّا نَكْرٌ﴾

﴿And if Shaytān causes you to forget...﴾

This command includes every member of this Ummah. No one is to sit with those who deny and distort Allāh's Āyāt and explain them incorrectly. If one forgets and sits with such people,

﴿فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ﴾

﴿then after the remembrance sit not you﴾ after you remember,

﴿مَعَ الْقَوْمِ الظَّالِمِينَ﴾

﴿in the company of those people who are the wrongdoers.﴾.

A Hadīth states,

«رُفِعَ عَنْ أَهْلِ الْخَطَا وَالنِّسْبِ وَمَا اسْتَكْبَرُوا عَلَيْهِ»

«My Ummah was forgiven unintentional errors, forgetfulness and what they are coerced to do.»<sup>11</sup>

The Āyah above [6:68] is the Āyah mentioned in Allāh's statement,

<sup>11</sup> Ibn Mājah 1:659.



torment because they used to disbelieve.﴾

Allāh said,

﴿وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لُحُوفًا وَيُحِبُّونَ الْحَيَاةَ الدُّنْيَا﴾

﴿And leave alone those who take their religion as play and amusement, and are deceived by the life of this world.﴾

The Āyah commands to leave such people, ignore them and give them respite, for soon, they will taste a tremendous torment. This is why Allāh said,

﴿وَذَكِّرْ بِهِ﴾

﴿But remind with it﴾ meaning, remind the people with this Qur'an and warn them against Allāh's revenge and painful torment on the Day of Resurrection. Allāh said;

﴿إِنْ يَسْأَلْ نَفْسٌ بِمَا كَسَبَتْ﴾

﴿Iest a soul Tubsal for that which one has earned,﴾

meaning, so that it is not *Tubsal* Ad-Dahhāk from Ibn 'Abbās, Mujāhid, Ikrimah, Al Hasan and As-Suddi said that *Tubsal* means, be submressive.<sup>[1]</sup> Al-Walibi said that Ibn 'Abbās said that *Tubsal* means, 'be exposed'.<sup>[2]</sup> Qatādah said that *Tubsal* means, 'be prevented'.<sup>[3]</sup> Murrah and Ibn Zayd said that it means, 'be recompensed'.<sup>[4]</sup> Al-Kalbi said, 'be reckoned'.<sup>[5]</sup> All these statements and expressions are similar, for they all mean exposure to destruction, being kept away from all that is good, and being restrained from attaining what is desired. Allāh also said;

﴿كُلٌّ مِمَّنْ يَدَّ عَنِ النَّفْسِ فَإِنَّ نَفْسَ الْفِيلِ﴾

﴿Every person is restrained by what he has earned. Except those on the Right.﴾ [74:38-39], and

﴿يَسْأَلُ لَهَا مِنْ دُونِ اللَّهِ وَلَئِنْ رَأَىٰ شَيْعًا﴾

[1] At-Tabarī 11:443.

[2] At-Tabarī 11:444

[3] At-Tabarī 11:443.

[4] At-Tabarī 11:443.

[5] At-Tabarī 11:444.



is He to Whom you shall be gathered.﴾

﴿73 It is He Who has created the heavens and the earth in truth, and on the Day He will say "Be!" it shall become His Word is the truth. His will be the dominion on the Day when the Śūr will be blown. All-Knower of the unseen and the seen. He is the All-Wise Well-Aware.﴾

### The Parable of Those Who Revert to Disbelief After Faith and Good Deeds

As Suddi sa.d, "Some idolators said to some Muslims, 'Follow us and abandon the religion of Muhammad.' Allāh sent down the revelation,

﴿قُلْ إِنَّمَا نَدُوُّ رَبِّ نَا لَا نَعْبُدُهُمْ إِلَّا لَعْنَةُ رَبِّ عَلَى الَّذِينَ اتَّخَذُوا

﴿Say 'Shall we invoke others besides Allāh, that can do us neither good nor harm, and shall we turn on our heels ...'﴾

by reverting to disbelief.

﴿بَعْدَ إِذْ هَدَيْنَاهُمْ﴾

﴿" after Allāh has guided us" ﴾ for if we do this, our example will be like he whom the devils have caused to wander in confusion throughout the land. Allāh says here, your example, if you revert to disbelief after you believed, is that of a man who went with some people on a road, but he lost his way and the devils led him to wander in confusion over the land. Meanwhile, his companions on the road were calling him to come to them saying, 'Come back to us, for we are on the path' But, he refused to go back to them. This is the example of he who follows the devil after recognizing Muḥammad ﷺ, and Muḥammad ﷺ is the person who is calling the people to the path, and the path is Islām." Ibn Jarir recorded this statement.<sup>11</sup> Allāh's statement,

﴿كَأَنَّهُمْ نَسْهَوْنَهُ أَتَشْكُرُ فِي لُذُنْهِ﴾

﴿Like one whom the Shayāṭin (devils) have made to go astray (wandering) through the land,﴾

refers to ghouls.

<sup>11</sup> At-Ṭabari 11:452



﴿يَدْعُوهُ﴾

﴿calling him﴾ by his name, his father's and his grandfather's names. So he follows the devils' call thinking that it is a path of guidance, but by the morning he will find himself destroyed and perhaps they eat him. The *Jinn*s will then let him wander in a wasteland where he will die of thirst. This is the example of those who follow the false gods that are being worshipped instead of Allāh, Most Honored. Ibn Jarir also recorded this.<sup>[1]</sup> Allāh said,

﴿قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى﴾

﴿Say: "Verily, Allāh's guidance is the only guidance,"﴾

Allāh said in other instances,

﴿وَمَن يَهْدِ اللَّهُ فَمَا لهُ مِن مُّضِلٍّ﴾

﴿And whomsocver Allāh guides, for him there will be none to misguide him﴾ [39:37], and,

﴿إِن تَحْسَبْ عَلَىٰ مَعْنَهُمْ إِنَّا اللَّهُ لَا يَهْدِي مَنْ يُغِيٓرُ وَلَا لَهُم مِّن سَاعِدٍ﴾

﴿If you covet for their guidance, then verily Allāh guides not those whom He makes to go astray. And they will have no helpers.﴾ [17:37]

Allāh's statement,

﴿وَأَنزَلْنَا إِلَيْكُمْ رَّبِّ السَّمَوَاتِ﴾

﴿and we have been commanded to submit to the Lord of all that exists.﴾

means, we were commanded to worship Allāh in sincerity to Him alone, without partners

﴿وَأَن أَيْسُرُوا الصَّلَاةَ وَآذَرُوا﴾

﴿And to perform the Ṣalāh, and have Taqwā of Him.﴾

meaning, we were commanded to perform the prayer and to fear Allāh in all circumstances,

﴿وَهُوَ الْحَيُّ الْقَيُّومُ﴾

[1] At-Ṭabari 11:452.

﴿and it is He to Whom you shall be gathered.﴾ on the Day of Resurrection.

﴿وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ﴾

﴿It is He Who has created the heavens and the earth in truth.﴾

meaning, in justice, and He is their Originator and Owner Who governs their affairs and the affairs of their inhabitants. Allāh said,

﴿وَيَوْمَ يَقُوْلُ كُنْ فَتَكُوْنُ﴾

﴿and on the Day He will say: "Be!" it shall become ﴾

Referring to the Day of Resurrection, which will come faster than the blink of an eye, when Allāh says to it, 'Be.'

### **As-Sûr; The Trumpet**

Allāh's statement,

﴿يَوْمَ يُنْفَخُ فِي السُّوْرِ﴾

﴿on the Day when the Sûr will be blown. ﴾

refers to His statement,

﴿وَيَوْمَ يَقُوْلُ كُنْ يَكُوْنُ﴾

﴿and on the Day He will say: "Be!" it shall become.﴾ as we stated above Or, it means,

﴿وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي السُّوْرِ﴾

﴿His will be the dominion on the Day when the Sûr will be blown ﴾

Allāh said in other Āyât,

﴿لِيَنِ الْمُلْكُ الْقَوْمَ بِمِ الْوٰهِدِ النَّهَارِ﴾

﴿Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!﴾ [40:16], and,

﴿اَلَمْ يَكُنْ لَّيْلُ الْقٰدِرِ وَكَانَ بَرٰٓءًا عَلٰى الْكَٰفِرِيْنَ غَيْرَ اٰتٍ﴾

﴿The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allāh), and it will be a hard Day for the disbelievers ﴾ [25:26]

The Sûr is the Trumpet into which the angel Isrâfîl, peace be

﴿٢٣٨﴾

١٣٧

﴿٢٣٩﴾

﴿وَأَذَّأ قَالَ ابْرَاهِيمُ لِأَبِيهِ مَاذَا تَتَّبِعُ أَفَسَاءَ مَا يَدْعُونَ بِهِ ۖ إِنَّ رَبَّكَ وَوَعْدُكَ فِي سَعْدِ سَعِينٍ ۝﴾ وَكَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَكُوتِ وَالْأَرْضِ وَلَيْكُونَ مِنَ الْمُؤْمِنِينَ ۝ ﴿٢٣٨﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ۝ ﴿٢٣٩﴾ فَلَمَّا رَأَى النَّصْرَ بَارِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ۝ ﴿٢٤٠﴾ فَلَمَّا رَأَى النَّصْرَ بَارِعًا قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَ قَالَ بَقُورٍ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ۝ ﴿٢٤١﴾ إِنِّي وَجْهَتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَكُوتِ وَالْأَرْضِ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝ ﴿٢٤٢﴾ وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحِبُّونَ فِي اللَّهِ وَقَدْ هَدَانِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ ۚ إِلَّا أَن يَنصُرَنِي رَبِّي شَيْئًا وَبِيعَ رَبِّي كُلَّ شَيْءٍ عَلِيمًا أَفَلَا تَتَذَكَّرُونَ ۝ ﴿٢٤٣﴾ وَكَفَى أَخْلَاكَ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ ﴿٢٤٤﴾

upon him, will blow. The Messenger of Allah ﷺ said,

«إِنَّ إِسْرَافِيلَ قَدْ أَتَى النَّفْثَ الصُّورَ، وَحَتَّى جَبْهَتُهُ بِتَطْيِيرِ نَفْسٍ يُأْتِرُ بَشَرًا»

«Isrāfīl has held the Sūr in his mouth and lowered his forehead, awaiting the command to blow in it.»<sup>(1)</sup>

Muslim recorded this Hadīth in his *Ṣaḥīḥ*. Imām Aḥmad recorded that ‘Abdullah bin ‘Amr said, “A bedouin man said, ‘O Allāh’s Messenger! What is the Sūr?’ He said,

«فَرَزَنْ يَنْفُخُ بِهِ»

«A Trumpet which will be blown.»<sup>(2)</sup>

﴿وَأَذَّأ قَالَ ابْرَاهِيمُ لِأَبِيهِ مَاذَا تَتَّبِعُ أَفَسَاءَ مَا يَدْعُونَ بِهِ ۖ إِنَّ رَبَّكَ وَوَعْدُكَ فِي سَعْدِ سَعِينٍ ۝﴾ وَكَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَكُوتِ وَالْأَرْضِ وَلَيْكُونَ مِنَ الْمُؤْمِنِينَ ۝ ﴿٢٣٨﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ۝ ﴿٢٣٩﴾ فَلَمَّا رَأَى النَّصْرَ بَارِعًا قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَ قَالَ بَقُورٍ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ۝ ﴿٢٤١﴾ إِنِّي وَجْهَتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَكُوتِ وَالْأَرْضِ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝ ﴿٢٤٢﴾ وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحِبُّونَ فِي اللَّهِ وَقَدْ هَدَانِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ ۚ إِلَّا أَن يَنصُرَنِي رَبِّي شَيْئًا وَبِيعَ رَبِّي كُلَّ شَيْءٍ عَلِيمًا أَفَلَا تَتَذَكَّرُونَ ۝ ﴿٢٤٣﴾ وَكَفَى أَخْلَاكَ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ ﴿٢٤٤﴾

﴿74. And (remember) when Ibrāhīm said to his father Āzar: “Do you take idols as gods? Verily, I see you and your people

<sup>(1)</sup> Al-Ṭabarī 5:238.

<sup>(2)</sup> *Tuhfat Al-Aḥwadhī* 7:117, Aḥmad 2:162



أَلَمْ تَسْمَعْ حَدِيثَ رَبِّكَ إِذْ يَنْتَهِى إِلَىٰ شَيْءٍ لَّا تُنْفِى إِلَيْهِ وَأَنْ تُصَلِّىَ لَكَ رُبَّمَا بَلَغَ مِنْهُ  
 لَيْلٌ لَمْ يَنُومِ ۖ وَأَخْبَرَنِي مِنَّا ۖ إِنَّكَ أَنْتَ عَلِيمٌ خَفِيٍّ ۚ قَالَ إِنَّكَ كَاذِبٌ كَرِيمٌ ۚ  
 يَا حَبْرَاءُ ۖ وَأَعْرِضْ عَنْ هَٰذَا ۖ وَذَرْنِي وَمَا يُعْبُدُونَ ۚ إِنَّكَ لَمِنَ الْمُذَلِّينَ ۚ  
 ﴿١١٢﴾

﴿And mention in the Book (the Qur'an, the story of) Ibrāhīm Verily! He was a man of truth, a Prophet. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a straight path. O my father! Worship not Shayṭān. Verily! Shayṭān has been a rebel against the Most Beneficent (Allāh). O my father! Verily! I fear lest a torment from the Most Beneficent (Allāh) overtakes you, so that you become a companion of Shayṭān (in the Hell-fire)." He (the father) said. "Do you reject my gods, O Ibrāhīm? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you." Ibrāhīm said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious. And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call on my Lord; and I hope that I shall not be unanswered in my invocation to my Lord."﴾ [19:41-48]

Ibrāhīm continued asking for forgiveness for his father for the rest of his father's life. When his father died an idolator and Ibrāhīm realized this fact, he stopped asking Allāh for forgiveness for him and disassociated himself from him Allāh said,

﴿وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ بِهِ ۚ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ  
 عَدُوٌّ لِلَّهِ تَوَلَّىٰ ۚ وَكَانَ صِدْقَ عَهْدِهِ لِأَلِهِ ۚ إِنَّهُ لَمِنَ الْمُتَكْوِينِينَ ۚ﴾

﴿And invoking for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allāh, he dissociated himself from him. Verily Ibrāhīm was patient in supplication and forbearing.﴾ [9:114].

It was recorded in the *Ṣaḥīḥ* that Ibrāhīm will meet his father Āzar on the Day of Resurrection and Āzar will say to him, "My son! This Day, I will not disobey you." Ibrāhīm will say, "O Lord! You promised me not to disgrace me on the Day they are resurrected; and what will be more disgraceful to me than cursing and dishonoring my father?" Then Allāh will say, "O Ibrāhīm! Look behind you!" He will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the (Hell) Fire.<sup>(1)</sup>

### Tawḥīd Becomes Apparent to Ibrāhīm

Allāh's statement,

﴿وَكَذَلِكَ يَوْمَئِذٍ يَكُونُ لَكَ آيَاتُنَا فِي السَّمَوَاتِ وَالْأَرْضِ﴾

«Thus did We show Ibrāhīm the kingdom of the heavens and the earth...» [6:75],

means, when he contemplated about the creation of the heaven and earth, We showed Ibrāhīm the proofs of Allāh's Oneness over His dominion and His creation, which indicate that there is no god or Lord except Allāh. Allāh said in other *Āyāt*:

﴿ثُمَّ لِنَقُولَ مَا تَأْتِي السَّمَوَاتِ وَالْأَرْضِ﴾

«Say: "Behold all that is in the heavens and the earth."» [10:101], and,

﴿أَلَمْ يَرَوْا أَنَّ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِذَا شَاءَ نَحْنُ نَكْفِئُ بِهِمُ الْأَرْضَ أَوْ لَنُفِطَّ عَنْتَهُمْ كَيْفَ نَكُفُّ السَّمَاءَ إِذَا شَاءَ نَحْنُ لَنَكُلِّ عَنَّا نُبِيدُ﴾

«See they not what is before them and what is behind them, of the heaven and the earth? If We will, We sink the earth with them, or cause a piece of the sky to fall upon them. Verily, in this is a sign for every servant who turns to Allāh.» [34:9]

Allāh said next,

<sup>(1)</sup> *Faṭḥ Al-Bārī* 6:445. There are a number of reasons explained for this incident, among them, that Ibrāhīm will not feel disgraced by seeing a dung-covered hyena thrown in the Fire, and that this is the true worth of his father. See the reference given for more comments.

﴿فَلَمَّا جَاءَ عَلَيْهِ أَيْدٌ﴾

«When the night overcame him» covered him with darkness,

﴿رَأَى كَوْكَبًا﴾

«He saw a Kawkab» a star.

﴿فَقَالَ هَذَا رَبِّيَ فَمَّا أَفَالَا﴾

«He said: "This is my lord." But when it Afala,» meaning, set, he said,

﴿لَا أُحِبُّ الْآفِلِينَ﴾

«I like not those that set »

Qatādah commented, "Ibrāhīm knew that his Lord is Eternal and never ceases."<sup>[1]</sup>

﴿فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّيَ فَمَّا أَفَالَا قَالَ هَذَا رَبِّي﴾

﴿فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي﴾

«When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people." When he saw the sun rising up, he said: "This is my lord."»

this radiating, rising star is my lord,

﴿هَذَا أَكْبَرُ﴾

«This is greater» bigger than the star and the moon, and more radiant.

﴿فَلَمَّا أَفَالَتَا﴾

«But when it Afalat» set,

﴿فَقَالَ يَتْلُوَ إِيَّايَ؟ وَمَا تُشْرِكُونَ﴾ إِيَّايَ وَجْهَتْ وَجْهِي

«he said: "O my people! I am indeed free from all that you join as partners in worship with Allāh. Verily, I have turned my face ."

meaning, I have purified my religion and made my worship sincere,

<sup>[1]</sup> At-Ṭabari 11:480.

﴿يَدْرِيْ قَطَرَ السَّكُوتِ وَالْأَنْفِ﴾

﴿"towards Him Who has created the heavens and the earth,"  
Who originated them and shaped them without precedence,

﴿حَبِيبًا﴾

﴿*Hanīfān*﴾ avoiding *Shirk* and embracing *Tawhīd*. This is why he said next,

﴿وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

﴿"and I am not of the idolators."﴾

### Prophet Ibrāhīm Debates with his People

We should note here that, in these *Āyāt*, Ibrāhīm, peace be upon him, was debating with his people, explaining to them the error of their way in worshipping idols and images. In the first case with his father, Ibrāhīm explained to his people their error in worshipping the idols of earth, which they made in the shape of heavenly angels, so that they intercede on their behalf with the Glorious Creator. His people thought that they are too insignificant to worship Allāh directly, and this is why they turned to the worship of angels as intercessors with Allāh for their provisions, gaining victory and attaining their various needs.

He then explained to them the error and deviation of worshipping the seven planets, which they said were the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. The brightest of these objects and the most honored to them was the Sun, the Moon then Venus. Ibrāhīm, may Allāh's peace and blessings be on him, first proved that Venus is not worthy of being worshipped, for it is subservient to a term and course appointed that it does not defy, nor swerving right or left. Venus does not have any say in its affairs, for it is only a heavenly object that Allāh created and made bright out of His wisdom. Venus rises from the east and sets in the west where it disappears from sight. This rotation is repeated the next night, and so forth. Such an object is not worthy of being a god. Ibrāhīm then went on to mention the Moon in the same manner in which he mentioned Venus, and then the Sun. When he proved that these three objects were not gods,



although they are the brightest objects the eyes can see,

﴿قُلْ يَتَوَكَّلْ عَلَى رَبِّي فَإِنَّهُ شَهِيدٌ عَلَى كُلِّ شَيْءٍ﴾

﴿He said: "O my people! I am indeed free from all that you join as partners in worship with Allah "﴾

meaning, I am free from worshipping these objects and from taking them as protectors. Therefore, if they are indeed gods as you claim, then all of you bring your plot against me and do not give me respite.

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

﴿Verily, I have turned my face towards Him Who has created the heavens and the earth, Hanifan, and I am not one of the idolators.﴾

meaning, I worship the Creator of these things, Who originated and decreed them, and Who governs their affairs and made them subservient. It is He in Whose Hand is the dominion of all things, and He is the Creator, Lord, King and God of all things in existence. In another *Āyah*, Allāh said;

﴿إِنَّكُمْ رَجَعْتُمْ إِلَيْهِ لَعَلَّكُمْ تُفْقَهُونَ﴾  
﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُبْدِي  
الْأَيَّامَ لَیْلًا نَّجْمًا بِأَمْرِهِ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾  
﴿بَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿Indeed your Lord is Allah, Who created the heavens and the earth in six Days, and then He Istawa (rose over) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars, subjecting them to His command. Surely, His is the creation and commandment. Blessed be Allah, the Lord of all that exists!﴾ [7:54].

Allāh described Prophet Ibrāhīm,

﴿وَلَقَدْ مَنَنَّا بِإِبْرَاهِيمَ إِذْ قَالَ لِرَبِّهِمْ إِنِّي مَنَعْتُكُمْ مَا مَنَعْتُمْ  
أَبْنَاءَكُمْ﴾

﴿And indeed We bestowed aforetime on Ibrāhīm his (portion of) guidance, and We were well-acquainted with him. When he said to his father and his people: "What are these images, to which you are devoted?"﴾ [21:51-52].

الَّذِينَ

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الَّذِينَ

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمَنُ  
وَهُمْ يُهْتَدُونَ ﴿٨٠﴾ وَبِذَٰلِكَ حُشِّنَا مُنَافِقًا إِنْ شَاءَ اللَّهُ  
قَوْمَهُمْ ذُرِّيَّتَهُمْ مَنْ فُتِنَ مِنْهُمْ لِيَغْوِيَنَّهُمْ أَتَوْا  
وَهُتَاتًا لَّهُمْ فِي الْحَقِّ وَنُفُوسُهُمْ فِي أَرْوَاحِهِمْ  
وَهُتَاتًا مِنْ قَبْلِ رَبِّهِمْ ذَٰلِكُمْ وَاسْتَنْشَأُوا ثَوَابًا  
وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨١﴾  
وَذِكْرَ نَارِ الْكَافِرِينَ وَعِيسَى ابْنَ مَرْيَمَ الَّذِي عَلَّمَهُ  
الْحَقُّ مَا يَشَاءُ مِنَ الْحَقِّ وَالْحَقُّ لَا يَخْفَىٰ عَلَى اللَّهِ  
وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٢﴾ وَكَذَٰلِكَ نَقُصُّ عَلَيْكَ  
أَقْصَصَ الْأَنْبِيَاءِ الَّذِينَ كُنَّا نُنْزِلُ الْكِتَابَ فِيهِمْ  
بَيِّنَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿٨٣﴾ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا  
يَسْمُونَ ﴿٨٤﴾ أُولَٰئِكَ الَّذِينَ آمَنُوا بِالْكِتَابِ وَالْحَقِّ  
وَالْحَقِّ وَالْحَقِّ وَالْحَقِّ وَالْحَقِّ وَالْحَقِّ وَالْحَقِّ وَالْحَقِّ  
فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَلْنَا بِرَبِّكَ  
أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبَعْدَ ظَنِّكَ لَهُمْ أَفَنتَهُ  
أَتَمَلُوكُمْ عَلَيْهِمْ أَجْرًا إِنْ هُوَ إِلَّا يَكْفُرُ بِالْمَلَكِ

These Āyāt indicate that Ibrāhīm was debating with his people about the Shirk they practiced

وَبِذَٰلِكَ حُشِّنَا مُنَافِقًا إِنْ شَاءَ اللَّهُ قَوْمَهُمْ ذُرِّيَّتَهُمْ مَنْ فُتِنَ مِنْهُمْ لِيَغْوِيَنَّهُمْ أَتَوْا وَهُتَاتًا لَّهُمْ فِي الْحَقِّ وَنُفُوسُهُمْ فِي أَرْوَاحِهِمْ وَهُتَاتًا مِنْ قَبْلِ رَبِّهِمْ ذَٰلِكُمْ وَاسْتَنْشَأُوا ثَوَابًا وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨١﴾ وَذِكْرَ نَارِ الْكَافِرِينَ وَعِيسَى ابْنَ مَرْيَمَ الَّذِي عَلَّمَهُ الْحَقُّ مَا يَشَاءُ مِنَ الْحَقِّ وَالْحَقُّ لَا يَخْفَىٰ عَلَى اللَّهِ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٢﴾ وَكَذَٰلِكَ نَقُصُّ عَلَيْكَ أَقْصَصَ الْأَنْبِيَاءِ الَّذِينَ كُنَّا نُنْزِلُ الْكِتَابَ فِيهِمْ بَيِّنَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿٨٣﴾ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَسْمُونَ ﴿٨٤﴾ أُولَٰئِكَ الَّذِينَ آمَنُوا بِالْكِتَابِ وَالْحَقِّ وَالْحَقِّ وَالْحَقِّ وَالْحَقِّ وَالْحَقِّ وَالْحَقِّ وَالْحَقِّ وَالْحَقِّ فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَلْنَا بِرَبِّكَ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبَعْدَ ظَنِّكَ لَهُمْ أَفَنتَهُ أَتَمَلُوكُمْ عَلَيْهِمْ أَجْرًا إِنْ هُوَ إِلَّا يَكْفُرُ بِالْمَلَكِ

﴿80. His people disputed with him. He said. "Do you dispute with me about Allah while He has guided me, and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord wills something. My Lord comprehends in His knowledge all things. Will you not then remember?﴾

﴿81. And how should I fear those whom you associate in worship with Allah, while you fear not that you have joined in worship with Allah things for which He has not sent down to you any Sultān. (So) which of the two parties has more right to be in security? If you but know "﴾

﴿82. It is those who believe and confuse not their belief with

*Zulm (wrong), for them (only) there is security and they are the guided.* ﴿

﴿83 And that was Our proof which We gave Ibrāhīm against his people. We in degrees raise whom We will. Certainly your Lord is All-Wise, All-Knowing.﴾

Allāh states that His Khalīf, Prophet Ibrāhīm, said when his people mentioned various doubts and disputed with him about the *Tawhīd* that he called to:

﴿أَتُحَادِّثُكَ فِي اللَّهِ وَقَدْ هَدَانِي﴾

﴿Do you dispute with me about Allāh while He has guided me?﴾.

The *Āyah* means, do you argue with me about Allāh, other than Whom there is no god worthy of worship, while He has guided me to the Truth and made me aware of it? Therefore, how can I ever consider your misguided statements and false doubts? Ibrāhīm said next,

﴿وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا﴾

﴿and I fear not those whom you associate with Allāh in worship. (Nothing can happen to me) except when my Lord wills something﴾

Ibrāhīm said, among the proofs to the falsehood of your creed, is that these false gods that you worship do not bring about any effect, and I do not fear them or care about them. Therefore, if these gods are able to cause harm, then use them against me and do not give me respite. Ibrāhīm's statement,

﴿إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا﴾

﴿except when my Lord wills something﴾ means, only Allāh causes benefit or harm,

﴿وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا﴾

﴿My Lord comprehends in His knowledge all things﴾ meaning, Allāh's knowledge encompasses all things and nothing escapes His complete observation,

﴿أَلَمْ تَتَذَكَّرْ﴾

﴿Will you not then remember?﴾

what I explained to you, considering your idols as false gods and refraining from worshipping them? This reasoning from Prophet Ibrahim is similar to the argument that Prophet Hūd used against his people, 'Ad. Allāh mentioned this incident in His Book, when He said,

﴿قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَاتٍ وَمَا نَحْنُ بِتَارِكِي آلِهَاتِنَا أَوْ عَصِئًا عَنِ رَبِّكَ إِنَّا ظَنُّونَ أَنَّهُ قَوْلُ الْفِرْيَافِينَ ۚ أَمْ يَدْعُونَ بِهِدْيَ الْوَيْدِيِّ وَهُمْ كَذِبُونَ ۚ أَمْ يَدْعُونَ بِهِدْيَ الْوَيْدِيِّ وَهُمْ كَذِبُونَ ۚ أَمْ يَدْعُونَ بِهِدْيَ الْوَيْدِيِّ وَهُمْ كَذِبُونَ ۚ أَمْ يَدْعُونَ بِهِدْيَ الْوَيْدِيِّ وَهُمْ كَذِبُونَ ۚ﴾  
 ﴿يَا هُودُ إِنَّا جَاءُوكَ بِالْبَيِّنَاتِ وَالْكِتَابِ الْمُنِيرِ ۚ﴾  
 ﴿يَا هُودُ إِنَّا جَاءُوكَ بِالْبَيِّنَاتِ وَالْكِتَابِ الْمُنِيرِ ۚ﴾  
 ﴿يَا هُودُ إِنَّا جَاءُوكَ بِالْبَيِّنَاتِ وَالْكِتَابِ الْمُنِيرِ ۚ﴾  
 ﴿يَا هُودُ إِنَّا جَاءُوكَ بِالْبَيِّنَاتِ وَالْكِتَابِ الْمُنِيرِ ۚ﴾

«They said. "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil." He said. "I call Allāh to witness - and bear you witness - that I am free from that which you ascribe as partners in worship with Him (Allāh). So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has grasp of its forelock. Verily, my Lord is on the straight path (the truth).» [11:53-56]

Ibrāhīm's statement,

﴿وَكَيْفَ أَتَىٰ آلِهَتِي مَا أَسْرَفْتُمْ﴾

«And how should I fear those whom you associate...»

means, how should I fear the idols that you worship instead of Allāh,

﴿وَلَا تَخْشَوْنَ الْكَافِرِينَ إِنَّمَا أَتَرَكْتُم مَّا بَدَأَ بِهِمْ يَوْمَ الْقِيَامَةِ فَمَا تَكْفُرُونَ﴾

«while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any Sūltān.»

meaning, proof, according to Ibn 'Abbās and others among the Salaf.<sup>[1]</sup> Allāh said in similar Āyāt,

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الْدِينِ مَا لَمْ يَأْتِ بِهِمُ اللَّهُ﴾

«Or have they partners who have instituted for them a religion which Allāh has not allowed?» [42:21]. and,

[1] At-Ṭabari 11:491

﴿إِنْ مِنْ إِلَّا أَسْمَاءُ سَمَّيْتُمَا أُتِمَّ وَتَمَنَّا كَرُّ مَا أَرْسَلَ اللَّهُ بِهَا مِنْ شَيْءٍ﴾

﴿They are but names which you have named, you and your fathers, for which Allāh has sent down no authority.﴾ [53:21]

His statement,

﴿وَمَنْ أَتَقَرَّبُزُّ أَحَدُ الْآلَمَيْنِ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

﴿(So) which of the two parties has more right to be in security? If you but know.﴾

means, which of the two parties is on the truth, those who worship Him in Whose Hand is harm and benefit, or those who worship what cannot bring harm or benefit, without authority to justify worshipping them? Who among these two parties has more right to be saved from Allāh's torment on the Day of Resurrection? Allāh said,

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

﴿It is those who believe and confuse not their belief with *Zulm* (wrong), for them (only) there is security and they are the guided.﴾

Therefore, those who worship Allāh alone without partners, will acquire safety on the Day of Resurrection, and they are the guided ones in this life and the Hereafter.

### **Shirk is the Greatest *Zulm* (Wrong)**

Al-Bukhārī recorded that 'Abdullāh said, "When the *Āyah*,

﴿وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾

﴿and confuse not their belief with *Zulm* (wrong)﴾

was revealed, the Companions of the Prophet ﷺ said, 'And who among us did not commit *Zulm* against himself?' The *Āyah*,

﴿إِنَّ أَكْبَرَ ظُلْمٍ لَكُمْ عِندَ﴾

﴿Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.﴾ [31:13],

was later revealed.<sup>[1]</sup> Imām Aḥmad recorded that 'Abdullāh said, "When this *Āyah* was revealed,

[1] *Fath Al-Bārī* 8.144.

﴿الَّذِينَ آمَنُوا وَزَلَّ بِهِمَا اِيْمُهُمْ فَزَلُّوا﴾

﴿It is those who believe and confuse not their belief with Zulm (wrong).﴾

it was hard on the people. They said, 'O Allāh's Messenger! Who among us did not commit Zulm against himself?' He said,

﴿اِنَّهُ تَرَىٰ لَيْدِي تَعْمُوْنَ، اَلَمْ تَسْمَعُوْا مَا قَالِ الْعَبْدُ الصَّالِحُ﴾

﴿It is not what you understood from it Did you not hear what the righteous servant (Luqmān) said,

﴿يَبْنَؤُ لَا شَرِيْكَ بِاللّٰهِ اِنَّكَ اَنْتَ الَّذِيْ لَطَمْتَ عَطِيَّةً﴾

﴿O my son! Join not in worship others with Allāh. Verily! Shirk is a great Zulm (wrong) indeed.﴾ [31:13].

Therefore, it is about Shirk.<sup>[1]</sup>

Allāh's statement,

﴿وَبَيْنَكَ حُجَّتٌ مِّنَّا اِذْ نَبَاكَ عَلٰى قَوْمٍ﴾

﴿And that was Our proof which We gave Ibrāhīm against his people.﴾

means, We directed him to proclaim Our proof against them. Mujahid and others said that 'Our proof refers to,

﴿وَرَكِبْتَ اَحَادًا مَّا اَفْرَضْتُمْ لَا تَخَافُوْنَ اَنَّهُمْ اَفْرَضْتُمْ بِاللّٰهِ مَا لَمْ يَكُنْ يَوْمَ عَلَيَّكُمْ سُلْطٰنٌ مِّنْ اِلٰهِ الْعٰلَمِيْنَ اَلَمْ يَكُنْ بِالْاَمْنِ﴾

﴿And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any Sulṭān. (So) which of the two parties has more right to be in security?﴾<sup>[2]</sup>

Allāh has testified Ibrāhīm's statement and affirmed security and guidance, saying:

﴿الَّذِينَ آمَنُوا وَزَلَّ بِهِمَا اِيْمُهُمْ فَزَلُّوا اُولٰٓئِكَ مِمَّ الْاٰثَرُ وَمِمَّ مُّؤْمِنُوهُمْ﴾

﴿It is those who believe and confuse not their belief with Zulm,

[1] Ahmād 1:444.

[2] At-Ṭabarī 11:505.



﴿85. And Zakariyyā, and Yahyā and 'Īsā and Ilyās, each one of them was of the righteous﴾

﴿86. And Ismā'īl and Al-Yasa', and Yūnus and Luṭ, and each one of them We preferred above the 'Ālamīn (mankind and Jinns, of their times)﴾

﴿87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a straight path.﴾

﴿88 This is the guidance of Allāh with which He guides whomsoever He wills of His servants. But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.﴾

﴿89. They are those whom We gave the Book, Al-Hukm, and prophethood. But if they disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.﴾

﴿90. They are those whom Allāh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ān). It is only a reminder for the 'Ālamīn (mankind and Jinns)."

### **Ibrāhīm Receives the News of Ishāq and Ya'qūb During His Old Age**

Allāh states that after Ibrāhīm became old and he, and his wife, Sārah, lost hope of having children, He gave them Ishāq. The angels came to Ibrāhīm on their way to the people of Prophet Luṭ (to destroy them) and they delivered the good news of a child to Ibrāhīm and his wife. Ibrāhīm's wife was amazed at the news,

﴿فَأَنذَرَتْهُنَّ أَنَّهُ رَاقِيَةٌ فَلَمَّا رَآهُنَّ رَجَعْنَ إِلَىٰ مَنَاسِكِنَهُنَّ فَوَرَّتْنَ وُجُوهُنَّ لَهَا وَكُنَّ بِهَا مَحْزُونَاتٍ ۖ لَمَّا خَلَّوْا بَيْنَهُنَّ وَمَا يَنْتَظِرْنَ إِلَّا قَوْلَهُ كَذِيبٌ ۖ إِنَّهُنَّ لَفِي ضَلَالٍ مُّبِينٍ ۚ﴾

﴿She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!" They said: "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O the family [of Ibrāhīm]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."﴾ [11-72-73]

The angels also gave them the good news that Ishāq will be a



Prophet and that he will have offspring of his own. In another *Āyah*, Allāh said;

﴿وَنَنْتَظِرُ أَنْصَحَ بَيِّنَةٍ وَمِنْهُ نُنَبِّئُكَ أَنَّكَ الْمُنْتَصِرُ﴾

«And We gave him the good news of Ishāq a Prophet from the righteous.» [37:112],

which perfects this good news and completes the favour. Allāh said,

﴿إِنْصَحَ رَبِّكَ يَا إِبْرَاهِيمَ﴾

«of Ishāq, and after him, of Ya'qūb...» [11:71],

meaning, this child will have another child in your lifetime, so that your eyes are comforted by him, just as your eyes will be comforted by his father. Certainly, one becomes jubilant and joyous when he becomes a grandfather, because this means that his offspring will continue to exist. It was also expected that if an elderly couple had children, due to the child's weakness, he would have no offspring. This is why Allāh delivered the good news of Ishāq and of his son Ya'qūb, whose name literally means 'multiplying and having offspring'. This was a reward for Ibrāhīm who left his people and migrated from their land so that he could worship Allāh alone. Allāh compensated Ibrāhīm with better than his people and tribe when He gave him righteous children of his own, who would follow his religion, so that his eyes would be comforted by them. In another *Āyah*, Allāh said;

﴿فَلَمَّا أَغْرَقْنَا نوحًا وَقِيلَ لَهُ نَادِ أَهْلَ الْبَيْتِ فَأَنذَرْتَهُمْ يَوْمَئِذٍ أَنْ لَا يَرْجُوا قُرْبَىٰ ۖ وَلَهُمْ أَعْيُنٌ عَابِدُونَ إِلَّا رَبَّهُمْ ۚ فَلَمَّا أَغْرَقْنَا نوحًا وَقِيلَ لَهُ نَادِ أَهْلَ الْبَيْتِ فَأَنذَرْتَهُمْ يَوْمَئِذٍ أَنْ لَا يَرْجُوا قُرْبَىٰ ۖ وَلَهُمْ أَعْيُنٌ عَابِدُونَ إِلَّا رَبَّهُمْ ۚ فَلَمَّا أَغْرَقْنَا نوحًا وَقِيلَ لَهُ نَادِ أَهْلَ الْبَيْتِ فَأَنذَرْتَهُمْ يَوْمَئِذٍ أَنْ لَا يَرْجُوا قُرْبَىٰ ۖ وَلَهُمْ أَعْيُنٌ عَابِدُونَ إِلَّا رَبَّهُمْ ۚ﴾

«So when he turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq and Ya'qūb, and each one of them We made a Prophet.» [19:49]

Allāh said here,

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ﴾

«And We bestowed upon him Ishāq and Ya'qūb, each of them We guided,» Allāh said;

﴿وَنُوحًا هَدَيْنَا مِنْ قَبْلُ﴾

«and before him, We guided Nūh...»

meaning, We guided Nūh before and gave him righteous offspring, just as We guided Ibrāhīm and gave him righteous children.

### Qualities of Nuh and Ibrāhīm

Each of these two Prophets had special qualities. When Allāh caused the people of the earth to drown, except those who believed in Nūh and accompanied him in the ark, Allāh made the offspring of Nūh the dwellers of the earth thereafter. Ever since that occurred, the people of the earth were and still are the descendants of Nūh. As for Ibrāhīm, Allāh did not send a Prophet after him but from his descendants. Allāh said in other Āyāt,

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And We ordained among his (Ibrāhīm's) offspring prophethood and the Book.﴾ [29:27],

﴿وَلَقَدْ آتَيْنَا نُوحًا وَإِبْرَاهِيمَ رِسَالًا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And indeed, We sent Nūh and Ibrāhīm, and placed in their offspring Prophethood and the Book.﴾ [57:26], and,

﴿أَرْسَلْنَا إِلَى آلِ آدَمَ أَنِمْ اللَّهُ عَلَيْهِمْ مِنَ الْبَقِيَّةِ يَوْمَ ذُنُوبِهِمْ مَا هُمْ حَسِبًا بِعِ نَجْ وَهُمْ يُؤْمِنُونَ بِالْآيَاتِ وَلَقَدْ يُرِيدُ رَبُّ هَٰذِهِمُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّا سَمِعُ عَنَّهُمْ نَزَا عَزَا وَمَا كُنَّا بِمُعَذِّبِينَ﴾

﴿Those were they unto whom Allāh bestowed His grace from among the Prophets, of the offspring of Ādam, and of those whom We carried (in the ship) with Nūh, and of the offspring of Ibrāhīm and Isrā'īl and from among those whom We guided and chose. When the verses of the Most Beneficent (Allāh) were recited unto them, they fell down prostrating and weeping﴾ [19:58]

Allāh said in this honorable Āyah here,

﴿وَمِنْ ذُرِّيَّتِهِ﴾

﴿and among his progeny..﴾ meaning, We guided from among his offspring,

﴿وَمِنْ ذُرِّيَّتِهِ﴾

﴿Dāwūd, Sulaymān...﴾ from the offspring of Nūḥ, according to Ibn Jarir.<sup>111</sup> It is also possible that the *Āyah* refers to Ibrāhīm since it is about him that the blessings were originally mentioned here, although Lūṭ is not from his offspring, for he was Ibrāhīm's nephew, the son of his brother Mārān, the son of Āzar. It is possible to say that Lūṭ was mentioned in Ibrāhīm's offspring as a generalization. As Allāh said,

﴿إِنَّمَا كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا مَا نَعْبُدُ إِلَّاكَ وَآلَكَ عِبَادَتُكَ إِنَّا كُنَّا بِكَ مِن قَبْلُ مَاسِيُونَ﴾

﴿Or were you witnesses when death approached Ya'qūb? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your God, and the God of your fathers, Ibrāhīm, Ismā'il, Ishāq, One God, and to Him we submit."﴾ [2:133].

Here, Ismā'il was mentioned among the ascendants of Ya'qūb, although he was Ya'qūb's uncle. Similarly Allāh said,

﴿تَسَبَّحُوا لِلَّهِ كُلُّهُمْ خَاشِعُونَ﴾ إِلَّا إِبْرَاهِيمَ إِذْ يَكُونُ مَعَ الْغَائِبِينَ

﴿So the angels prostrated themselves, all of them together. Except Iblīs - he refused to be among those to prostrate.﴾ [15:30-31].

Allāh included Iblīs in His order to the angels to prostrate, and chastised him for his opposition, all because he was similar to them in that [order], so he was considered among them in general, although he was a *Jinn*. Iblīs was created from fire while the angels were created from light. Mentioning 'Isā in the offspring of Ibrāhīm, or Nūḥ as we stated above, is proof that the grandchildren from a man's daughter's side are included among his offspring. 'Isā is included among Ibrāhīm's progeny through his mother, although 'Isā did not have a father. Ibn Abi Hātim recorded that Abu Ḥarb bin Abi Al-Aswad said, "Al-Ḥajjāj sent to Yahyā bin Ya'mar, saying, 'I was told that you claim that Al-Ḥasan and Al-Ḥusayn are from the offspring of the Prophet ﷺ, did you find it in the Book of Allāh? I read the Qur'ān from beginning to end and did not find it.' Yahyā said, 'Do you not read in *Sūrat Al-An'ām*,

<sup>111</sup> Aṭ-Ṭabari 11:507.

﴿وَبَيْنَ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ﴾

«and among his progeny Dāwud, Sulaymān...» until,

﴿وَيَحْيَىٰ وَيُوسَىٰ﴾

«and Yahyā and 'Isā. .»

Al Hajjāj said, 'Yes' Yahyā said, 'Is not 'Isā from the offspring of Ibrāhīm, although he did not have a father?' Al-Hajjāj said, 'You have said the truth.'<sup>(1)</sup>

For example, when a man leaves behind a legacy, a trust, or gift to his "offspring" then the children of his daughters are included. But if a man gives something to his "sons", or he leaves a trust behind for them, then that would be particular to his male children and their male children. Allāh's statement,

﴿زَوْنًا بَابَهُمْ ذُرِّيَّتِهِمْ وَاتِّخَذُوا﴾

«And also some of their fathers and their progeny and their brethren,» {6:87},

mentions that some of these Prophets' ascendants and descendants were also guided and chosen. So Allāh said,

﴿وَاتَّخَذْتُمْ وَفَدَّيْتُمْ بِأَن يَصِرَ قِسْمٌ﴾

«We chose them, and We guided them to a straight path.»

### **Shirk Eradicates the Deeds, Even the Deeds of the Messengers**

Allāh said next,

﴿ذَلِكَ هُدَىٰ اللَّهِ الَّذِي يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ﴾

«This is the guidance of Allāh with which He guides whomsoever He wills of His servants »

meaning, this occurred to them by Allāh's leave and because He directed them to guidance. Allāh said;

﴿وَلَوْ أَنَّهُمْ كَانُوا يَفْقَهُونَ﴾

«But if they had joined in worship others with Allāh, all that

<sup>(1)</sup> Ad-Durr Al-Manthūr 3:311.

they used to do would have been of no benefit to them.)

This magnifies the serious danger of Shirk and the gravity of committing it. In another *Ayah*, Allāh said;

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَىٰ الَّذِينَ مِن قَبْلِكَ لَئِنْ أَنتُم لَتَعْبُدُنَّ عُتَاكُ﴾

﴿And indeed it has been revealed to you, as it was to those (Allāh's Messengers) before you: "If you join others in worship with Allāh, surely your deeds will be in vain."﴾ [39:65]

It here does not mean that this would ever occur, as is similar in Allāh's statement;

﴿قُلْ إِنْ كَانَ لِزَوْجِي وَلَدٌ فَأَنَا آوَّلُ الْعَابِدِينَ﴾

﴿Say: "If the Most Beneficent had a son, then I am the first of Allāh's worshippers."﴾ [43:81], and

﴿وَلَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًَا لَّخَذْنَاهُ مِن دُونِ هَٰذَا إِن كُنَّا مُعِينِينَ﴾

﴿If We intended to take a pastime (a wife or a son, etc.) We could surely have taken it from Us, if We were going to do (that)﴾ [21:17], and,

﴿لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَآتَيْنَا مَا يَشَاءُ إِنَّهُ عَلِيمٌ ذُو الْفَضْلِ﴾

﴿If Allāh wished to take a son, He could have chosen whom He pleased out of those whom He created. But glory be to Him! He is Allāh, the One, the Compelling.﴾ [39:4]

Allāh said,

﴿أَوْفَيْنَاهُمُ الْوَعْدَ أَنبِئَهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ﴾

﴿They are those whom We gave the Book, Al-Hukm, and prophethood.﴾

We bestowed these bounties on them, as a mercy for the servants, and out of our kindness for creation.

﴿فَإِنْ يَكْفُرْ بِهَا﴾

﴿But if they disbelieve therein...﴾ in the prophethood, or the three things; the Book, the *Hukm* and the prophethood,

﴿فَوَلَا﴾

«They. » refers to the people of Makkah, according to Ibn 'Abbās, Sa'īd bin Al-Musayyib, Ad-Dahhāk, Qatadah, As-Suddi, and others.<sup>1)</sup>

﴿ثُمَّ لَمْ نُؤْتِهَا بِكَافِرٍ﴾

«then, indeed We have entrusted it to a people who are not disbelievers therein.»

Thus Āyah means, if the Quraysh and the rest of the people of the earth - Arabs and non Arabs, illiterate and the People of the Scripture - disbelieve in these bounties, then We have entrusted them to another people, the Muhajirun and Anṣār, and those who follow their lead until the Day of Resurrection,

﴿لَمْ يُؤْتِهَا بِكَافِرٍ﴾

«who are not disbelievers therein »

They will not deny any of these favors, not even one letter. Rather, they will believe in them totally, even the parts that are not so clear to some of them. We ask Allāh to make us among them by His favor, generosity and kindness. Addressing His servant and Messenger, Muḥammad ﷺ, Allāh said;

﴿لَوْ تَرَىٰ﴾

«They are...» the Prophets mentioned here, along with their righteous fathers, offspring and bretheren,

﴿الَّذِينَ هَدَىٰ اللَّهُ﴾

«those whom Allāh had guided » meaning, they alone are the people of guidance,

﴿يَهْدِيهِمْ اللَّهُ﴾

«So follow their guidance.» Imitate them. This command to the Messenger ﷺ certainly applies to his Ummah, according to what he legislates and commands them. While mentioning this Āyah, Al-Bukhārī recorded that Mujāhid asked Ibn 'Abbās, "Is there an instance where prostration is warranted in [Sūrah] Ṣād?" Ibn 'Abbās said, "Yes." He then recited,

<sup>1)</sup> At-Ṭabarī 11:515,516.

بِسْمِ اللَّهِ

١٣٩

بِسْمِ اللَّهِ

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ نَبِيِّ مِن شَيْءٍ  
 قُلْ مَن لَّهُ الْكِتَابُ الَّذِي سَاءَ يَدُهُ يُوسِفُ نورا وَهُدًى لِّلنَّاسِ  
 تَجْمَعُونَهُ قِرَاطِينَ يُدَوِّسُهَا وَيُخْفُونَ كَيْدًا وَعِلْمُهُمَا تُرْتَلَاوُا  
 أَتَشْرُونَ لَا ؕ مَا لَكُمْ فِي اللَّهِ لَعْنٌ دَرَهُمْ فِي حُجُوبِهِمْ يَلْغُونَ ﴿١٣٩﴾  
 وَهَذَا كِتَابٌ أَنزَلْنَاهُ مِثْرًا مِّثْرَكَ مُصَدِّقًا لِّذِي مِن يَدَيْهِ وَسُورَةٌ  
 أَلَمْ تَعْرِى وَمَن حَوْسًا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ  
 وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿١٤٠﴾ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى  
 اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ  
 مِثْلَ مَا أَنزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُومُونَ فِي غَمَرَاتِ الْمَوْتِ  
 وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ  
 تُخْرَجُونَ عَذَابَ الْهَوْنِ بِمَا كُنتُمْ تَعْمَلُونَ عَلَىٰ اللَّهِ عَيْدٌ أَتَقَىٰ  
 وَكُنتُمْ عَنِ آيَاتِهِ غَافِلُونَ ﴿١٤١﴾ وَلَقَدْ جِئْتُمُونَا لَقَدْ دَعَىٰ  
 كَمَا خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَتَرْكُكُمْ مَّا حَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ  
 وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ  
 لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنتُمْ تَزْعُمُونَ ﴿١٤٢﴾

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ﴾

And We bestowed upon him Ishāq and Ya'qub... until,

﴿فَتَّبِعْنَاهُمْ أَقْبُوسًا﴾

So follow their guidance.

He commented, "He (our Prophet, Muḥammad ﷺ) was among them." In another narration, Mujāhid added that Ibn 'Abbās said, "Your Prophet ﷺ was among those whose guidance we were commanded to follow."<sup>[1]</sup> Allāh's statement,

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا﴾

Say: "No reward I ask of you for this"

means, I do not ask you for any reward for delivering the Qur'ān to you, nor anything else.

﴿إِنَّمَا هُوَ إِلا ذِكْرٌ لِّلنَّبِيِّ﴾

"It is only a reminder for the Ālamīn (mankind and jinn)."

so they are reminded by it and guided from blindness to clarity, from misguidance to guidance, and from disbelief to faith

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ نَبِيٍّ شَيْءٌ مِّنْ أَمْرِ لِّكُتُبٍ أَلَدَىٰ﴾

[1] Fath Al-Bārī 8:144. The reference is to no. 24 of Sād (38) where it is mentioned that Dāwud, peace be upon him, prostrated. Since Allāh ordered following what they were guided to in these Āyāt of Al An'ām, then we should also prostrate at the mention of the Prophets prostrations, according to Ibn 'Abbās.

جَاءَهُمْ يَوْمَئِذٍ مِنْ لَدُنْكَ وَمَنْكَرٌ مِمَّا كَانُوا يَكْفُرُونَ  
 أَلَمْ يَأْتِكُمْ هِيَ اللَّهُ ثُمَّ اتَّخَذْتُمْ مِنْ دُونِهِ آلِهَةً لَكُمْ  
 آلِهَتِي يَوْمَئِذٍ الْكَلْبُ ثُمَّ اتَّخَذْتُمْ مِنْ دُونِهِ آلِهَةً لَكُمْ  
 آلِهَتِي يَوْمَئِذٍ الْكَلْبُ ثُمَّ اتَّخَذْتُمْ مِنْ دُونِهِ آلِهَةً لَكُمْ  
 صَلَاحٌ عَائِلُونَ ﴿٩١﴾

491. They did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by inspiration)." Say: "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much And you were taught that which neither you nor your fathers knew." Say "Allāh (sent it down) " Then leave them to play in their vain discussions.﴾

492 And this is a blessed Book which We have sent down, confirming what came before it, so that you may warn the Mother of Towns and all those around it. Those who believe in the Hereafter believe in it, and they are constant in guarding their Ṣalāh.﴾

### The Messenger is but a Human to Whom the Book was Revealed by Inspiration

Allāh says that those who rejected His Messengers did not give Allāh due consideration Ibn 'Abbās, Mujanid and 'Abdullah bin Kathir said that this Āyah was revealed about the Quraysh.<sup>11</sup> It was also said that it was revealed about some Jews

﴿فَمَا تَزِيدُهُمْ إِلَّا عَلَىٰ نَجْمٍ﴾

﴿They said. "Nothing did Allāh send down to any human being (by inspiration).">﴾

Allāh also, said,

﴿إِن يَشَاءُ لَنُخَوِّدَنَّهُمْ وَلَنَجْعَلَ لِكُلِّ فِتْنَةٍ مِّنْهُمْ جُزْءًا﴾

﴿Is it a wonder for mankind that We have inspired to a man from among themselves (saying): "Warn mankind."﴾ [10.2], and,

<sup>11</sup> At-Tubari 11 524.



﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا بِذِي الْحِكْمِ الْهُدَىٰ إِلَّا أَنْ قَالُوا لِمَ جَاءَ اللَّهُ بِشَرِّ رَسُولٍ إِنْ قَدْ لَبَّىٰ  
كَانَ فِي الْأَوَّلِ نَتِيجَةً يَشْتَرُونَ تَضْمِينًا لَكُمْ عَلَيْهِمْ مِنْ أَسْمَاءِ مَلَائِكَةٍ  
رُسُلًا﴾

﴿And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as Messenger?" Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."﴾  
[17:94-95].

Allāh said here,

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ مِنْ شَيْءٍ مِنْ سَمَاءٍ﴾

﴿They did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by inspiration).">﴾

Allāh answered them,

﴿مَنْ أَرْسَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ، مُؤْمِنٌ مُرًّا وَهُوَ الْبَاطِلُ﴾

﴿Say: "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind?"﴾

meaning, say, O Muḥammad ﷺ, to those who deny the concept that Allāh sent down Books by revelation, answering them specifically,

﴿مَنْ أَرْسَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ، مُؤْمِنٌ﴾

﴿Who then sent down the Book which Mūsā brought?﴾

in reference to the Tawrah that you and all others know that Allāh sent down to Mūsā, son of Imrān. Allāh sent the Tawrah as a light and a guidance for people, so that it could shed light on the answers to various disputes, and to guide away from the darkness of doubts. Allāh's statement,

﴿فَعَمَلُوا فِيهَا مَا يَشَاءُونَ لِيُحِثُّوا عَلَيْهَا خَتَمًا مِمَّنْ لَمْ يَلْمِزْهُ عَدُوٌّ مُشْتَرِكٌ﴾

﴿which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).﴾

means, you made the Tawrah into separate sheets which you copied from the original and altered, changed and distorted as

you wished. You then said, "this is from Allāh," meaning it is in the revealed Book of Allāh, when in fact, it is not from Allāh. This is why Allāh said here,

﴿يَجْمَلُونَ رَبَائِيسَ يُدَوِّبُهَا وَيُغْلِقُونَ كِتَابَهَا﴾

«which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).» Allāh said;

﴿وَعَلَّمْنَاهُ مَا نَزَّلْنَا أَنْتَ وَلَا آبَاؤُكَ﴾

«And you were taught that which neither you nor your fathers knew.»

meaning, Who sent down the Qur'ān in which Allāh taught you the news of those who were before you and the news of what will come after, that neither you nor your fathers had knowledge of. Allāh's statement,

﴿قُلِ اللَّهُ﴾

«Say: "Allāh."»

'Ali bin Abi Talhah reported that Ibn 'Abbās said, "Meaning, 'Say, Allāh sent it down.'" Allāh said,

﴿لَهُ دَرَجَاتٌ فِي حُجُوبِهِمْ يَلْعَبُونَ﴾

«Then leave them to play in their vain discussions.»

leave them to play in ignorance and misguidance until the true news comes to them from Allāh. Then, they will know whether the good end is theirs or for the fearful servants of Allāh. Allāh said,

﴿وَهَذَا كِتَابٌ﴾

«And this is a Book,» the Qur'ān,

﴿أَنْزَلْنَاهُ مُبَشِّرًا وَمُنْذِرًا إِلَىٰ بَنِي إِسْرَءِيلَ وَمَا نَزَّلْنَاهُ إِلَّا لِقَوْمٍ يُفْقَهُنَّ﴾

«Blessed, which We have sent down, confirming which came before it, so that you may warn the Mother of Towns» that is, Makkah,

﴿وَمَنْ سِوَاهَا﴾

«and all those around it...» referring to the Arabs and the rest of the children of Adam, Arabs and non-Arabs alike. Allāh said in other Āyāt,

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿Say "O mankind! Verily, I am sent to you all as the Messenger of Allāh."﴾ [7:158], and

﴿يٰٓأَيُّهَا زَكْرِيَّا ٱنصُرْ بِهٖ دَمْرًا يَّمُوجُ﴾

﴿"that I may therewith warn you and whomsoever it may reach."﴾ [6:19], and

﴿وَمَنْ يَكْفُرْ بِهِ ۖ مِنَ الْأَرْبَابِ فَلِلَّهِ مَوَٰعِدُهُ﴾

﴿but those of the sects who reject it, the Fire will be their promised meeting place﴾ [11:17] and,

﴿يُبَارِكُ الَّذِي رَزَقَ الْقُرْآنَ مِنْ عِنْدِهِ ۚ يَكُونُ لِمَنْ يَشَاءُ نَبِيًّا﴾

﴿Blessed be He Who sent down the criterion to His servant that he may be a warner to the 'Ālāmīn (mankind and Jin).﴾ [25:1], and,

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالَّذِينَ أُنزِلَ إِلَيْهِمْ مِنْ أَمْرِنَا أَلَمْ يَكُنْ مِنْ أَمْرِنَا لَنْصَلُّهُمْ إِنْ سَأَلُوا فَكُنْ لَهُمْ رَٰسُلًا مِّنْ أَمْرِنَا ۚ وَالَّذِينَ لَا يَخُفُونَ عَذَابَ اللَّهِ هُمُ الْمُفْسِدُونَ﴾

﴿And say to those who were given the Scripture and to those who are illiterates: "Do you submit yourselves?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is All-Seer of (His) servants.﴾ [3:20].

It is recorded in the Two *Sahīḥs*, that the Messenger of Allah ﷺ said,

«أَعْطَيْتُ خَمْسًا لَمْ يُعْطَوْهُنَّ أَحَدٌ مِّنَ الْأَنْبِيَاءِ غَلِيْبٍ»

«I have been given five things which were not given to any one else before me.» The Prophet ﷺ mentioned among these five things,

«رُكْنَانِ الشَّيْءِ تُعْطَىٰ إِلَىٰ قَوْمِهِ خَاصَّةً، وَتُعْطَىٰ بَنَى النَّاسِ عَامَّةً»

«Every Prophet was sent only to his nation, but I have been sent to all people.»<sup>[1]</sup>

[1] *Fath Al Bari* no 519, *Muslim* 1 : 370.

This is why Allāh said,

﴿وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ﴾

﴿Those who believe in the Hereafter believe in it.﴾

meaning, those who believe in Allāh and the Last Day, believe in this blessed Book, the Qur'ān, which We revealed to you, O Muhammad ﷺ.

﴿وَهُمْ عَلَى صَلَاتِهِمْ حَامِلُونَ﴾

﴿and they are constant in guarding their Ṣalāh﴾

for they perform what Allāh ordered them, offering the prayers perfectly and on time.

﴿وَمَنْ أَعْلَمُ بِمَا فِي الْقُلُوبِ عَلَى اللَّهِ كَيْدٌ أَوْ مَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَهُوَ الْغَنِيُّ الْحَمِيدُ ۚ أَلَمْ يَكُنْ لَهُ الْخَلْقُ أَهْلًا ۖ أَذَلَّ اللَّهُ الْكُفْرَ ۚ وَلَوْ نَشَاءُ لَمُذَّبُوا مِنْ أَيْنَ مَا أَرَادَ اللَّهُ بِهَذَا الْآيَةِ وَلَوْ نَشَاءُ لَجَعَلْنَاهُمْ أَعْمَىٰ ۚ فَكَيْفَ يُفْهِمُونَ ۚ وَلَقَدْ جَاءُوا رَبَّنَا وَكُنْهُنَّ أَوَّلَ مُرَرٍّ وَرَكَّبٍ ثُمَّ بَدَّلْنَاهُمْ نَارَ الْخُلُوعِ ۚ وَلَوْ نَشَاءُ لَمَمَسْتُمْ مِنْهَا رَبِّهَا الْأُولَىٰ ۚ فَتَعَسَّىٰ أَلَمُ الْيَوْمِ ۚ إِنَّهُمْ يُكْفَرُونَ بِكُمْ ۚ وَكُنْتُمْ عَنْ كَيْدِكُمْ أَصْمَاتَ ۚ لَكُمْ نَارُكُمْ فَانْقَرِبُوا إِلَيْهَا فَعَلَّيْكُمْ نَارٌ مِمَّا كُنْتُمْ تَكْفُرُونَ ۚ﴾

493 And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration" whereas he is not inspired in anything: and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Āyāt with disrespect!"

494. And truly you have come unto Us alone, as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be your partners. Now you and they have been cut off, and all that you used to claim has vanished from you.﴾

### None is Worse Than One who Invents a Lie Against Allāh and Claims that Revelation Came to Him

Allāh said,

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا﴾

﴿And who can be more unjust than he who invents a lie against Allāh.﴾

Therefore, none is more unjust than one who lies about Allāh claiming that He has partners or a son, or falsely claiming that Allāh sent him as a Prophet;

﴿أَوْ قَالَ أُوْحِيَ إِلَيَّ رَحْمَةٌ مِنْ رَبِّي﴾

﴿or says: "I have received inspiration," whereas he is not inspired with anything.﴾

Takrīmah and Qatādah said that this Āyah was revealed about Mūsāylimah Al-Kadhdhāb <sup>[1]</sup>

﴿وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ﴾

﴿and who says, "I will reveal the like of what Allāh has revealed."﴾

This refers to he, who claims that the lies he invents rival the revelation that came from Allāh. In another Āyah, Allāh said,

﴿وَيَا قَوْمِ اتَّبِعْنِي فَإِنَّكُمْ سَمِعْتُمْ لَوْ شَاءَ اللَّهُ لَقُلْنَا يَنْزِلْ هَذَا﴾

﴿And when Our verses (of the Qur'ān) are recited to them, they say, "We have heard this (the Qur'ān), if we wish we can say the like of this."﴾

### The Condition of These Unjust People Upon Death and on the Day of Resurrection

Allāh, the Most Honored, said,

﴿وَلَوْ سَازَوْا بِأَنْ يُعَذِّبُوا بِالنَّارِ الَّذِينَ كَفَرُوا﴾

﴿And if you could but see when the wrongdoers are in the agonies of death..﴾

<sup>[1]</sup> At-Tabari 11:533-535 "Al-Kadhdhāb," meaning the Liar. He claimed to be a prophet during the lifetime of Allāh's Messenger ﷺ, then he repented. Later after the death of Allāh's Messenger ﷺ, it is reported that he made claims that are similar or the same

suffering from the hardships, agonies and afflictions of death,

﴿وَاللَّهُ يَكْفُلُ أَرْسَالَهُمْ﴾

while the angels are stretching forth their hands. ➤ beating them. Allāh said in other Āyāt:

﴿لَبِئْسَ تَبَلُّغٌ لِّكَ يَتْلُو﴾

if you do stretch your hand against me to kill me..] 5:28]and,

﴿وَمَسَّحُوا بِأَيْدِيهِمْ وَأَلْسِنِهِمْ﴾

And stretch forth their hands and their tongues against you with evil. ➤ [60:2]

Aḍ Ḍahḥāk and Abu Ṣāliḥ said that, 'stretch forth their hands,' means, 'with torment'.<sup>[1]</sup> In another Āyah, Allāh said,

﴿وَرَأَى نَرَىٰ مُنَازِلَ الْمَلَكِ الْمُتَكَبِّرِ الْمَلَكِ الْمُتَكَبِّرِ وَوَجْهَهُمْ وَأَنْفُسَهُمْ﴾

And if you could see when the angels take away the souls of those who disbelieve they smite their faces and their backs. ➤ [8:50]

Allāh said,

﴿وَاللَّهُ يَكْفُلُ أَرْسَالَهُمْ﴾

while the angels are stretching forth their hands

beating them, until their souls leave their bodies, saying,

﴿أَخْرِجُوا أَرْسَالَهُمْ﴾

“Deliver your souls!” ➤ When the disbeliever is near death, the angels will convey the ‘good news’ to him of torment, vengeance, chains, restraints. Hell, boiling water and the anger of the Most Beneficent, Most Merciful. The soul will then scatter in the body of the disbeliever and refuse to get out of it. The angels will keep beating the disbeliever until his soul exits from his body,

﴿أَخْرِجُوا أَرْسَالَهُمْ يَوْمَ تَجْرُتُ عَذَابُ الْمَوْتِ وَنَا كُنْتُمْ تَقُولُونَ عَلَىٰ أَعْقَابِهِمُ الْمَوْتِ﴾

(Saying): “Deliver your souls! This day you shall be recompensed with the torment of degradation because of what

[1] At-Ṭabari 11:539.

*you used to say about Allāh other than the truth.”* ﴿

This *Āyah* means, today, you will be utterly humiliated because you used to invent lies against Allāh and arrogantly refused to follow His *Āyāt* and obey His Messengers.

There are many *Hadīths*, of *Mutawātir*<sup>11</sup> grade, that explain what occurs when the believers and disbelievers die, and we will mention these *Hadīths* when explaining Allāh's statement,

﴿يَنْبُتُ لَهُ الْوَرْدُ : مَرًّا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

﴿Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter﴾ [14:27]

Allāh said next,

﴿وَلَقَدْ جِئْتُمُوهُمْ يُدْرِكُ الْيَوْمَ الَّذِي كُنْتُمْ تُكَذِّبُونَ﴾

﴿And truly you have come unto Us alone as We created you the first time.﴾ [6:94],

and this statement will be said on the Day of Return. In another *Āyah*, Allāh said,

﴿وَعَرِّضُوا عَنْ رَبِّكَ يَوْمَئِذٍ مَا لَقَدْ جِئْتُمُوهُمْ كَمَا خَلَقُوا أَوَّلَ مَرَّةٍ﴾

﴿And they will be set before your Lord in rows, (and Allāh will say): "Now indeed, you have come to Us as We created you the first time."﴾ [18:48],

meaning, just as We started your creation, We brought you back, although you used to deny Resurrection and reject its possibility. Therefore, this is the Day of Resurrection! Allāh said,

﴿وَرَكِبْتُمْ عَلَىٰ مَنَازِلِكُمْ يَوْمَئِذٍ مَا لَكُمْ مِنْ شَيْءٍ﴾

﴿You have left behind you all that which We had bestowed on you.﴾ [6:94],

The wealth and the money that you collected in the life of the world, you left all this behind you. It is recorded in the *Ṣaḥīḥ* that Allāh's Messenger ﷺ said,

يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا كُنْتَ تَأْكُلُ، أَوْ تَبْتَ

<sup>[11]</sup> A *Hadīth* reported by numerous routes, having many different narrators at each level of every chain.

نَأْتِيَتْ، أَوْ نَحْنُفَتْ فَأَنْعَبَتْ، وَمَا يَبْقَى ذَلِكَ مَنَاجِثَ وَتَارِثَةً لِلنَّاسِ،

*'The Son of Ādam says, 'My money, my money!' But, what part of your money do you have, other than what you eat of it and is thus spent, what you wear and tear and what you gave in charity and thus remains (in the record of good deeds)? Other than that, you will depart and leave it to the people.'*<sup>[1]</sup>

Al-Ḥasan Al-Basri said, "On the Day of Resurrection, the Son of Ādam will be brought, as if he were a golden chariot and Allāh, the Most Honored, will ask, 'Where is what you collected?' He will reply, 'O Lord! I collected it and left it as intact as ever.' Allāh will say to him, 'O Son of Ādam! Where is what you sent forth for yourself [of righteous, good deeds],' and he will realize that he did not send forth anything for himself." Al-Ḥasan then recited the Āyah,

﴿وَلَقَدْ جِئْتُمُونَا فَرَادَىٰ كَمَا خَلَقْتُمُوهُنَّ أَوَّلَ مَرَّةٍ وَرَبُّكُمْ شَاءَ حَوْلَكُمْ وَرَبَّاءُ لَهُمُ رَحْمَةٌ﴾

*«And truly you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you.»*

Ibn Abi Ḥatīm recorded this statement. Allāh said;

﴿وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ﴾

*«We see not with you your intercessors whom you claimed to be your partners.»*

This chastises and criticizes the disbelievers for the rivals, idols and images that they worshipped in this life, thinking they will avail them in this life and upon Resurrection, if there is Resurrection, as they thought. On the Day of Resurrection, all relationships will be cut off, misguidance will be exposed, and those whom they used to call upon as gods will disappear from them. Allāh will then call them, while the rest of creation is listening,

﴿إِنَّ شِرْكَاءَ الَّذِينَ كَفَرُوا ضَعُفٌ﴾

*«[Where are My (so-called) partners whom you used to assert?]*  
[28:62] And,

<sup>[1]</sup> Muslim 4 : 2273.



﴿وَقِيلَ لِمَ أَنتُمْ قَائِلُونَ ۚ يَوْمَئِذٍ هَلْ يُصَرِّفُونَ ۚ أَمْ يَنْصَرِفُونَ﴾

﴿And it will be said to them. "Where are those that you used to worship. Instead of Allah? Can they help you or help themselves?"﴾ [26:92-93]

Allāh said here,

﴿وَمَا نَرَىٰ مَعَكُمْ شُعَاعَكُمْ ۖ الَّذِينَ دَعَسْتُمْ أَنَّهُمْ بَيْنَكُمْ شُرَكَاءُ﴾

﴿We see not with you your intercessors whom you claimed were partners﴾

meaning partners in worship. That is, partners in a share of your worship.

﴿لَقَدْ قَطَعْنَا بَيْنَكُمْ﴾

﴿Now you and they have been cut off﴾

or, the *Āyah* is recited with the meaning: all connections, means, and ties between you and them have been severed.

﴿وَمَضَىٰ عَنْكُمْ﴾

﴿and vanished from you﴾ you have lost,

﴿وَمَا كُنتُمْ تَرْجُونَ﴾

﴿all that you used to claim﴾ of hope in the benefit of the idols and rivals (you worshipped with Allāh). Allāh said in other *Āyāt*,

﴿يَا سِرًّا الَّذِينَ يُخَالِفُكَ إِلَٰهَكَ إِنَّهُمْ كَافِرُونَ ۚ وَذَٰلِكَ الْكُذْبُ ۖ وَتَقَعَتِ بِهِمُ الْوَسْطَةُ ۖ وَقَالَ  
الَّذِينَ اتَّبَعُوهُ لَا إِلَٰهَ إِلَّا كَرُّ ۖ فَسِرًّا بِهِمْ كَمَا تَرْمُوا يَٰ كَذِبُ ۚ يُرِيدُ اللَّهُ لِيُفْنِتَهُمْ  
فَاصْرَفَتْ عَنْهُمْ ۚ وَمَا لَهُمْ بِعَنْجَبٍ مِنَ الشَّيْءِ ۚ﴾

﴿When those who were followed, declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return, we would disown them as they have disowned us." Thus Allāh will show them their deeds as regret for them. And they will never get out of the Fire.﴾ [2:166-167], and

﴿وَمَا يَنْفَعُ فِي الشُّرَىٰ فَلَا أَصَابَ يَتَنَبَّهٌ بِرَمِيمٍ وَلَا يَسْتَأْذِنُ ۚ﴾

وَاللَّهُ

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الْقَائِلُ

﴿إِنَّ اللَّهَ وَالْقَائِلَ الْحَقَّ وَالنَّوَىٰ يَبْرِجُ لِمَنْ سَبَّ وَنَحَرُ  
 أَلَيْسَ مِنَ الْحَقِّ ذَلِكَمُ شَاءَ اللَّهِ فَإِنَّ يُؤْفَكُونَ ﴿١٣٩﴾ فَإِنَّ الْإِصْبَاحَ  
 وَجَعَلَ الْبَيْنَ مَكًا وَالشَّمْسُ وَالْقَمَرُ حَتَّىٰ مَا ذَكَرَ مُبِيرُ  
 الْعَزِيمِ الْعَلِيِّ ﴿١٤٠﴾ وَهُوَ يُؤَيَّ جَعَلَ لَكُمْ الْهُجُوبَ لِهَيْدُوا  
 فِي ظُلُمَاتٍ أَلْبَرُ وَالْبَحْرُ فَهَ صَلَا الْأَيَّاتِ لِقَوْمٍ يَعْمُورُ  
 ﴿١٤١﴾ وَهُوَ يُؤَيَّ أَنْشَأَكُمْ مِنْ نَفْسٍ وَجَعَلَ قَسْفَرُ وَمُسْتَوْدِعُ  
 قَدْ صَلَا الْأَيَّاتِ لِقَوْمٍ يَعْمُورُ ﴿١٤٢﴾ وَهُوَ الَّذِي أَرْسَلَ  
 مِنْ لَسَمَاءِ مَاءً فَخَرَجَتْ بِهِ نَبَاتٌ كُلِّ ثَوْبٍ وَأَخْرَجَ مِنْهَا  
 خَبِيرًا خَبِيرُ مَتَّحِبًا مِنْ الثَّمَلِ مِنْ طَبِيعِهَا  
 فَيَقُولُ دَابَّةٌ وَجَسِبَ مِنْ أَصْلَابِ وَالْأَرْسُورُ وَالزُّمَانُ مُمْسِكِيهَا  
 وَغَيْرُ مُمْسِكِيهَا أَنْظَرُوا إِلَىٰ تَعْرِيفِهَا تَعْرِيفُهَا بِأَنَّ فِي ذَرْبِكُمْ  
 لَا يَسْتَرْ لِقَوْمٍ يُؤْمِنُونَ ﴿١٤٣﴾ وَجَعَلُوا لَهُمْ شُرَكَاءَ لَيْسَ وَطَلْفَهُمْ  
 وَحَرُوفُ اللَّهِ نَبِيٍّ وَنَسِيٍّ يَعْرِفُهُ سَبَّحَنَّهُ وَتَدْنَىٰ عَمَّا  
 يَصْفُونَ ﴿١٤٤﴾ مَدِغَ السَّمَلَاتِ وَالْأَرْضِ أَنْ يَكُونَ لَهُ وَلَدٌ  
 وَلَئِنْ رَكُنَ لَهُ صَنِيعَهُ وَخَقَّ كُلُّ شَيْءٍ وَهُوَ يَكْفِي عَنْهُمْ عِلْمُ ﴿١٤٥﴾

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another ﴿23.101﴾, and ﴿إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا نُودًا نَسِيَكُمْ فِي الْحَيَاةِ دُنَيَا ثُمَّ يَوْمَ الْقِيَامَةِ كُفْرًا يَصْحَبُكُمْ﴾ يعني ويثبت مصحبكم وماؤنكم النار وما تحطون به ﴿١٤٥﴾

﴿You have taken (for worship) idols instead of Allah, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you

shall have no helper. ﴿29.25﴾, and

﴿وَمَنْ أَدْعَا شُرَكَاءُ دَعْوَاهُمْ فَلَهُمْ مَتَابِعُ دَعْوَاهُمْ فَبَشِّرْهُم بِمَا كَانُوا يَكْفُرُونَ﴾

﴿And it will be said (to them) "Call upon your partners", and they will call upon them, but they will give no answer to them. ﴿28.64﴾, and

﴿وَيَوْمَ نَحْشُرُهُمْ جَمَاعًا ثُمَّ نَقُولُ لِلَّذِي أَشْرَكَ:﴾

﴿And the Day whereon We shall gather them all together, then We shall say to those who committed Shirk. ﴿10:28﴾ until,

﴿وَمَنْ عِندَهُمْ مَا كَانُوا يَفْرَقُونَ﴾

﴿And their invented false deities will vanish from them ﴿10:30﴾

﴿إِنَّ اللَّهَ ذُو الْقُوَّةِ الْعَظِيمِ ۚ يَخْرِجُ الْمَوْتَ مِنْ أَمْتٍ وَيُخْرِجُ الْحَيَّ مِنَ الْمَمْتِ ۚ إِنَّ اللَّهَ ذُو الْقُوَّةِ الْعَظِيمِ ۚ ذُو الْإِنْسَانِ وَجَعَلَ الْبَلَدَ مَكًا وَالنَّاسَ وَالْقَرْحُ حَسَا ۚ وَكَذَلِكَ نُفَصِّرُ الْقُرْآنَ لِلْعَامِّ ۚ وَهُوَ الَّذِي جَعَلَ لَكُمْ الْفُجْرَ يُبْتَدَرُ ۚ فِي عُلُوتِ نَارٍ وَالْعَرْقَ ۚ فَصَلِّ لِرَبِّكَ ۚ لِقَوْمٍ يَعْلَمُونَ ۝﴾

﴿95. Verily! It is Allah Who causes the seed grain and the fruit stone to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allāh, then how are you deluded away from the truth?﴾

﴿96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing ﴾

﴿97 It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Āyāt for people who know.﴾

### Recognizing Allāh Through Some of His Āyāt

Allāh states that He causes the seed grain and the fruit stone to split and sprout in the ground, producing various types, colors, shapes, and tastes of grains and produce. The Āyah,

﴿وَالَّذِي ذُو الْقُوَّةِ الْعَظِيمِ﴾

﴿Who causes the seed grain and the fruit stone to split and sprout.﴾

is explained by the next statement,

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَمْتِ وَيُخْرِجُ الْمَوْتَ مِنْ أَمْتٍ﴾

﴿He brings forth the living from the dead, and it is He Who brings forth the dead from the living.﴾

meaning, He brings the living plant from the seed grain and the fruit stone, which is a lifeless and inanimate object. Allah said,

﴿وَرَبِّهِمْ أَرْضُ الْمَيْتَةِ أَمْيَنَ ۚ وَنَحْنُ بِهَا قَوِيَّةٌ ۚ نَكُونُ ۝﴾

﴿And a sign for them is the dead land. We gave it life, and We

brought forth from it grains, so that they eat thereof.} [36:33]  
until,

﴿وَمِنْ أَنْفُسِهِمْ رِجَالٌ لَا يَعْلَمُونَ﴾

as well as of their own (human) kind (male and female), and  
of that which they know not.} [36:36]

Allāh's statement,

﴿وَنُخْرِجُ النَّبْتَ مِنَ الْحَيِّ﴾

and it is He Who brings forth the dead from the living.}

There are similar expressions in meaning such as, He brings the egg from the chicken, and the opposite. Others said that it means, He brings the wicked offspring from the righteous parent and the opposite, and there are other possible meanings for the *Āyah*. Allāh said,

﴿ذِكْرُكُمْ أَتَى﴾

Such is Allāh, meaning, He Who does all this, is Allāh, the One and Only without partners,

﴿فَأَنذَرْتُكُمْ﴾

then how are you deluded away from the truth?}

meaning, look how you are deluded from Truth to the falsehood of worshipping others besides Allāh. Allāh's statement,

﴿فَأَنَّ الْيَوْمَ بِالنَّازِئَةِ﴾

(He is the) Cleaver of the daybreak. He has appointed the  
night for resting.}

means, He is the Creator of light and darkness. Allāh said in the beginning of the Sūrah,

﴿وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾

And originated the darkness and the light.}

Indeed, Allāh causes the darkness of the night to disappear and brings forth the day, thus bringing brightness to the world and light to the horizon, while dissipating darkness and ending the night with its depth of darkness and starting the day with its brightness and light. Allāh said,

﴿يَتَّبِعُ الْبَرْقُ بَرْقَهُ خَيْبًا﴾

«He brings the night as a cover over the day, seeking it rapidly.» [7:54]

In this *Āyah*, Allah reminds of His ability to create diversified things in opposites, testifying to His perfect greatness and supreme power. Allāh states that He is the Cleaver of the daybreak and mentioned its opposite, when He said,

﴿وَجَعَلَ اللَّيْلَ سَكَنًا﴾

«He has appointed the night for resting.»

meaning, created darkness, in order for the creation to become halt and rest during it Allah said in other *Āyāt*,

﴿وَاللَّيْلُ إِذَا سَقَرَتْ﴾

«By the forenoon And by the night when it is still.» [93:1-2],

﴿وَاللَّيْلُ إِذَا تَغْشَىٰ وَالْيَوْمُ إِذَا جَلَّىٰ﴾

«By the night as it envelops. And by the day as it appears in brightness.» [92:1,2] and,

﴿وَاللَّيْلُ إِذَا جَلَّتْ وَالْيَوْمُ إِذَا بَسَّتْ﴾

«And by the day as it shows up (the sun's) brightness. And by the night as it conceals it.» [91:3-4]

Allāh's statement,

﴿رَأْسُ شَمْسٍ وَالْقَمَرِ حَبَابًا﴾

«...And the sun and the moon for reckoning.»

means, the sun and the moon have specific orbits, according to a term appointed with magnificent precision that never changes or alters. Both the sun and the moon have distinct positions that they assume in summer and winter, effecting changes in the length of night and day. Allah said in other *Āyāt*,

﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ سِرَاجًا وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ﴾

«It is He Who made the sun a shining thing and the Moon as a light and measured out stages for it.» [10:5],

﴿لَا تَنْفَسُ بَنِي مَآءَ أَنْ تُدْرِكَ الْقَمَرَ وَلَا يُبْلِ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

﴿It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit ﴾ [36:40],  
And,

﴿وَالْقَمَرَ وَالْقَمَرَ وَالشُّعُورَ مُسَخَّرِينَ بِأَمْرِ﴾

﴿The sun and the moon; and the stars are subjected by His command.﴾ [16.12]

Allāh's statement,

﴿ذِكْرُكَ تَقْدِيرُ الْقَوِيِّ الْعَلِيمِ﴾

﴿Such is the measuring of the Almighty, the All-Knowing.﴾

means, all of this occurs according to the decree and due measurement of the Almighty Who is never resisted or contradicted. He is the Knower of all things and nothing ever escapes His knowledge, not even the weight of an atom on earth or in heavens. Allāh often mentions the creation of the night, the day, the sun and the moon and then ends His Speech by mentioning His attributes of power and knowledge, as in this Āyah above [6:96], and in His statement,

﴿وَرَبَّانِي لَهُمْ أَتْلُوعُ مِنْهُ النَّهَارُ يَوْمَ هُمْ مُطْلَبُونَ﴾ وَالْقَمَرَ تَحْرِي يُسْتَنْقَرُ لَهَا  
﴿ذِكْرُكَ تَقْدِيرُ الْقَوِيِّ الْعَلِيمِ﴾

﴿And a sign for them is the night, We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing.﴾ [36:37-38]

In the beginning of Sūrat Hā-Mīm As-Sajdah, after mentioning the creation of the heavens and earth and all that is in them, Allāh said:

﴿وَرَبَّانِي أَلَمْنَا أَقْصَا سَمَاءٍ بِمَصَابِيحٍ وَجَعَلْنَا ذِكْرُكَ تَقْدِيرُ الْقَوِيِّ الْعَلِيمِ﴾

﴿And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower ﴾ [41:12]

Allāh said next,

﴿وَرَبَّانِي أَلَمْنَا بِمَصَابِيحٍ لَكُمْ تُبَيِّنُ لَكُمْ فِي عِلَاسَةِ الْقَمَرِ وَالْقَمَرِ﴾

﴿It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.﴾

Some of the Salaf said; Whoever believes in other than three things about these stars, then he has made a mistake, and lied against Allāh. Indeed Allāh made them as decorations for the heavens, and to shoot at the Shayāṭīn, and for directions in the dark recesses of the land and sea.

Then, Allāh said,

﴿قَدْ صَبَّأْتَ الْآيَاتِ﴾

﴿We have explained in detail Our Ayāt﴾ meaning, We made them clear and plain,

﴿بِمَعْرِفَتِهِمْ﴾

﴿for people who know.﴾ who have sound minds and are able to recognize the truth and avoid falsehood.

﴿وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَنَسَوَ أَفْقَارًا ۚ قَدْ صَبَّأْتَ الْآيَاتِ لِقَوْمٍ يُفْقَهُونَ ۚ﴾  
 ﴿وَهُوَ الَّذِي أَسْرَجَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرًا مِّثْقَالَ ذَرَّةٍ ۚ قَدْ رَجَعْنَا بِهِ إِلَىٰ خُسْفٍ ۚ فَخَرُجْ مِنْهُ  
 حَبًّا مُّزْمَجًا وَمِنَ الْخَلِّ مِنْ ظُلُمَاتِهَا يَخُوتٌ ۚ وَكَأَيُّ وَجْهٍ يَمُنُّ ۚ وَجْهِي يَمُنُّ بِالْأَيْمَانِ ۚ وَالرَّامَانَ مُنْجِيهَا  
 وَبَعِيرٌ مُّسْتَكْبِرٌ ۚ أَطْلُورًا ۚ إِنَّ كَثِيرًا مِّنْ قَوْمٍ لَّا يَفْقَهُونَ ۚ﴾

498. It is He Who has created you from a single person, and has given you a place of residing and a place of storage. Indeed, We have explained in detail Our revelations for people who understand.﴾

499. It is He Who sends down water from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its sprouts come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar, yet different! Look at their fruits when they begin to bear, and Yan'ih. Verily! In these things there are signs for people who believe.﴾

Allāh said,

﴿وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ﴾

﴿It is He Who has created you from a single person.﴾ [6:98]

in reference to Adam, peace be upon him. In another Āyah, Allāh said;

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾

«O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women ﴿4:1﴾

Allāh said,

﴿فَسْتَرْحِمُهُمُ الْمُسْتَقَرُّ وَالْمُسْتَوْدَعُ﴾

«*Mustaqar and Mustawda*»

Ibn Mas'ūd, Ibn 'Abbās, Abu 'Abdur-Rahmān As-Sulamī, Qays bin Abu Hāzim, Mujāhid, 'Aṭa', Ibrāhīm An-Nakha'ī, Ad-Ḍaḥḥāk, Qatādah, As-Suddī and 'Aṭā' Al Khurāsānī and others said that,

﴿فَسْتَرْحِمُهُمُ﴾

«*Mustaqar*», 'in the wombs'. They, or most of them, also said that,

﴿فَسْتَوْدَعُهُمُ﴾

«*And Mustawda*'» means, 'in your father's loins'.<sup>[1]</sup> Ibn Mas'ūd and several others said that, *Mustaqar*, means residence in this life, while, *Mustawda*', means the place of storage after death (the grave).

Allāh's statement,

﴿بَدَّ قُلُوبَنَا الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ﴾

«*Indeed, We have explained in detail Our revelations for people who understand.*»

refers to those who comprehend and understand Allāh's Words and its meanings. Allāh said next,

﴿وَهُوَ الَّذِي أَرْسَلَ مِنَ السَّمَاءِ مَاءً﴾

«*It is He Who sends down water (rain) from the sky*»

[1] At-Ṭabari 11:565-570.



in due measure, as a blessing and provision for the servants, relief and means of survival for the creatures and mercy from Alāh for His creation. Alāh's statement,

﴿فَأَنزَلْنَا مِنْهَا كُلَّ شَيْءٍ﴾

﴿And with it We bring forth vegetation of all kinds,﴾ is similar to,

﴿وَجَعَلْنَا مِنْ مَّاءٍ كُلَّ شَيْءٍ حَيٍّ﴾

﴿And We have made from water every living thing﴾ [21:30]

﴿فَأَنزَلْنَا مِنْهُ حَبًّا﴾

﴿and out of it We bring forth green stalks﴾ green produce and trees, on which We grow seeds and fruits.

﴿فَخَرَجَ مِنْهُ خَبَأٌ مُّزَاجِكَا﴾

﴿from which We bring forth thick clustered grain.﴾

lined on top of each other in clusters, like an ear or spike of grain

﴿وَمِنَ النَّخْلِ يَرْثِيهَا يَاقُوتٌ﴾

﴿And out of the date palm and its sprouts come forth clusters﴾ of dates

﴿ذَاتَةً﴾

﴿hanging low﴾ Within reach and easy to pick. 'Alī bin Abī Ṭalḥah Al-Wāḥibī said that Ibn 'Abbās said that,

﴿يَاقُوتٌ ذَاتَةً﴾

﴿clusters hanging low﴾ refers to short date trees whose branches hang low, close to the ground. This was recorded by Ibn Jarīr <sup>(1)</sup>

Allāh's statement

﴿وَجَعَلْنَا بَيْنَ يَدَيْهِ جَنَّاتٍ﴾

﴿and gardens of grapes,﴾ means, We bring forth gardens of grapes. Grapes and dates are the most precious fruits to the people of Al-Hijaz (Western Arabia), and perhaps both are the best fruits in this world. Allāh has reminded His servants of His

<sup>(1)</sup> Al-Ṭabarī 11.576

favor in making these two fruits for them, when He said,

﴿وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَمْثَنِ نَتُجِدُّونَ مِنْهُ مَاشِئًا وَرَبَاقًا سَاقِيًا﴾

«And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision.» [16:67]

before intoxicating drinks were prohibited, and;

﴿وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَمْثَنِ﴾

«And We have made therein gardens of date-palms and grapes.» [36:34].

Allāh said,

﴿وَالزَّيْتُونَ وَالرَّمَازِ شَتَّىٰ مِثْلَ شَتَّىٰ﴾

«olives and pomegranates, each similar yet different.»

The leaves are similar in shape and appearance, yet different in the shape, and taste. And the kind of fruit each plant produces is different, according to the explanation of Qatādah and several others.<sup>[11]</sup> Allāh's statement,

﴿أَنْظُرُوا إِلَىٰ ثَمَرِهِ إِذَا أَثْمَرَ وَرَوِّجْهُ﴾

«Look at their fruits when they begin to bear, and Yan'ih.»

means, when the fruits become ripe, according to Al-Barā' bin 'Azīb, Ibn 'Abbās, Ad Ḍaḥḥāk, 'Atā' Al Khurāsānī, As Suddī, Qatādah and others.<sup>[12]</sup>

This Āyah means, contemplate the ability of the Creator of these fruits, Who brought them into existence after they were dry wood, and they later became grapes and dates; and similar is the case with the various colors, shapes, tastes and fragrance of whatever Allah created. Allāh said,

﴿وَفِي الْأَرْضِ يُلْعَقُ الشُّجَيْرَاتُ مِنْ أَشْجَبٍ وَدَقَّ وَغَيْدٍ مِثْرُونَ وَغَيْرِ مِثْرُونَ يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفِثَ بَعْضُهُ عَلَىٰ بَعْضٍ يَ الْأَحْسَنَ﴾

«And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date-palms, growing out, two or three from a single stem root, or otherwise, watered with the same water, yet some of them We make better than others to eat.» [13:4]

[11] Aṭ-Ṭabarī 11:578.

[12] Aṭ-Ṭabarī 11:582.

This is why Allāh said here,

﴿إِنَّمَا فِي دُكَّانِكُمْ﴾

﴿in these things there are.﴾ O people,

﴿لَا بُدَّ﴾

﴿signs﴾ and proofs that testify to the perfect ability, wisdom and mercy of He Who created these things,

﴿لِقَوْمٍ يَعْلَمُونَ﴾

﴿for people who believe.﴾ in Allāh and obey His Messengers.

﴿وَعَمَلُوا بِأَوْصِيَاءِهِ الْكَلْبِ وَصَفَّيْهِمْ وَحَقَّقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ شُكِرْتُمْ وَتَقَرُّنَّ عَنْهُ يَوْمَ تَكْفُرُونَ﴾

﴿100. Yet, they join the jinns as partners in worship with Allāh, though He has created them, and they attribute, falsely without knowledge - sons and daughters to Him. Be He Glorified and Exalted above what that they attribute to Him.﴾

### Rebuking the Idolators

This Āyah refutes the idolators who worshipped others besides Allāh and associated the Jinns with Him in worship. Glory be to Allāh above this Shirk and Kufr. If someone asks, how did the idolators worship the Jinns, although they only were idol worshippers? The answer is that in fact, they worshipped the idols by obeying the Jinns who commanded them to do so. Allāh said in other Ayat,<sup>4</sup>

﴿إِنَّ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَّا وَإِنْ يَدْعُونَ إِلَّا سُلْطَانًا مَبِيدًا﴾  
 ﴿وَلَا يَخْلُقُونَ مِنْ غَيْرِهِ شَيْئًا فَعَرِّضُوا﴾  
 ﴿لِلْأَلْبَابِ الْأَقْلَامِ وَالْمَرْهَمِ عَلَيْهِمْ سُلْطَانُ اللَّهِ وَمَنْ يَتَّبِعْهُ أَتْلُفْهُنَّ﴾  
 ﴿وَلَا يَخْلُقُونَ إِلَّا﴾  
 ﴿عُتُلًا﴾

﴿They invoke nothing but female deities besides Him, and they invoke nothing but Shayṭān, a persistent rebel! Allāh cursed him. And he [Shayṭān] said: "I will take an appointed portion of your servants. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to

sist the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes Shayṭān as a protector instead of Allāh, has surely suffered a manifest loss. He [Shayṭān] makes promises to them, and arouses in them false desires, and Shayṭān's promises are nothing but deceptions ﴿4:117-120﴾ and,

﴿اَتَتَّخِذُهُ وَذُرِّيَّتَهُ اَوْلِيَاءَ مِن دُونِى﴾

﴿Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me?﴾ [18:50]

Ibrāhīm said to his father,

﴿يَا اَبَتِ لَا تَعْبُدِ الشَّيْطَانَ اِنَّ شَعْطَرُ كَانَ بِرُفْقَيْنِ عَصِيًّاۙ﴾

﴿"O my father! Worship not Shayṭān. Verily! Shayṭān has been a rebel against the Most Beneficent (Allāh).﴾ [19:44]

Allāh said,

﴿۞ اَرَا اَعْتَدُ لَكُمْ بَيْنِي وَبَيْنَهُمْ اَلَّا يَتَّخِذُوا الشَّيْطَانَ اِِمْ لَكُمْ عَدُوًّا مُّبِينًاۙ زَاۙ  
عُذُوْبُ مَا جِئْتُ مُنْتَهِیًاۙ﴾

﴿Did I not ordain for you, O Children of Adam, that you should not worship Shayṭān. Verily, he is a plain enemy to you. And that you should worship Me. That is a straight path.﴾ [36:60-61]

On the Day of Resurrection, the angels will proclaim,

﴿مُحَمَّدَ اَنْتَ وِیْسُا مِن مَّوَدِّهِمْ اَلَّا كَانُوْا بِتَعْدُوْاۙ اَتَجِدُ اَكْثَرَهُمْ یٰۤاٰمِنُوْنَ﴾

﴿Glorified be You! You are our Protector instead of them Nay, but they used to worship the Jinn; most of them were believers in them.﴾ [34:41]

This is why Allāh said here,

﴿وَيَسْتَعِیْزُوْا بِمِثْلِ مَاۤ اَخْلَقَۙ اَلَمْ یَلْمِیْهُمْ وَلَقَدْ یَعْلَمُوْنَ﴾

﴿Yet, they join the Jinns as partners in worship with Allāh, though He has created them.﴾ [6:100],

Alone without partners. Consequently, how is it that another deity is being worshipped along with Him? As Ibrāhīm said,

﴿قَالَ اَتَدْعُوْنَ لِمَا تَجْعَلُوْنَۤ اِِۤمًا وَّاللّٰهُ خَلَقَكُمْ وَاَنَا مُسْلِمٌۙ﴾

﴿Worship you that which you (yourselves) carve? While Allāh has created you and what you make!﴾ [37:95-96]

Allah alone is the Creator without partners. Therefore, He Alone deserves to be worshipped without partners. Allah said next,

﴿وَعَزَّوْا لَهُمْ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ﴾

﴿And they Kharagū (attribute falsely) without knowledge, sons and daughters to Him.﴾

Allah mentions the misguidance of those who were led astray and claimed a son or offspring for Him, as the Jews did with 'Uzayr, the Christians with 'Isā and the Arab pagans with the angels whom they claimed were Allah's daughters. Allāh is far holier than what the unjust, polytheist people associate with Him. The word, *Kharagū*, means 'falsely attributed, invented, claimed and lied', according to the scholars of the Salaf. Allāh's statement next,

﴿سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

﴿Be He Glorified and Exalted above (all) that they attribute to Him.﴾

means, He is holier than, hallowed, and Exalted above the sons, rivals, equals and partners that these ignorant, misled people attribute to Him.

﴿يَتَّبِعُ الْمُنْتَوُونَ وَالْأَنْبِيَاءُ أَنْ يَكُونَ لَهُ وَلَدٌ وَكَرَّ نَكَرٌ لَهُ حَبِيبَةٌ وَسَمَى عَلَى نَفَرٍ وَفَرَّ بِكَلْبٍ  
مَنْعَهُ عِيْرُهُ﴾

﴿101. He is the *Badi'* (Originator) of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything﴾

### Meaning of *Badi'*

﴿يَتَّبِعُ الْمُنْتَوُونَ وَالْأَنْبِيَاءُ﴾

﴿He is the *Badi'* of the heavens and the earth﴾

Meaning He originated, created, invented and brought them into existence without precedence, as Mujahid and As-Suddi said.<sup>[1]</sup> This is why the word for innovation - *Bid'ah* - comes

<sup>[1]</sup> At-Tabari 2:540.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ذَٰلِكُمْ أَفْعَلُ مَا عَلِمْتُمْ أَنَّ اللَّهَ لَا يُولَدُ وَلَهُ كُفُولٌ ۖ  
فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٤٦﴾ لَا تُدْرِكُهُ  
الْأَبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَارَ وَهُوَ أَلْبَسُهُ غِثًا وَرِجَالًا  
فَدَاجِمًا ۚ كَمْ يَصْلَوْنَ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلْيَنْصُرْ ۚ وَمَنْ عَمِيَ  
فَعَنِيهَا ۚ وَأَنَا عَلَيْكُمْ حَافِظٌ ﴿١٤٧﴾ وَكَذَٰلِكَ نَصْرَفُ  
الْآيَاتِ وَلِيَقُولُوا ۖ دُرُوسًا وَلِيُنذِرَ ۖ لِقَوْمٍ يَعْلَمُونَ ﴿١٤٨﴾  
اتَّبِعْ مَا أَوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ أَعْرِضْ عَنِ  
الْمُشْرِكِينَ ﴿١٤٩﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ  
حَفِظًا ۚ وَمَا أَتَىٰ عَلَيْهِمْ بَيِّنَاتٌ ۖ وَلَا تَسْجُدُوا لِلْأَشْيَاءِ  
يَدْعُونَ مِنْ دُونِ اللَّهِ ۚ فَيَسْجُدُوا لَهُمْ غَدَوًا مَبْرُورًا ۚ كَذَٰلِكَ زَيَّنَّا  
لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا  
يَعْمَلُونَ ﴿١٥٠﴾ وَأَقْسَمُوا بِأَنَّهُمْ جَاهِلُونَ ۚ لَئِنْ جَاءَهُمْ بَيِّنَاتٌ  
لِّنُؤْمِنَنَّ بِهَا ۚ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُبَشِّرُكُمْ بِهَا إِذَا  
جَاءَتْ لَا يُؤْمِنُونَ ﴿١٥١﴾ وَتَقَلَّبَ أَفْسَدَتُهُمْ وَأَبْصَرُهُمْ كَمَا لَوْ  
يُؤْمِنُونَ ۚ أَوَلَمْ يَمُرُّوْا وَنَدُّهُمْ فِي طَغْيِهِمْ يَعْمَهُونَ ﴿١٥٢﴾

from it, because it is something that did not have a precedence

﴿أَفْ يَكُونُ لَهُ وَلَدٌ وَلَهُ كُفُولٌ ۖ﴾  
سَجِدَةٌ

﴿How can He have children when He has no wife?﴾

for the child is the offspring of two compatible spouses. Allah does not have an equal, none of His creatures are similar to Him, for He alone created the entire creation Allah said,

﴿وَقَالُوا نَحْنُ أَفْزَقُونَ وَقُلْنَا لَهُمْ  
لَعَنَّا جَحَنَّمَ شَيْئًا نَّأْتِيهِ﴾

﴿And they say:  
"The Most  
Beneficent (Allah)

has begotten a son " Indeed you have brought forth (said) a terrible evil thing.﴾ [19:88-89], until,

﴿وَكُلُّهُمْ خَالِدٌ يَوْمَ تَلْقَىٰ الْقِسْمَةَ مَرَاتِبًا﴾

﴿And everyone of them will come to Him alone on the Day of Resurrection.﴾ [19:95].

﴿وَسَخَّطَ كُلُّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿He created all things and He is the All-Knower of everything﴾

He has created everything and He is All-Knower of all things. How can He have a wife from His creation who is suitable for His majesty, when there is none like Him? How can He have a

child then? Verily, Allāh is Glorified above having a son.

﴿لَيْسَ لَكُمْ إِلَهٌ إِلَّا هُوَ حَيُّ الْقَيُّومُ ۚ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ۚ لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝﴾

﴿102. Such is Allāh, your Lord! None has the right to be worshipped but He, the Creator of all things So worship Him (alone), and He is the Guardian over all things.﴾

﴿103. No vision can grasp Him, but His grasp is over all vision. He is the Most Subtle, Well-Acquainted (with all things).﴾

### Allāh is Your Lord

Allāh said,

﴿لَيْسَ لَكُمْ إِلَهٌ إِلَّا هُوَ﴾

﴿Such is Allāh, your Lord!﴾ Who created everything and has neither a son nor a wife,

﴿لَا إِلَهَ إِلَّا هُوَ حَيُّ الْقَيُّومُ ۚ فَاعْبُدُوهُ﴾

﴿None has the right to be worshipped but He, the Creator of all things. So worship Him.﴾

Alone without partners, and attest to His Oneness, affirming that there is no deity worthy of worship except Him. Allāh has neither descendants, nor ascendants, wife, equal or rival,

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾

﴿And He is the Guardian over all things.﴾ meaning, Trustee, Watcher and Disposer of affairs for all things in existence, giving them provisions and protection by day and night.

### Seeing Allāh in the Hereafter

Allāh said,

﴿لَا تُدْرِكُهُ الْبَصَرُ﴾

﴿No vision can grasp Him﴾ in this life. The vision will be able to look at Allāh in the Hereafter, as affirmed and attested to by the numerous *Hadīths* from the Prophet ﷺ through authentic chains of narration in the collections of the *Ṣaḥīḥs*, *Musnad*

and Sunan collections. As for this life, Masrūq narrated that 'A'ishah said, "Whoever claims that Muḥammad ﷺ has seen his Lord, will have uttered a lie against Allāh, for Allāh the Most Honored, says,

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

«No vision can grasp Him, but His grasp is over all vision»<sup>[11]</sup>

In the *Sahīh* (Muslim) it is recorded that Abū Musā Al-Ash'arī narrated from the Prophet ﷺ,

«يَهْأَنُ اللَّهُ لَا تَنَامُ وَلَا تَنَفِّي لَهُ أَنْ تَنَامَ، نَخْفِضُ الْمِيزَانَ وَنَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، حِجَابُهُ نُّورٌ - أَوْ النَّارُ - لَوْ كَشَفَهُ لَأَخْرَفَتْ سَخَابَاتُ رُجْبِهِ مَا سَمِعَ بِهِ بَصَرُهُ مِنْ خَلْقِهِ»

«Verily, Allāh does not sleep and it does not befit His majesty that He should sleep. He lowers the scale (of everything) and raises it. The deeds of the day are ascended to Him before the night, and the deeds of the night before the day. His Veil is the Light - or Fire - and if He removes it (the veil), the Light of His Face will burn every created thing that His sight reaches»<sup>[12]</sup>

In the previous [revealed] Books there is this statement, "When Mūsā requested to see Him, Allāh said to Mūsā: 'O Mūsā! Verily, no living thing sees Me, but it dies and no dried thing sees me, but it rolls up.' " Allāh said,

﴿فَسَاءَ عَن رُّؤْيَاهِ فَكَفَى دَكَّ وَرَعًا مِّنْ صَبَإٍ فَلَمَّا آمَدَ كَالْشَّجَرِ إِذَا هُوَ ذُرٌّ تُخَفَّى وَتُكَفَّى﴾  
﴿يَنُكُّ وَنَا لَأَوَّلُ الْمُتَوَكِّلِينَ﴾

«So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."» [7:143].

These Āyāt, Ḥadīths and statements do not negate the fact

[11] *Fath Al-Bārī* 8:472, *Muslim* 1: 159, *Tuḥfat Al-Aḥwadhī* 8:441, *An-Nasāʾī* in *Al-Kubrā* 6:335, *Muslim* 6:49.

[12] *Muslim* 1: 162.



that Allāh will be seen on the Day of Resurrection by His believing servants, in the manner that He decides, all the while preserving His might and grace as they are.

The Mother of the Faithful, 'Ā'ishah, used to affirm that Allāh will be seen in the Hereafter, but denied that it could occur in this life, mentioning this Āyah as evidence,

﴿لَا تَدْرِيكَ الْإِنْسَرُ وَهُوَ يَدْرِيكَ الْإِنْسَرُ﴾

«No vision can grasp Him, but His grasp is over all vision.»

Her denial was a denial of the ability to encompass Him, meaning to perfectly see His grace and magnificence as He is, for that is not possible for any human, angel or anything created. Allāh's statement,

﴿هُوَ يَدْرِيكَ الْإِنْسَرُ﴾

«but His grasp is over all vision.» means, He encompasses all vision and He has full knowledge of them, for He created them all. In another Āyah, Allāh said;

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ غَلِيبٌ خَبِيرٌ﴾

«Should not He Who has created know? And He is the Most Subtle, Well Acquainted (with all things).» [67:14]

It is also possible that 'all vision' refers to those who have the vision. As-Suddi said that Allāh's statement,

﴿لَا تَدْرِيكَ الْإِنْسَرُ وَهُوَ يَدْرِيكَ الْإِنْسَرُ﴾

«No vision can grasp Him, but His grasp is over all vision.»

means, "Nothing sees Him (in this life), but He sees all creation." Abu Al-'Āliyah said that Allāh's statement,

﴿هُوَ غَلِيبٌ خَبِيرٌ﴾

«He is the Most Subtle, Well-Acquainted (with all things).»

means, "He is the Most Subtle, bringing forth all things, Well-Acquainted with their position and place." Allāh knows best. In another Āyah, Allāh mentions Luqmān's advice to his son,

﴿يَبْنِي إِلَهًا إِنْ كُنْتَ عَلَّمَ خَيْرًا مِنْ خَرْدَلٍ فَتَكُنْ فِي سَعَةِ أَوْ فِي أَسْفَلِ أَوْ فِي الْآرِزِ  
بَيْنَ يَدَيْ أَلْفَةٍ أَوْ نَحْوُهَا فَتَكُنْ فِي سَعَةِ أَوْ فِي أَسْفَلِ أَوْ فِي الْآرِزِ﴾

«O my son! If it be (anything) equal to the weight of grain of

mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Most Subtle, Well Acquainted» [31:16]

﴿لَقَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَذَنْ أَنْصَرْ فَلَنْتَفِيذُ. وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِخَفِيظٍ ۚ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۚ﴾

«104. Verily, Baṣā'ir (proofs) have come to you from your Lord, so whosoever sees, will do so for (the good of) himself, and whosoever blinds himself, will do so against himself, and I am not a Hafiz over you »

«105. Thus We explain variously the verses so that they (the disbelievers) may say: "You have Darasta (studied)" and that We may make the matter clear for the people who have knowledge.»

### The Meaning of Baṣā'ir

Baṣā'ir are the proofs and evidences in the Qur'an and the Message of Allāh's Messenger ﷺ. The Āyah,

﴿مَنْ أَنْصَرْ فَلَنْتَفِيذُ﴾

«so whosoever sees, will do so for (the good of) himself.» is similar to,

﴿مَنْ لَقَدْتُنْزِلْنَا بِهِدًى لِمَعِي. وَمَنْ ضَلَّ فَبِمَا كَفَرَ﴾

«So whosoever receives guidance, he does so for the good of himself, and whosoever goes astray, he does so at his own loss.» [10:108]

After Allāh mentioned the Baṣā'ir, He said,

﴿وَمَنْ عَمِيَ فَعَلَيْهَا﴾

«And whosoever blinds himself, will do so against himself.» meaning, he will only harm himself. Allāh said,

﴿فَلَا يَأْتِي الشُّبُهَاتُ إِلَّا فِي الْغُدُفِ ۚ﴾

«Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.» [22:46]

﴿وَمَا أَنَا عَلَيْكُمْ بِمُخَوِّعٍ ۚ﴾

﴿And I (Muhammad) am not a Hafiz over you.﴾

neither responsible, nor a watcher over you. Rather, I only convey, Allāh guides whom He wills and misguides whom He wills Allāh said,

﴿وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

﴿Thus We explain variously the verses.﴾ [6:105],

meaning, just as We explained the Āyāt in this Sūrah, such as explaining *Tawhid* and that there is no deity worthy of worship except Allāh. This is how We explain the Āyāt and make them plain and clear in all circumstances, to suffice the ignorance of the ignorant; and so that the idolators and disbelievers who deny you say, 'O Muḥammad! You have *Dārasta* with those who were before you from among the People of the Book and learned with them'. Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk said similarly <sup>[1]</sup> Aṭ-Ṭabarānī narrated that 'Amr bin Kaysan said that he heard Ibn 'Abbās saying, "*Dārasta*, means, 'recited, argued and debated.'"<sup>[2]</sup> This is similar to Allāh's statement about the denial and rebellion of the disbelievers,

﴿وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا إِلَهُنَا الَّذِي قَدْ جَاءَنَا بِبُرْهَانٍ مِّنْ رَبِّنَا ۚ وَالَّذِينَ كَفَرُوا مِنْ آلِ فِرْعَوْنَ أَنَّهُمْ عَلِيمُونَ ۚ﴾  
﴿وَقَالُوا أَتُحِبُّونَ آلَ فِرْعَوْنَ ۚ إِنَّ آلَ فِرْعَوْنَ لَكَاذِبُونَ ۚ﴾

﴿Those who disbelieve say, "This (the Qur'an) is nothing but a lie that he has invented, and others have helped him in it, so that they have produced an unjust wrong (thing) and a lie." And they say, "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."﴾  
[25:4-5]

Allāh described the chief liar of the disbelievers [Al-Walid bin Al-Mughirah Al-Makhzūmī],

﴿يَعْلَمُ مَكْرَ فِرْعَوْنَ ۚ إِنَّ فِرْعَوْنَ لَكَاذِبُونَ ۚ﴾  
﴿يَعْلَمُ مَكْرَ فِرْعَوْنَ ۚ إِنَّ فِرْعَوْنَ لَكَاذِبُونَ ۚ﴾

﴿Verily, he thought and plotted. So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then

[1] Aṭ-Ṭabarī 12:27

[2] Aṭ-Ṭabarānī 11:137.

he thought. Then he frowned and he looked in a bad tempered way. Then he turned back and was proud. Then he said, "This is nothing but magic from that of old. This is nothing but the word of a human being!" ﴿74:18-25﴾

Allāh said next,

﴿لَا يَجِدُ يَتَّقُونَ﴾

﴿And that We may make the matter clear for the people who have knowledge.﴾

The Āyah means, so that We explain the matter to a people who know truth, and thus follow it, and know falsehood, and thus avoid it Allāh's wisdom is perfect, He allows the disbelievers to stray, and He guides the people who have knowledge. Allāh said in other Āyāt,

﴿يُضِلُّ بِهِ كَثِيرًا ۖ يَهْدِي بِهِ كَثِيرًا﴾

﴿By it He misleads many, and many He guides thereby.﴾ [2.26], and;

﴿يَجْعَلُ مَا يُلْقِي الشَّيْطَانُ بُشَّةً لِّأُولَئِكَ فِي قُلُوبِهِمْ مَّرَضٌ وَاللَّيْسَ لَهُمْ قُلُوبُهُمْ﴾

﴿That He (Allāh) may make what is thrown in by Shayṭān a trial for those in whose hearts is a disease and whose hearts are hardened.﴾ [22:53] and,

﴿وَلَهُ اللَّهُ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿And verily, Allāh is the Guide of those who believe, to the straight path.﴾ [22:54],

﴿وَمَا مَنَعَنَا أَعْجَبَ آثَارَ إِلَّا مَنَعَكَ مَا مَنَعَهُمْ إِلَّا بَشَاءَ لِّبَوِّ كَرِيمًا يَنْتَقِيزُ الْآيَةَ أَوْفَرًا  
لَكُنْتُ وَرَقًا وَرَقًا لِّمَنْ آمَنُوا بِآيَاتِ الْكِتَابِ وَالْقُرْآنِ وَيَقُولُ الْآيَةُ فِي قُلُوبِهِمْ  
وَالْقُرْآنُ مَا لَزَّ اللَّهُ يَهْدِي مَنَّا كَذِبَ بُولِ اللَّهِ مَن يَكْفُرْ وَيَقُولُ مَن يَكْفُرْ وَبَشَاءَ لِّبَوِّ كَرِيمًا يَنْتَقِيزُ الْآيَةَ أَوْفَرًا  
مَرُّ﴾

﴿And We have set none but angels as guardians of the Fire, and We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and the believers may increase in faith, and that no doubts may be left for the People of the Scripture and the

believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say, "What does Allāh intend by this example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He ﴿74:31﴾, and:

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا مُرِّدْنَا وَرَفَعْنَا لِنُزَيِّرَ وَلَا يُرِيدَ الْكَافِرِينَ إِلَّا حَسْرَتًا﴾

﴿And We send down in the Qur'ān that which is a healing and a mercy to the believers, and it increases the wrongdoers in nothing but loss.﴾ [17:82], and,

﴿قَدْ هُمُ الْغَافِقُونَ كَسَبُوا هَذَا وَيُقَرَّاتُ وَالْيَقِينُ لَا يُلْمُونَ فِي مَذْهَبِهِمْ وَقَدْ دَعَا عَلَيْهِمْ عَمَىٰ أُولَئِكَ بِأَنفُسِهِمْ مِنَ كُفْرِهِمْ تَجِيبُوا﴾

﴿Say, "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away."﴾ [41:44]

There are similar Āyāt that testify that Allāh sent down the Qur'ān as guidance to those who fear Him and that He guides or misguides whom He wills by the Qur'ān.

﴿إِنِّي مَأْمُورٌ بِالْحَقِّ وَلَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ وَلَا تَسُبُّوا اللَّهَ مَا

أَنْتُمْ كَاذِبُونَ وَمَا حَسْبُكَ عَلَيْهِمْ حَافِظًا وَمَا أَنْتَ عَلَيْهِمْ بِكَلِيمٍ

﴿106. Follow what has been inspired (revealed) to you from your Lord, none has the right to be worshipped but He, and turn aside from the idolators ﴾

﴿107 Had Allāh willed, they would not have taken others besides Him in worship. And We have not made you Ḥafīẓ over them nor are you set over them to dispose of their affairs.﴾

### The Command to Follow the Revelation

Allāh commands His Messenger ﷺ and those who followed his path,

﴿إِنِّي مَأْمُورٌ بِالْحَقِّ وَلَا إِلَهَ إِلَّا هُوَ﴾

﴿Follow what has been inspired to you from your Lord,﴾

meaning, follow it, obey it and act according to it. What has been revealed to you from your Lord is the Truth, no doubt,

and there is no deity worthy of worship except Him,

﴿وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

﴿and turn aside from the idolators﴾ meaning, forgive them, be forbearing and endure their harm until Allāh brings relief to you, supports you and makes you triumphant over them. Know - O Muhammad ﷺ - that there is a wisdom behind misleading the idolators, and that had Allāh willed, He would have directed all people to guidance,

﴿وَلَوْ شَاءَ اللَّهُ مَا أَفْرَقُوا﴾

﴿Had Allāh willed, they would not have taken others besides Him in worship﴾

Allāh's is the perfect will and wisdom in all decrees and decisions, and He is never questioned about what He does, while they all will be questioned. Allāh's statement,

﴿وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾

﴿And We have not made you Hafiz over them.﴾ means, a watcher who observes their statements and deeds,

﴿وَمَا أَنتَ عَلَيْهِمْ بِكَلِيلٍ﴾

﴿Nor are you set over them to dispose of their affairs.﴾ or to control their provision. Rather, your only job is to convey, just as Allāh said,

﴿فَذَكِّرْ إِنَّمَا أَنتُ مُنذِرٌ ۚ لَّستَ عَلَيْهِمْ بِمُسْمِعٍ ۚ﴾

﴿So remind them, you are only one who reminds. You are not a dictator over them﴾ [88:21-22] and,

﴿وَمَا عَلَيْكَ أَلْعَنُ رَعَيْنَا الْإِنسَانَ﴾

﴿Your duty is only to convey and on Us is the reckoning.﴾ [13:40]

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ يَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِنِّي رَأَيْتُ مُرْسِلَهُمْ قَائِمًا يَفِيئُهُم بِمَا كَانُوا يَفْعَلُونَ﴾

4108. And insult not those whom they worship besides Allāh, lest they insult Allāh wrongfully without knowledge. Thus We have made fair seeming to each people its own doings, then to

*their Lord is their return and He shall inform them of all that they used to do.﴾*

### **The Prohibition of Insulting the False gods of the Disbelievers, So that they Do not Insult Allāh**

Allāh prohibits His Messenger ﷺ and the believers from insulting the false deities of the idolators, although there is a clear benefit in doing so. Insulting their deities will lead to a bigger evil than its benefit, for the idolators might retaliate by insulting the God of the believers, Allāh, none has the right to be worshipped but He.

‘Alī bin Abi Ṭalḥah said that Ibn ‘Abbās commented on this Āyah [6:108]; “They [disbelievers] said, ‘O Muḥammad! You will stop insulting our gods, or we will insult your Lord.’ Thereafter, Allāh prohibited the believers from insulting the disbelievers’ idols,

﴿فَسُوا اللَّهَ عَدُوًّا بِمَن يَعْبُدُ﴾

*lest they insult Allah wrongfully without knowledge.﴾<sup>[1]</sup>*

‘Abdur Razzaq narrated that Ma‘mar said that Qatadah said, “Muslims used to insult the idols of the disbelievers and the disbelievers would retaliate by insulting Allāh wrongfully without knowledge. Allah revealed,

﴿وَلَا تَسُوا آلِهَتَكُمْ يَتَعَوَّنَ مِن دَرِيبِ اللَّهِ﴾

*And insult not those whom they worship besides Allāh.﴾<sup>[2]</sup>*

On this same subject – abandoning what carries benefit to avert a greater evil – it is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«مَلْعُونٌ مَنْ سَبَّ وَالِدَيْهِ»

*‘Cursed is he who insults his own parents!’*

They said, “O Allāh’s Messenger! And how would a man insult his own parents?” He said,

«نَسَبُ الْإِنْسَانِ قِسْمٌ آتَاهُ رَبُّهُ أَنَّهُ قَسِبَ أَنَّهُ»

<sup>[1]</sup> Aṭ-Ṭabarī 12:34.

<sup>[2]</sup> ‘Abdur-Razzaq 2:215.

He insults a man's father, and that man insults his father, and insults his mother and that man insults his mother.<sup>(1)</sup>

Allah's statement,

﴿كَذَٰلِكَ رَسَّٰ كُلًّا لِّأَنَّهُۥ عَلِمَهُۥ﴾

﴿Thus We have made fair seeming to each people its own doings;﴾

means, as We made fair seeming to the idolators loving their idols and defending them, likewise We made fair seeming to every previous nation the misguidance they indulged in. Allah's is the most perfect proof, and the most complete wisdom in all that He wills and chooses.

﴿ثُمَّ إِلَٰهٌ دُونَهُمْ مُّزَجَّجَةٌ﴾

﴿then to their Lord is their return,﴾ gathering and final destination,

﴿يَبَيِّنُهُۥ لِيَا كَآفًا يَّمْلِكُونَ﴾

﴿and He shall then inform them of all that they used to do.﴾

He will compensate them for their deeds, good for good and evil for evil.

﴿وَلَا تَقْسَمُوا بِٱللَّهِ أَنۡ يَّخْلُقَۥنَّ لَكُم مِّنۡ دُونِهِۦٓ ءَآيَٰتٍۭ ۖ قُلۡ إِنَّا لَنَكُونُ مِنۡهُ قَدَرًا ۚ وَٱلَّذِينَ كَفَرُوا۟ بِٱللَّهِ قُلۡ إِنَّا لَنَنۡبِئُهُم بِمَا كَانُوا۟ يَفۡعَلُونَ ۚ وَٱلَّذِينَ كَفَرُوا۟ بِٱللَّهِ قُلۡ إِنَّا لَنَنۡبِئُهُم بِمَا كَانُوا۟ يَفۡعَلُونَ ۚ وَٱلَّذِينَ كَفَرُوا۟ بِٱللَّهِ قُلۡ إِنَّا لَنَنۡبِئُهُم بِمَا كَانُوا۟ يَفۡعَلُونَ ۚ وَٱلَّذِينَ كَفَرُوا۟ بِٱللَّهِ قُلۡ إِنَّا لَنَنۡبِئُهُم بِمَا كَانُوا۟ يَفۡعَلُونَ ۚ﴾

﴿109 And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein. Say, "Signs are but with Allah and what will make you perceive that (even) if it came, they will not believe?"﴾

﴿110. And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.﴾

### Asking for Miracles and Swearing to Believe if They Come

Allah states that the idolators swore their strongest oaths by Allah,

<sup>(1)</sup> Fath Al-Bār 10:417



﴿لَئِنْ جَاءَتْهُمْ آيَةٌ﴾

﴿that if there came to them a sign...﴾ a miracle or phenomenon,

﴿لَيُؤْمِنَنَّ بِهَا﴾

﴿they would surely believe therein.﴾ affirming its truth,

﴿قُلْ إِنَّمَا الْآيَاتُ بِيَدِ اللَّهِ﴾

﴿Say: "Signs are but with Allah."﴾ [6:109]

meaning: Say, O Muḥammad ﷺ - to those who ask you for signs out of defiance, disbelief and rebellion, not out of the desire for guidance and knowledge - "The matter of sending signs is for Allāh. If He wills, He sends them to you, and if He wills, He ignores your request." Allāh said next,

﴿وَمَا يُبْعَثُكُمْ إِنَّمَا جَاءَتْ لَّا يُؤْمِنُونَ﴾

﴿And what will make you perceive that (even) if it came, they will not believe?﴾

It was said that 'you' in 'make you perceive' refers to the idolators, according to Mujāhid. In this case, the *Āyah* would mean, what makes you – you idolators – perceive that you are truthful in the vows that you swore? Therefore, in this recitation, the *Āyah* means, the idolators will still not believe if the sign that they asked for came. It was also said that 'you' in, 'what will make you perceive', refers to the believers, meaning, what will make you perceive, O believers, that the idolators will still not believe if the signs come. Allāh also said,

﴿مَا مَنَعَكَ آلَا تَسْبُدُ إِذْ أُنْزِلَ﴾

﴿"What prevented you (O Iblis) that you did not prostrate, when I commanded you?"﴾ [7:12] and,

﴿وَكُنْزُهُمْ عَلَىٰ قَرْيَةٍ أَفْجَاكُنَّ لَهُمْ لَّا يَرْجِعُونَ﴾

﴿And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again).﴾ [21:95]

These *Āyāt* mean: "What made you, O Iblis, refrain from prostrating, although I commanded you to do so, and, in the

second Āyah, that village shall not return to this world again. In the Āyah above [6:109], the meaning thus becomes: What makes you perceive, O believers, who wish eagerly for the disbelievers to believe, that if the Āyāt came to them they would believe?

Allāh said next,

﴿وَنُفِثَ قُلُوبَهُمْ وَعَصَوْهُمْ كَمَا نَزَّلْنَا بِهِ آيَاتِنَا﴾

﴿And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time,﴾

Al-'Awfi said that Ibn 'Abbās said about this Āyah, "When the idolators rejected what Allāh sent down, their hearts did not settle on any one thing and they turned away from every matter (of benefit)."<sup>11</sup> Mujāhid said that Allāh's statement,

﴿وَنُفِثَ قُلُوبَهُمْ وَعَصَوْهُمْ﴾

﴿and We shall turn their hearts and their eyes away,﴾

means, We prevent them from the faith, and even if every sign came to them, they will not believe, just as We prevented them from faith the first time. Similar was said by Ṭarimah and 'Abdur-Rahmān bin Zayd bin Aslam. 'Alī bin Abī Ṭalhah said that Ibn 'Abbās said, "Allāh mentions what the servants will say before they say it and what they will do before they do it. Allāh said;

﴿وَلَا يَشْفَعُ بِنُفْثِهِ﴾

﴿And none can inform you like Him Who is the All-Knower.﴾ [35:14] and,

﴿أَنْ تَقُولَ نَحْنُ بِعَصْرَةٍ عَنْ مَا فُرِطَ فِي حَبِ لَقْوٍ﴾

﴿Lest a person should say, "Alas, my grief that I was undutiful to Allāh."﴾ [39:56] until,

﴿وَإِنْ لَمْ يَكُنْ فِي سَعْرَةٍ مَا كُنْتُ مِنَ الصَّادِقِينَ﴾

﴿"If only I had another chance, then I should indeed be among the doers of good."﴾ [39:58].

So Allāh, glory be to Him, states that if they were sent back

<sup>11</sup> At-Ṭabarī 12:44

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢٢

الْباقِي

﴿وَلَوْ أَسْرَرْنَا إِلَيْهِمُ الْكَلِمَٰتِ ۖ وَكُفَّهِمُ الْقُرْآنَ وَحَسَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ وَقِيلَ مَا كَانُوا بِإِيمَانٍ إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ﴾ (١٢٢) وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ بَيْتٍ عَدُوًّا شَٰيْطَانٍ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّنَا مَا فَعَلُوا فَلَذَٰلِكَ جَعَلْنَا قُلُوبَهُمْ سَٰغِيَةً يَلْمِزُونَ أَتَيْنَهُمُ الْبَيِّنَاتِ ۖ أَذِلَّةٌ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِرِصْوَهِمْ وَلِيُقْتَرَبُوا مَا هُمْ بِمُقْتَرَبُونَ ﴿١٢٣﴾ أَفَغَيَّرْنَا آبَاءَهُمْ حُكْمًا ۖ وَهُوَ الَّذِي أَرْسَلَ إِلَيْكَ الْبَيِّنَاتِ ۖ لِكَيْتُبَ مُفْصَلًا ۖ وَالَّذِينَ هَتَمْنَاهُمْ لِكِتَابِ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِن رَّبِّكَ ۖ وَإِنِّي فَلَا تُكُونُ مِن لَّٰمِظِينَ ﴿١٢٤﴾ وَكَمْ كُنتَ رَبِّكَ صِدْقًا وَعَدًا ۖ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٢٥﴾ وَإِنْ تُطِيعِ أَكْثَرُ مَنْ فِي الْأَرْضِ بَغْيُواكَ عَنْ سَبِيلِ آمِنَانَ يَتُومِنُونَ إِلَّا الظَّنَّ وَإِنَّ هُمُ إِلَّا يَحْمُضُونَ ﴿١٢٦﴾ إِنْ رَبُّكَ هُوَ أَعْلَمُ مَنِ يَصِلُ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ الْمُهْتَدِينَ ﴿١٢٧﴾ فَكُونُوا مِمَّا ذَكَرَ اللَّهُ عَلَيْهِ إِنْ كُنتُمْ بِبَابِهِ مُؤْمِنِينَ ﴿١٢٨﴾

to life, they would not accept the guidance,

﴿رَبُّهُمُ يَعْلَمُ﴾ (١٢٢) وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ بَيْتٍ عَدُوًّا شَٰيْطَانٍ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّنَا مَا فَعَلُوا فَلَذَٰلِكَ جَعَلْنَا قُلُوبَهُمْ سَٰغِيَةً يَلْمِزُونَ أَتَيْنَهُمُ الْبَيِّنَاتِ ۖ أَذِلَّةٌ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِرِصْوَهِمْ وَلِيُقْتَرَبُوا مَا هُمْ بِمُقْتَرَبُونَ ﴿١٢٣﴾ أَفَغَيَّرْنَا آبَاءَهُمْ حُكْمًا ۖ وَهُوَ الَّذِي أَرْسَلَ إِلَيْكَ الْبَيِّنَاتِ ۖ لِكَيْتُبَ مُفْصَلًا ۖ وَالَّذِينَ هَتَمْنَاهُمْ لِكِتَابِ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِن رَّبِّكَ ۖ وَإِنِّي فَلَا تُكُونُ مِن لَّٰمِظِينَ ﴿١٢٤﴾ وَكَمْ كُنتَ رَبِّكَ صِدْقًا وَعَدًا ۖ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٢٥﴾ وَإِنْ تُطِيعِ أَكْثَرُ مَنْ فِي الْأَرْضِ بَغْيُواكَ عَنْ سَبِيلِ آمِنَانَ يَتُومِنُونَ إِلَّا الظَّنَّ وَإِنَّ هُمُ إِلَّا يَحْمُضُونَ ﴿١٢٦﴾ إِنْ رَبُّكَ هُوَ أَعْلَمُ مَنِ يَصِلُ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ الْمُهْتَدِينَ ﴿١٢٧﴾ فَكُونُوا مِمَّا ذَكَرَ اللَّهُ عَلَيْهِ إِنْ كُنتُمْ بِبَابِهِ مُؤْمِنِينَ ﴿١٢٨﴾

﴿But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾ [6:28]

Allāh said,

﴿وَتَسْتَبِئُ أَفْنَدَهُمْ وَلَنَصَرَّهُ كَمَا لَا يُؤْمِنُوا بِهِ ۖ أَرَأَيْتَ سَرَّهُ﴾

﴿And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time,﴾

meaning: If they were sent back to this life, they would be

prevented from embracing the guidance, just as We prevented them from it the first time, when they were in the life of this world.<sup>[1]</sup> Allāh said,

﴿وَنَذَرُهُمْ﴾

﴿and We shall leave them﴾ and abandon them,

﴿فِي ظُلُمَاتِهِمْ﴾

﴿in their trespass﴾ meaning, disbelief, according to Ibn 'Abbās and As-Suddi Abu Al-'Ahyah, Ar-Rabi' bin Anas and Qatādah said that 'their trespass' means, 'their misguidance'.

﴿يَتَمَنُّونَ﴾

[1] At-Tabari 12:45.

﴿to wander blindly﴾ or playfully, according to Al A'mash. Ibn 'Abbās, Mujāhid, Abu Al-'Āliyah, Ar-Rabi', Abu Mālik and others commented, "to wander in their disbelief."

﴿ذُو الْقُرْآنِ إِنَّمَا يُتْلَىٰ عَلَيْهِمْ فَلَاحُ وَبَاطِلُ كُلِّ أُولَٰئِكَ لَا يَعْلَمُونَ﴾  
﴿يُؤْمِنُونَ إِلَّا لِبَنَاءِ اللَّهِ وَلِكَيْ لَا تَكُونَ أَعْيُنُهُمْ يَجْهَلُونَ﴾

﴿111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before them, they would not have believed, unless Allāh willed, but most of them behave ignorantly.﴾

Allāh says: 'Had We accepted what the disbelievers asked for,' that is those who swore their strongest oaths by Allāh that if a miracle came to them they would believe in it 'had We sent down angels,' to convey to them Allāh's Message, in order to support the truth of the Messengers, as they asked, when they said,

﴿وَرَبَّنَا اللَّهُ وَالْمَلَكُ قَبِيلًا﴾

﴿or you bring Allāh and the angels before (us) face to face﴾  
[17 92]

﴿قُلْ لَّوْ لَا نُؤْمِنُ حَتَّىٰ نُؤْتَىٰ فَرِيقًا مِّمَّا نُؤْتَىٰ رُسُلُكُمْ﴾

﴿They said. "We shall not believe until we receive the like of that which the Messengers of Allāh had received."﴾ [6:124] and,

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا قُلُوبًا غَرَبَتْ هَلْ نَحْنُلُكُم بِإِلَٰهٍ غَيْرِ رَبِّنَا بَلْ أَنتُمْ شَعِيدُونَ﴾  
﴿أَمِيبِهِمْ وَغَوْ غَتَوْا كِبِيرًا﴾

﴿And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves and are scornful with great pride.﴾ [25 21]

Allāh said,

﴿وَلَقَدْ نَزَّلْنَاهُ﴾

﴿and the dead had spoken unto them,﴾

This is, to inform them of the truth of what the Messengers brought them;

﴿وَجَمَعْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلَهُ﴾

﴿and We had gathered together all things before them,﴾

before their eyes, as 'Alī bin Abī Ṭalhah and Al-'Awfī reported from Ibn 'Abbās. This is the view of Qatadah and 'Abdur-Rahmān bin Zayd bin Aslam. This *Ayah* means, if all nations were gathered before them, one after the other, and each one testifies to the truth of what the Messengers came with,

﴿فَمَا كَانُوا يَسْمَعُونَ، وَلَا أَدْنَاهُ اللَّهُ﴾

﴿they would not have believed, unless Allāh willed,﴾

for guidance is with Allāh not with them. Certainly, Allāh guides whom He wills and misguides whom He wills, and He does what He wills,

﴿لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

﴿He cannot be questioned about what He does, while they will be questioned.﴾ [21:23],

This is due to His knowledge, wisdom, power, supreme authority and irresistibility. Similarly, Allāh said,

﴿إِنَّ الْكُفْرَ حَقٌّ عَلَيْهِمْ كَمَنْتَ رَبُّكَ لَا يُؤْمِنُونَ بِهِ وَرَأَوْا آيَاتِهِ حَتَّىٰ رَأَوْا  
الْعَذَابَ الْأَلِيمَ﴾

﴿Truly, those, against whom the Word (verails) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴾ [10:96-97]

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَٰكِكِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ لِبَعْضٍ زُخْرُوفَ الْقَوْلِ  
مُرِيدُونَ أَن يُبَدِّلُوا كَلِمَتَ رَبِّهِمْ فَمَا جَعَلْنَا قُلُوبَهُمْ قَٰنِينَ وَيَٰ أَعْيُنَ النَّاسِ لَا تُبْصِرُونَ الْآخِرَ وَآخِرُ سَوْرَةٍ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿112 And so We have appointed for every Prophet enemies Shayāṭīn among mankind and jinn inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.﴾

﴿113 And Tasgha to it that the hearts of those who do not believe in the Hereafter may incline to such (deceit), and that

they may remain pleased with it, and that they may commit what they are committing.﴾

### Every Prophet Has Enemies

Allāh says, just as We made enemies for you, O Muḥammad, who will oppose and rebel against you and become your adversaries, We also made enemies for every Prophet who came before you. Therefore, do not be saddened by this fact. Allāh said in other Āyāt

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ صَوِّفُوا عَلَىٰ مَا كُذِّبُوا وَلَوْ ذُوًّا﴾

﴿Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt...﴾ [6:34], and,

﴿مَا يَقَالُ لَهُ إِلَّا مَا قَدْ يُقَالُ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَنُورٌ مُنِيرٌ وَذُرْ عِقَابَ الْجَبْرِ﴾

﴿Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.﴾ [41:43] and,

﴿وَلَقَدْ جَاءَكَ مِنْ كُلِّ أُمَّةٍ مَنُودٌ مِنْ الظَّالِمِينَ﴾

﴿Thus have We made for every Prophet an enemy among the criminals.﴾ [25:31].

Waraqah bin Nawfal said to Allāh's Messenger ﷺ, "None came with what you came with but he was the subject of enmity."<sup>[1]</sup>

Allāh's statement,

﴿شَٰطِرِينَ الْإِنسِ﴾

﴿Shayāṭīn among mankind...﴾ refers to,

﴿عَدُوًّا﴾

﴿enemies...﴾ meaning, the Prophets have enemies among the devils of mankind and the devils of the Jinn. The word, *Shayṭān*, describes one who is dissimilar to his kind due to his or her wickedness. Indeed, only the *Shayṭān*, may Allāh humiliate and curse them, from among mankind and the Jinn oppose the Messengers. 'Abdur-Razzāq said that Ma'mar

[1] Al-Bukhārī no: 3

narrated that Qatādah commented on Allāh's statement,

﴿سُطِرَ الْإِيسَ وَالْجِنُّ﴾

﴿Shayāṭin (devils) among mankind and Jin...﴾

"There are devils among the Jinns and devils among mankind who inspire each other "

Allāh's statement,

﴿يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا﴾

﴿inspiring one another with adorned speech as a delusion.﴾

means, they inspire each other with beautified, adorned speech that deceives the ignorant who hear it.

﴿وَلَوْ شَاءَ رَبُّكَ مَا مَسَّوْهُ﴾

﴿If your Lord had so willed they would not have done it.﴾

for all this occurs by Allāh's decree, will and decision, that every Prophet had enemies from these devils,

﴿مَنْ رَأَيْتُمْ وَيَكْتُمُونَ﴾

﴿so leave them alone with their fabrications ﴰ

and lies. This Āyah orders patience in the face of the harm of the wicked and to trust in Allāh against their enmity, for, "Allāh shall suffice for you (O Muhammad) and aid you against them " Allāh's statement,

﴿وَتَصَمَّ إِلَيْهِ﴾

﴿And Tasghid to it ﴰ

means, according to Ibn 'Abbās, "incline to it."<sup>[1]</sup>

﴿وَالْأَنفُسُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ﴾

﴿the hearts of those who do not believe in the Hereafter...﴾

their hearts, mind and hearing As-Suddi said that this Āyah refers to the hearts of the disbelievers<sup>[2]</sup>

﴿وَلْيَرْضَوْا﴾

﴿And that they may remain pleased with it.﴾

[1] At-Ṭabarī 12:58

[2] At-Ṭabarī 12:59

they like and adore it Only those who disbelieve in the Hereafter accept this evil speech, being enemies of the Prophets, etc , just as Allah said in other Aydt,

﴿يَنْهَىٰ رَبُّكَ عَنْهُ مُبْرِئِينَ ۖ لَا تَرَوْهُ مَالِي الْخَبِيرِ ۚ﴾

﴿So, verily, you (pagans, and those whom you worship (idols), Cannot lead astray Except those who are predestined to burn in Hell!﴾ [37 161 163] and,

﴿يَكُونُ لَكُمْ قَوْلٌ مُّخْتَلِفٌ يُفْرَقُ عَنْهُ تِ الْأُفْ ۚ﴾

﴿Certainly, you have different ideas Turned aside therefrom is he who is turned aside ﴾ [51:8-9]

— Allah said,

﴿وَيَقْرَبُوا مَا هُمْ فَاعِلُونَ﴾

﴿And that they may commit what they are committing ﴾

meaning, "let them earn whatever they will earn", according to 'Ali bin Abi Talhah who reported this from Ibn 'Abbās.<sup>[1]</sup> As-Suddi and Ibn Zayd also commented, "Let them do whatever they will do."<sup>[2]</sup>

﴿أَفَتَعْتَبِرُوا اللَّهَ لَئِنْ دُخِلَ الْأَرْضُ إِلَى الْأَرْضِ أَلَمْ يَكُنْ مِنْكُمْ نَفْسٌ مِّنْهُ ۚ وَتَوَكَّلُوا عَلَىٰ سُلُوكِ الْبُحْرَانِ ۚ﴾  
﴿وَمَا يَكُنْ مِنْكُمْ نَفْسٌ مِّنْهُ ۚ وَتَوَكَّلُوا عَلَىٰ سُلُوكِ الْبُحْرَانِ ۚ﴾

﴿114 [Say:] "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book, explained in detail ' Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt ﴾

﴿115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.﴾

Allah tells His Prophet ﷺ to say to these polytheists who worship others besides Allah,

<sup>[1]</sup> At-Tabari 12:59

<sup>[2]</sup> At-Tabari 12:60



﴿أَسْأَلُ اللَّهَ إِلَّاهَ الْغَيْبِ حَسْبًا﴾

«Shall I seek a judge other than Allāh...» between you and I,

﴿وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا﴾

«while it is He Who has sent down unto you the Book, explained...» in detail,

﴿وَالَّذِينَ آمَنُوا بِهِ﴾

«and those unto whom We gave the Scripture» the Jews and the Christians,

﴿يَعْلَمُونَ أَنَّهُ مُرَادٌّ مِنْ رَبِّكَ بِالْحَقِّ﴾

«know that it is revealed from your Lord in truth.»

because the previous Prophets have conveyed the good news of you coming to them. Allāh's statement,

﴿لَا تَكُونُوا مِنَ الْمُتَشَكِّكِينَ﴾

«So be not you of those who doubt.» is similar to His other statement,

﴿إِنْ كُنْتُمْ فِي شَكٍّ مِنْ ذَلِكَ مَعَ الْقَوْمِ الظَّالِمِينَ فَسْأَلْهُم بِمَا أَنْزَلَ اللَّهُ عَلَى نَبِيِّهِمْ مِنْ قَبْلُ لَعَلَّهُمْ يَذَّكَّرُونَ﴾

﴿أَلَمْ يَأْتِ مِنْ رَبِّكَ فَلَا تَكُونُوا مِنَ الْمُمْتَرِينَ﴾

«So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).» [10:94]

The conditional 'if' in this Āyah does not mean that 'doubt' will ever occur to the Prophet ﷺ. Allāh said,

﴿وَنَزَّلَتْ عَلَيْكَ الْوَحْيَ صِدْقًا وَمَعْلُومًا﴾

«And the Word of your Lord has been fulfilled in truth and in justice.»

Qatādah commented, "In truth concerning what He stated and in justice concerning what He decided."<sup>[1]</sup> Surely, whatever Allāh says is the truth and He is Most Just in what

[1] At-Tabari 12.63

He commands. All of Allāh's statements are true, there is no doubt or cause for speculation about this fact, and all His commandments are pure justice, besides which there is no justice. All that He forbade is evil, for He only forbids what brings about evil consequences. Allāh said in another Āyah,

﴿وَأْمُرُهُمْ بِالْعَمْرِوِّ وَنَهَيْهِمْ عَنِ الْمُنْكَرِ﴾

﴿He commands them with good; and forbids them from evil...﴾  
[7:157] until the end of the Āyah

﴿لَا مَبْدَلَ لِكَلِمَاتِهِ﴾

﴿None can change His Words﴾ meaning, none can avert Allāh's judgment whether in this life or the Hereafter,

﴿وَهُوَ السَّمِيعُ﴾

﴿And He is the All-Hearer,﴾ Hearing, His servants' statements,

﴿الْعَلِيمُ﴾

﴿The All-Knower.﴾ of their activities and lack of activity, Who awards each according to their deeds.

﴿وَلَوْ سِغَ أَكْثَرُ مَنْ فِي الْأَرْضِ بِيُتْلَوْكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا ظَنْرًا وَهُمْ  
إِلَّا يَخْرُصُونَ. إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ. وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ.﴾

﴿116. And if you obey most of those on the earth, they will mislead you far away from Allāh's path. They follow nothing but conjecture, and they do nothing but lie.﴾

﴿117 Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided.﴾

### Most People are Misguided

Allāh states that most of the people of the earth, are misguided. Allāh said in other Āyat,

﴿وَلَقَدْ سَلَّ تَلَمَّ أَكْثَرُ الْأَوَّلِينَ﴾

﴿And indeed most of the men of old went astray before them.﴾  
[37:71] and,

﴿وَمَا أَكْثَرُ الْكَافِرِينَ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you eagerly desire it.﴾[12:103]



*best the transgressors.﴾*

### **Allowing What was Slaughtered in the Name of Allāh**

This is a statement of permission from Allāh, for His servants, allowing them to eat the slaughtered animals wherein His Name was mentioned when slaughtering them. It is understood from it that He has not allowed that over which Allāh's Name was not mentioned when slaughtering. This was the practice of the pagans of Quraysh who used to eat dead animals and eat what was slaughtered for the idols.

Allāh next encourages eating from the meat of sacrificed animals on which His Name was mentioned upon slaughtering,

﴿وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا دَلَّكُمْ أَنَّهُ مِنَ اللَّهِ وَلَدَلَّكُمْ أَنَّ حَرَّمَ عَلَيْكُمْ﴾

*﴿And why should you not eat of that on which Allāh's Name has been mentioned, while He has explained to you what is forbidden to you...﴾*

meaning, He has explained and made clear to you what He has prohibited for you in detail,

﴿وَلَا مَا أَنْظَيْنَا لَهُ﴾

*﴿except under compulsion of necessity.﴾*

In which case, you are allowed to eat whatever you can find. Allāh next mentions the ignorance of the idolators in their misguided ideas, such as eating dead animals and what was sacrificed while other than Allāh's Name was mentioned when slaughtering them. Allāh said,

﴿وَالَّذِينَ كَفَرُوا يَتَّبِعُونَ أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ إِنَّ دَابَّكَ هُوَ أَعْلَمُ بِالنَّاظِينَ﴾

*﴿And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.﴾*

He has complete knowledge of their transgression, lies and inventions.

﴿وَذَرُوا ظَهْرَ الذِّنِّ وَآخِذُوا بِالْأَيْمَنِ سِيَرُوا بِهَا لَعَلَّكُمْ يَتَّقُونَ﴾

*﴿120. Leave sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.﴾*

Mujāhid said that,

﴿وَذَرُوا ظَهْرَ الْإِثْمِ وَظُهُورَهُ﴾

«Leave evil, open and secret...»

refers to all kinds of sins committed in public and secret.<sup>[1]</sup>

Qatādah said that,

﴿وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ﴾

«Leave sin, open and secret...»

encompasses sins committed in public and secret, whether few or many.<sup>[2]</sup> In another statement, Allāh said,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

«Say, "(But) the things that my Lord has indeed forbidden are *Al-Fawahish* (evil sins) whether committed openly or secretly.»  
[7:33]

This is why Allāh said,

﴿وَالَّذِينَ يَكْتُمُونَ الْآثِمَ صَبْرًا وَمَا كَانُوا بِتَقْوَىٰ﴾

«Verily, those who commit sin will get due recompense for that which they used to commit.»

Whether the sins they committed were public or secret, Allāh will compensate them for these sins. Ibn Abi Hātim recorded that An Nawwās bin Sam'an said, "I asked Allāh's Messenger ﷺ about *Al-Ithm*. He said,

«إِثْمٌ مَا خَالَفَ قَلْبِي صَدْرَكَ وَخَرَفَتْ أُنْ يَطْلُعُ النَّاسُ عَلَيْهِ»

«The sin is that which you find in your heart and you dislike that people become aware of it»<sup>[3]</sup>

﴿وَلَا تَأْكُلُوا مِمَّا فَرَغَ مِنْهُ لَوْ رَدُّوهُ إِلَىٰ ظُهُورِهِمْ  
يُعَذِّبُهُمْ وَيُنَادِيَهُمْ لِكُلِّ أُمَّةٍ أَغْوَيْنَا﴾

«121. Eat not of that on which Allāh's Name has not been pronounced, for surely it is disobedience And certainly, the *Shayāṭīn* do inspire their friends to dispute with you, and if you

[1] At-Tabari 12:73

[2] At-Tabari 12:72

[3] Mus'jim 4:1980

*obey them, then you would indeed be polytheists.﴾*

### **The Prohibition of what was Slaughtered in other than Allāh's Name**

This *Āyah* is used to prove that slaughtered animals are not lawful when Allāh's Name is not mentioned over them even if slaughtered by a Muslim. The *Āyah* about hunting game,

﴿مَكْرُومًا أَسْكَنَ عَنْكُمْ وَادَّخَرُوا لَكُمْ أَلَمْ عَنِ﴾

﴿So eat of what they (trained hunting dogs or birds of prey) catch for you, but pronounce the Name of Allāh over it ﴾ [5:4]

supports this. The *Āyah* here emphasized this ruling, when Allāh said,

﴿وَلَهُ نَسَبٌ﴾

﴿for surely it is disobedience.﴾

They say that "it" refers to eating it, and others say that it refers to the sacrifice for other than Allāh. There are various *Hadīths* that order mentioning Allāh's Name when slaughtering and hunting. The *Hadīth* narrated by 'Adi bin Hātim and Abu Thālabah (that the Prophet ﷺ said);

﴿إِذَا أُرْسِلَتْ كَلْبُكَ الْمُتَمَلِّمُ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ فَكُنْ مَا أَتَتْ عَلَيْكَ﴾

﴿When you send your trained hunting dog and mention Allāh's Name on releasing it, then eat from whatever it catches for you.﴾

This *Hadīth* was collected in the Two *Ṣaḥīḥs*.<sup>[1]</sup> The Rāfi' bin Khadij narrated that the Prophet ﷺ said;

﴿مَا أَتَاهُ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ فَكُلُوهُ﴾

﴿You can use what would make blood flow (i.e., slaughter) and you can eat what is slaughtered and the Name of Allāh is mentioned at the time of slaughtering.﴾

This *Hadīth* was also collected in the Two *Ṣaḥīḥs*.<sup>[2]</sup> Ibn Mas'ūd narrated that Allāh's Messenger ﷺ said to the *Jinns*

﴿لَكُمْ قُلُوعٌ عَطِيمٌ ذِكْرُ اسْمِ اللَّهِ عَلَيْهِ﴾

[1] *Fath Al-Bāri* 9:524 and 9:137 and *Muslim* 3:1529 and 3:1532

[2] *Fath Al-Bāri* 9:546 and *Muslim* 3:1558

«(For food) you have every bone on which Allāh's Name was mentioned on slaughtering.» Muslim collected this Ḥadīth.<sup>[1]</sup>

Jundub bin Sufyan Al-Bajali said that the Messenger of Allāh ﷺ said,

«مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَكُنْ ذَبَحَ، حَتَّى صَلَّيْنَا فَلْيَذْبَحْ بِأَسَمِ اللَّهِ»

«Whoever slaughtered before he prayed (the 'Id prayer), let him slaughter another sacrifice in its place. Whoever did not offer the sacrifice before we finished the prayer, let him slaughter and mention Allāh's Name.» The Two Saḥīḥs recorded this Ḥadīth.<sup>[2]</sup>

### The Devil's Inspiration

Allan said,

﴿وَلَا الشَّيْطَانُ يُرْمِزُ إِلَّا أَنْتَهُمْ يُرْمِزُونَ﴾

«And certainly, the Shayāṭīn do inspire their friends to dispute with you.»

Ibn Abi Hātim recorded that Abu Ishāq said that a man said to Ibn 'Umar that Al Mukhtār claimed that he received revelation. So Ibn 'Umar said, "He has said the truth," and recited this Āyah,

﴿وَلَا الشَّيْطَانُ يُرْمِزُ إِلَّا أَنْتَهُمْ﴾

«And certainly, the Shayāṭīn do inspire their friends...»<sup>[3]</sup>

Abu Zamīl said, "I was sitting next to Ibn 'Abbās at a time when Al-Mukhtār bin Abi 'Ubayd was performing *Hajj*. So a man came to Ibn 'Abbās and said, 'O Ibn 'Abbās! Abu Ishāq (Al-Mukhtār) claimed that he received revelation this night.' Ibn 'Abbās said, 'He has said the truth.' I was upset and said, 'Ibn 'Abbās says that Al Mukhtār has said the truth?' Ibn 'Abbās replied, 'There are two types of revelation, one from

<sup>[1]</sup> Muslim 1:332

<sup>[2]</sup> *Fath Al-Bārī* 9:546 and Muslim 3:1551

<sup>[3]</sup> Ibn Abi Hātim 4:1379

Allāh and one from the devil. Allāh's revelation came to Muḥammad ﷺ, while the Shayṭān's revelation comes to his friends.' He then recited,

﴿زَيْنُ الشَّيْطَانِ لِيُوْحِدَنَّ إِلَىٰ أَوْلِيَآئِهِ﴾

﴿And certainly, the Shayāṭīn do inspire their friends.﴾<sup>[1]</sup>

We also mentioned 'Ikrimah's commentary on the Āyah,

﴿يُؤْمِرُ بَعْضُهُمْ إِلَىٰ بَعْضٍ فُتْنًا وَعُرْتُ الْقَوْلَ عُرْطًا﴾

﴿Inspiring one another with adorned speech as a delusion.﴾

Allāh said next,

﴿يُحَادِّثُكُمْ﴾

﴿to dispute with you,﴾ Ibn Jarīr recorded that Ibn 'Abbās commented;

﴿وَلَا تَأْكُلُوا مِمَّا زُوِيَ عَنْهُ أَلَهُ غَيْبُ﴾

﴿Eat not of that on which Allāh's Name has not been mentioned.﴾ until,

﴿يُحَادِّثُكُمْ﴾

﴿...to dispute with you,﴾ "The devils inspire their loyal supporters, 'Do you eat from what you kill but not from what Allāh causes to die?'<sup>[2]</sup>

As-Suddi said; "Some idolators said to the Muslims, 'You claim that you seek Allāh's pleasure. Yet, you do not eat what Allāh causes to die, but you eat what you slaughter?' Allah said,

﴿وَيَا أَلْمُتَّوِّعُ﴾

﴿and if you obey them...﴾, and eat dead animals,

﴿وَلَكُمْ تَنْبِيْهُنَّ﴾

﴿then you would indeed be polytheists.﴾<sup>[3]</sup>

Similar was said by Mujāhid, Aḍ-Ḍaḥḥāk and several others

[1] Aḡ-Ṭabarī 12:86

[2] Aḡ-Ṭabarī 12:81

[3] Aḡ-Ṭabarī 12:81



among scholars of the Salaf.<sup>[1]</sup>

### Giving Preference to Anyone's Saying Over the Legislation of Allāh is Shirk

Allāh's statement,

﴿وَلَوْ أَطَعْتُم مَّا تَتَّبِعُونَ﴾

«and if you obey them, then you would indeed be polytheists.»

means, when you turn away from Allāh's command and Legislation to the saying of anyone else, preferring other than what Allāh has said, then this constitutes *Shirk*. Allāh said in another *Āyah*,

﴿فَقَدْ تَوَلَّوْا أَصْحَابَهُمْ فَوَجَّهْتُمْ مَوَاجِبَ آلِهَتِكُمْ﴾

«They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh.» [9:31]

In explanation of this *Āyah*, At-Tirmidhi recorded that 'Adi bin Hātim said, "O Allāh's Messenger! They did not worship them." The Prophet ﷺ said,

﴿بَلَىٰ إِنَّهُمْ أَخْلَوْا لَهُمْ الْفَرَامَ وَخَرُّوا عَلَيْهِمُ الْخَلَالَ فَاتَّبَعُوهُمْ فَذَلِكَ جِبَادُهُمْ إِنَّمَا هُمْ﴾

«Yes they did. They (monks and rabbis) allowed the impermissible for them and they prohibited the lawful for them, and they followed them in that. That was their worship of them.»<sup>[2]</sup>

﴿أَوَلَمْ يَكُن مِّنْ قَبْلِهِ سَآءِلَةٌ لِّمَن كَانَ مَيِّتًا فَجَعَلْنَاهُ قُرْآنًا مَّعِيٍّ وَمَا فِي الْقُرْآنِ مَثَلٌ لِّمَن أَكْفَلْتُمُ الْقُرْآنَ وَلَا يَذَّكَّرُ بِهِ نَبَأٌ مِّنْ قَبْلِهِ إِنَّمَا يَذَّكَّرُ بِهِ قُلُوبٌ بَعِثْنَا فِي سَبِيلِهِمُ رُسُلًا فَهُمْ يَكْفُرُونَ﴾

«122. Is he who was dead, and We gave him life, and set for him a light, whereby he can walk among men – like him who is in the darkness from which he can never come out? Thus it is made fair seeming to the disbelievers that which they used to do.»

<sup>[1]</sup> At-Tabari 12:80

<sup>[2]</sup> Tuhfat Al-Ahwadhi 8:492

### The Parable of the Disbeliever and the Believer

This is an example that Allāh has given, of the believer who was dead, meaning, wandering in confusion and misguidance. Then, Allāh brought life to him, by bringing life to his heart with faith, guiding him to it and guiding him to obeying His Messengers,

﴿وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّارِ﴾

﴿And set for him a light whereby he can walk amongst men ﴾

for he became guided to where he should go and how to remain on the correct path. The light mentioned here is the Qur'an, according to Ibn 'Abbās, as Al-'Awfī and Ibn Abi Talḥah reported from him.<sup>[1]</sup> As-Suddi said that the light mentioned here is Islām.<sup>[2]</sup> Both meanings are correct.

﴿كَانَ مَثَلُهُ فِي الظُّلُمَاتِ﴾

﴿Like him who is in the darkness﴾ of ignorance, desires and various types of deviation,

﴿لَيْسَ يَخْرُجُ مِنْهَا﴾

﴿From which he can never come out?﴾ for he is unable to find a way out from what he is in. In *Musnad Ahmad*, it is recorded that the Prophet ﷺ said;

«إِنَّ اللَّهَ خَلَقَ خَلْقَهُ فِي ظُلُمَاتٍ، ثُمَّ رَزَقَ عَلَيْهِمْ مِنْ نُورِهِ، فَمَنْ أَصَابَهُ ذَلِكَ النُّورُ فَتَدَيَّ، وَمَنْ أَخْطَأَ ضَلَّ»

«Allāh created creation in darkness, then He showered His Light upon them. Whoever was struck by that light is guided, whoever it missed is astray.»<sup>[3]</sup>

Allāh said in other Āyāt,

﴿اللَّهُ زُيَّطُ الْبَرِّ نَاسُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَٰلِكَ كَرِهَ الْغَافِلُونَ  
الَّذِينَ يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
خَالِدُونَ﴾

[1] At-Ṭabari 12:91.

[2] At-Ṭabari 12:91.

[3] Ahmad 2:176

«Allah is the Guardian of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their friends are Ṭāghut, they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.» [2:257], and

﴿أَمْ يَتَّبِعُونَ الْحَقَّ عَلَىٰ وَجْهِهِ أَمْ يَتَّبِعُونَ مَا يَشَاءُونَ عَلَىٰ وَجْهِ ظَنِّهِمْ ۖ إِنَّ ظَنَّهُمْ لَا يَنْفَعُهُمْ ۖ إِنَّهُمْ فِي شِقَاقٍ ۝﴾

«Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way?» [67:22], and

﴿مَثَلُ الْفَرَسَيْنِ كَمَثَلِ الْإِنْسَانَيْنِ وَالْأَنْثَرَيْنِ وَتَتَّبِعُ الْغَلْبَةُ الْقَلِيلَ ۚ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ۚ﴾

«The parable of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?» [11:24], and,

﴿وَمَا يَتَّبِعُ الْأَعْمَىٰ وَتَتَّبِعُ ۚ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ۚ وَلَا الْهَوَىٰ وَلَا الْأَمَانُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ﴾

﴿وَمَا يَتَّبِعُ الْأَعْمَىٰ وَلَا الْأَمَانُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ﴾

﴿وَمَا يَتَّبِعُ الْأَعْمَىٰ وَلَا الْأَمَانُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ﴾

«Not alike are the blind and the seeing. Nor are darkness and light. Nor are the shade and the sun's heat. Nor are the living and the dead. Verily Allah makes whom He wills to hear, but you cannot make hear those who are in the graves. You are only a Warner.» [35:19-23]

There are many other Āyat on this subject. We explained before why Allāh mentioned the light in the singular sense and the darkness in the plural sense when we explained the Āyah at the beginning of the Sūrah,

﴿وَمِنْ أَفْئَاتِ الْغُيُوبِ ۚ﴾

﴿And originated the darknesses and the light.﴾ [6:1].

Allah's statement,

﴿كَذَٰلِكَ يُبَيِّنُ اللَّهُ لِكَافِرِينَ مَا كَانُوا يَصْنَعُونَ ۚ﴾

«Thus it is made fair seeming to the disbelievers that which they used to do.»

means, We made their ignorance and misguidance appear fair to them, as Allah decreed out of His wisdom, there is no deity worthy of worship except Him alone without partners.

﴿وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ شَرٍّ مِنْهُمْ لِيَعْلَمُوا أَنَّهَا قَرْيَةٌ كَانُوا يَنْكُرُونَ ۚ وَإِنَّمَا يَأْتِيهِمْ مِنَ اللَّهِ عَذَابٌ يُبْطِلُونَ ۚ وَمَا يَنْتَعِظُونَ ۚ وَإِنَّمَا يَأْتِيهِمْ مِنَ اللَّهِ عَذَابٌ يُبْطِلُونَ ۚ وَمَا يَنْتَعِظُونَ ۚ وَإِنَّمَا يَأْتِيهِمْ مِنَ اللَّهِ عَذَابٌ يُبْطِلُونَ ۚ وَمَا يَنْتَعِظُونَ ۚ﴾

﴿123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against themselves, and they perceive (it) not.﴾

﴿124. And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allāh received." Allāh knows best with whom to entrust His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals for that which they used to plot.﴾

### Evil Plots of the Leaders of the Criminals and their Subsequent Demise

Allāh says 'Just as We appointed chiefs and leaders for the criminals who call to disbelief, hinder from the path of Allāh, and oppose and defy you in your town, O Muhammad. Such was also the case with the Messengers before you, who were tested with the same. But the good end was always theirs.' Allāh said in other Āyat,

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ﴾

﴿Thus have We made for every Prophet an enemy among the criminals.﴾ [25:31]

Allāh said,

﴿وَلَمَّا أَرَادْنَا أَنْ نَبْعَثَ إِلَيْكَ رَحْمَةً مِّنَّا مَزِيدَ لُغْوٍ قَلِيلٍ﴾

﴿And when We decide to destroy a town, We send a definite order to those among them who lead a life of luxury, and they transgress therein.﴾ [17:16]

meaning, We command them to obey Us, but they defy the command and as a consequence, We destroy them. It was also said that, "We send a definite order", in the last Āyah means, "We decree for them," as Allāh stated here

﴿يَحْكُمُوا فِيهَا﴾

﴿to plot therein.﴾

Ibn Abi Talhah reported that Ibn 'Abbās explained the *Āyah*

﴿أَكْبَرُ مُجْرِمِيهَا يَحْكُمُوا فِيهَا﴾

﴿...great ones of its wicked people to plot therein.﴾

"We give the leadership to these wicked ones and they commit evil in it. When they do this, We destroy them with Our torment."

Mujāhid and Qatadah said that in the *Āyah*,

﴿أَكْبَرُ مُجْرِمِيهَا﴾

﴿great ones﴾ refers to leaders.<sup>[1]</sup> I say that this is also the meaning of Allāh's statements,

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفًا إِنَّ يَسَاءَ أَرْسَلْتُمْ بِهِ الْمُرْسَلِينَ وَتَالُوا غُرُ  
أَكْثَرُ أَشْرًا وَأَرْسَلْنَا رُسُلًا مِنْهُمْ يَتَّبِعُونَ﴾

﴿And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them, said: "We believe not in what you have been sent with." And they say, "We have too much wealth and too many children and we are not going to suffer punishment."﴾ [34:34-35]

And,

﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفًا إِنَّا وَجَدْنَا آبَاءَنَا عَلَى الْفُرْقَانِ  
عَنْ أَكْثَرِهِمْ فَتَتَّبِعُهُمْ﴾

﴿And similarly, We sent not a warner before you to any town but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."﴾ [43:23]

Plot' in the *Āyah* [6:123] refers to beautified speech and various actions with which the evil ones call to misguidance. Allāh said about the people of Prophet Nuh, peace be upon him,

<sup>[1]</sup> Al-Tabari 12:94.

﴿وَمَكَرُوا مَكْرًا كَبِيرًا﴾

﴿And they have plotted a mighty plot.﴾ [71:22]

Allāh said,

﴿وَلَوْ رَكِبُوا فِي الْفُلُوفِ رَبْرَبَاتٍ عِنْدَ رَبِّهِمْ لَمَجُوعٌ بِمَا كَانُوا يَعْمَلُونَ  
الَّذِينَ اسْتَفْهَمُوا لَيْسَ لَهُمْ الشُّكْرُ أَفَ أُنْزِلَ إِلَيْهِمْ ذِكْرٌ فَالَّذِينَ لَيْسَ  
أَسْمُهُمْ إِعْرَافًا عَنِ النَّاسِ أَذِلَّةٌ يَوْمَ الْقِيَامِ كَثِيرٌ مِّنْهُمْ يَكْفُرُونَ  
بِآيَاتِ اللَّهِ وَلِئِنْ لَّمْ يَرْجِعِ الْإِنْسَانُ إِلَى اللَّهِ فَاعْلَمُوا أَنَّهُمْ  
لَكَاظِمُونَ﴾

﴿But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant. "Had it not been for you, we should certainly have been believers." And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals for Him!"﴾ [34:31-33]

Ibn Abi Hātim reported that Ibn Abi 'Umar said that Sufyān said, "Every 'plot' mentioned in the Qur'ān refers to actions." Allāh's statement,

﴿وَمَا يَمْكُرُونَ إِلَّا أَنْفُسِهِمْ وَمَا يُنْمِقُونَ﴾

﴿But they plot not except against themselves, and they perceive (it) not﴾

means, the harm of their wicked plots, as well as misguiding those whom they lead astray, will only strike them. Allāh said in other Āyāt,

﴿وَلْيَحْمِلُنَّ أَثْقَالَهُمْ وَأَنَّا لَا مَعَ الْقَائِمِينَ﴾

﴿And verily, they shall bear their own loads, and other loads besides their own﴾ [29:13] and,

﴿وَمَنْ أَذِلَّةٌ عَلَى الَّذِينَ يُؤْمِنُونَ بِأَن يُنَادُوا أَنِ اسْمِعُوا بَيْنَهُمْ﴾

﴿And also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!﴾ [16:25].

Allāh said;

﴿وَمِمَّا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ﴾

﴿And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allāh received."﴾

When there comes to them a sign they say,

﴿وَمِمَّا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ﴾

﴿"We shall not believe until we receive the like of that which the Messengers of Allāh received."﴾

until the angels bring us the Message from Allāh, just as they brought it to the Messengers. In another Āyah, Allāh said,

﴿وَمَنْ يَنْتَظِرْ لِقَاءَ رَبِّهِ فَلْيَعْلَمْ أَنَّهُ لَا يَأْتِيهِ الْمَلَايِكَةُ إِلَّا مِنْ رَبِّهِ﴾

﴿And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?"﴾ [25:21].

Allāh's statement,

﴿لَهُ أَعْلَمُ حَتَّى يَعْلَلَ رَسُولَهُ﴾

﴿Allah knows best with whom to entrust His Message.﴾

means, He knows best with whom His Message should be given and which of His creatures are suitable for it. Allāh said in other Āyah,

﴿وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْفَرِيقَيْنِ عَظِيمٍ﴾

﴿And they say "Why is not this Qur'an sent down to some great man of the two towns?" Is it they who would portion out the mercy of your Lord?﴾ [43:31-32].

They said, why was not this Qur'an revealed to a mighty, respectable leader, honored by us,

﴿بَيْنَ الْقَرَّتَيْنِ﴾

﴿. from one of the two towns?﴾

Of Makkah and At-Tā'if. This is because they, may Allah curse them, belittled the Messenger ﷺ out of envy,

transgression, rebellion and defiance. Allāh described them,

﴿وَلَوْ أَنَّهُمْ إِذْ سَأَلُوا عَنْ رَسُولٍ فَقَالُوا هَٰذَا رَسُولٌ مُّسَمًّى فَلَا خَيْرَ لَّنَا بِمِثْلِ رَسُولِهِ لَعَلَّ الْفَكَّهُونَ يُخْفُونَ إِلَهُكُمْ إِنَّ إِلَهُكُمْ إِلَهُ وَاحِدٌ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

﴿And when they see you, they only mock: "Is this the one whom Allah has sent as a Messenger?"﴾ [25:41] and

﴿وَلَوْ أَنَّهُمْ إِذْ سَأَلُوا عَنْ رَسُولٍ فَقَالُوا هَٰذَا رَسُولٌ مُّسَمًّى فَلَا خَيْرَ لَّنَا بِمِثْلِ رَسُولِهِ لَعَلَّ الْفَكَّهُونَ يُخْفُونَ إِلَهُكُمْ إِنَّ إِلَهُكُمْ إِلَهُ وَاحِدٌ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

﴿And when those who disbelieved see you, they only mock at you: "Is this the one who talks about your gods?" While they disbelieve at the mention of the Most Gracious (Allāh).﴾ [21:36], and,

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ نَبِيًّا وَكَذَّبُوا بِهِ فَسَاءَ لِمَنْ كَذَّبَ بِآيَاتِ اللَّهِ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ نَبِيًّا وَكَذَّبُوا بِهِ فَسَاءَ لِمَنْ كَذَّبَ بِآيَاتِ اللَّهِ﴾

﴿Indeed Messengers were mocked before, but the scoffers were surrounded by that, whereat they used to mock﴾ [21:41]

### The Disbelievers Admit to the Prophet's Nobility of Lineage

The disbelievers did all of this although they admitted to the Prophet's virtue, honorable lineage, respectable ancestry and purity of household and upbringing, may Allāh, His angels, and the believers send blessings upon him. The disbelievers used to call the Prophet ﷺ, before he received revelation, 'Al-Amīn' – the 'Truthful'. The leader of the Quraysh disbelievers, Abu Sufyan, had to admit to this fact when Heraclius, emperor of Rome, asked him, "How honorable is his (the Prophet's) ancestral lineage among you?" Abu Sufyan answered, "His ancestry is highly regarded among us." Heraclius asked, "Do you find that he lied, before he started his mission?" Abu Sufyān replied, "No." The emperor of Rome relied on the honor and purity of the Prophet ﷺ to recognize the truth of his prophethood and what he came with.

Imām Ahmad recorded that Wathīlah bin Al-Asqa' said that the Messenger of Allāh ﷺ said,

إِنَّ اللَّهَ اصْطَفَىٰ مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَىٰ مِنْ نَبِيِّ إِسْمَاعِيلَ نَبِيَّ كِنَانَةَ وَاصْطَفَىٰ مِنْ نَبِيِّ كِنَانَةَ لُرَيْشًا وَاصْطَفَىٰ مِنْ لُرَيْشٍ نَبِيَّ هَاشِمٍ وَاصْطَفَىٰ مِنْ نَبِيِّ هَاشِمٍ نَبِيَّ مُحَمَّدٍ

هَاشِمٍ



‘Verily, Allah has chosen Ismā’īl from the offspring of Ibrāhīm, Bani Kinānah from the offspring of Ismā’īl, Quraysh from Bani Kinānah, Bani Hāshim from Quraysh and, He has chosen me from Bani Hāshim.’<sup>[1]</sup>

Muslim recorded this *Hadīth*.<sup>[2]</sup> Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نُيِّنْتُ مِنْ خَيْرِ قُرُونٍ بَعْدَ آدَمَ قُرُنًا قُرُنًا، حَتَّى يَنْتَ مِنْ الْقُرُونِ الَّتِي كُنْتُ فِيهَا»

‘I was chosen from a succession of the best generations of the Children of Adam, until the generation I was sent in.’<sup>[3]</sup>

Allāh’s said,

«سَجِيْبُ الْيَمِيْنِ أَخْرَجُوا صَعْرًا عِندَ اللَّهِ وَعَذَابٌ شَدِيْدٌ»

‘Humiliation and disgrace from Allāh and a severe torment will overtake the criminals...’

This is a stern threat and sure promise from Allāh for those who arrogantly refrain from obeying His Messengers and adhering to what they came with. On the Day of Resurrection, they will suffer humiliation and eternal disgrace before Allāh, because they were arrogant in the worldly life. This is why it is befitting that they earn disgrace on the Day of Resurrection. Allāh said in another *Āyah*,

«إِنَّ الْكَاْفِرِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِي سِتْرًا كَبِيْرًا»

‘Verily, those who scorn My worship, they will surely enter Hell in humiliation!’ [40:60]

disgrace and dishonor. Allāh said next,

«وَعَذَابٌ شَدِيْدٌ بِمَا كَانُوا يَمْكُرُوْنَ»

‘and a severe torment for that which they used to plot.’

Since plotting usually takes place in secret and involves treachery and deceit, the disbelievers were recompensed with severe torment from Allāh on the Day of Resurrection, as a just reckoning,

«وَلَا يَنْصُرُهُمْ رَبُّكَ اَنْهًا»

[1] Aḥmad 4:107.

[2] Muslim 4:1682.

[3] Faḥ al-Bārī 6:653.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٤١

الْأَنْعَامِ

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَفْسَحْ لَهُ صَدْرَهُ لِإِسْلَامِهِ وَمَنْ يَرْدْهُ  
 أَنْ يَفْسَحْ لَهُ صَدْرَهُ ضَيِّقًا حَرِيًّا كَأَنَّمَا يُصْعَقُ  
 فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا  
 يُؤْمِنُونَ ﴿١٤١﴾ وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا  
 الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ ﴿١٤٢﴾ لَمْ يَذْكُرُوا اللَّهَ عِنْدَ رَحْمَتِهِ  
 وَهُمْ قُلُوبُهُمْ مَأْكُونًا يَعْمَلُونَ ﴿١٤٣﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا  
 يَمْعَشَرُ الْجَنِّ قَدْ اسْتَكْبَرُوا مِنَ الْإِنْسِ وَقَالَ أُولَئِكَ لَوْ  
 كُنَّا نَدْرِي أَنَّ رِجَالًا اسْتَمْتَعَ بَعْضُهُمْ بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا إِلَيْكَ  
 أَلَمَلْنَا لَأَقَالُ النَّارُ مَوَازِينَكُمْ خَلِيلِينَ فِيهَا أَلَا مَأْسَاءَ أَهْلًا إِنَّ  
 رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٤٤﴾ وَكَذَلِكَ نَقُولُ بَعْضُ الظَّالِمِينَ بَعْضًا  
 بِمَا كَانُوا يَكْسِبُونَ ﴿١٤٥﴾ يَمْعَشَرُ الْجَنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ  
 رُسُلٌ مِنْكُمْ يَفْضُلُونَ عَلَيْكُمْ ءَابِقِي وَيُذَكِّرُونَكَ لِلْقَاءِ  
 يَوْمِكُمْ هَذَا قَالُوا سَهْدًا عَلَيْنَا نَفْسِنَا وَعَرَّيْنَاهُمْ لِحَبْوَةِ الْدُنْيَا  
 وَمَثَدُورًا عَلَيْنَا نَفْسِنَا أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٤٦﴾ ذَلِكَ  
 أَنْ لَمْ يَكُنْ رُكْنٌ مَهْلِكُ الْقُرَى بَظْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٤٧﴾

«And your Lord treats no one with injustice»  
 [18:49]

Allah said in another Ayah,

﴿يَوْمَ تَبْلُغُ الْحَقِيرَةُ﴾

«The Day when all the secrets will be examined.»  
 [86:9]

Meaning, the secrets, hidden thoughts and intentions will be exposed.

In the Two *Shāhīhs*, it is recorded that the Messenger of Allah ﷺ said,

فَيُصْبِ إِكْرَ عَادِرٍ إِزَاءَ جَنْدِ  
 اسْتِي يَوْمَ الْقِيَامَةِ، فَيَقَالُ عَلَيْهِ  
 عَذْرَةُ فُلَانٍ بِنِ فُلَانٍ بِنِ فُلَانٍ،

«A banner will be raised for every deceitful person from his anus on the

Day of Resurrection, and it will say; 'This is the treacherous plot of so-and-so, son of so-and-so, son of so-and-so.'<sup>[1]</sup>

The wisdom in this is that since a plot occurs in secret, and people are usually unaware of it, then on the Day of Resurrection the plot itself will become public news testifying to the actions of those who committed it.

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَفْسَحْ لَهُ صَدْرَهُ لِإِسْلَامِهِ وَمَنْ يَرْدْهُ  
 أَنْ يَفْسَحْ لَهُ صَدْرَهُ ضَيِّقًا حَرِيًّا كَأَنَّمَا يُصْعَقُ فِي السَّمَاءِ  
 كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾

﴿125. And whomsoever Allāh wills to guide, He opens his

[1] *Faṭḥ Al-Bārī* 6:327 and *Muslim* 4:1361

breast to Islām; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not.﴾

Allāh said,

﴿مَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَفْرَحْ بِهِ سَعْدًا لِلْإِسْلَامِ﴾

﴿And whomsoever Allāh wills to guide, He opens his breast to Islām:﴾

He makes Islām easy for him and strengthens his resolve to embrace it, and these are good signs. Allāh said in other Āyāt,

﴿أَلَمْ يَفْرَحْ اللَّهُ بِمَا صَدَقَ الْإِسْلَامُ فَهُوَ عَلَىٰ نَجْدٍ بَيْنَ يَدَيْهِ﴾

﴿Is he whose breast Allāh has opened to Islām, so that he is in light from His Lord (as he who is a non-Muslim)?﴾ [39:22] and,

﴿وَلَقَدْ كَرَّمَ اللَّهُ سَبْتَ إِيَّاكُمْ لِيُظْهِرَ فِي قُلُوبِكُمْ ذِكْرَهُ إِنَّكُمْ لَعَلَّكُمْ تَعْلَمُونَ وَكَرَّمَ اللَّهُ سَبْتَ إِيَّاكُمْ لِيُظْهِرَ فِي قُلُوبِكُمْ ذِكْرَهُ إِنَّكُمْ لَعَلَّكُمْ تَعْلَمُونَ وَكَرَّمَ اللَّهُ سَبْتَ إِيَّاكُمْ لِيُظْهِرَ فِي قُلُوبِكُمْ ذِكْرَهُ إِنَّكُمْ لَعَلَّكُمْ تَعْلَمُونَ﴾

﴿But Allāh has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hated by you. Such are they who are the rightly guided﴾ [49:7]

Ibn 'Abbās commented on Allāh's statement,

﴿مَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَفْرَحْ بِهِ سَعْدًا لِلْإِسْلَامِ﴾

﴿And whomsoever Allāh wills to guide, He opens his breast to Islām:﴾,

"Allāh says that He will open his heart to Tawhīd and faith in Him."<sup>[1]</sup> This is the same as was reported from Abu Mālik and several others, and it is sound.

Allāh's statement,

﴿وَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَفْرَحْ بِهِ سَعْدًا لِلْإِسْلَامِ﴾

﴿and whomsoever He wills to send astray, He makes his breast closed and constricted,﴾

[1] Ad-Durr Al Manthūr 3:356

refers to inability to accept guidance, thus being deprived of beneficial faith.

﴿كَأَنَّهُ يَصْهَرُ فِي السَّمَاءِ﴾

﴿...as if he is climbing up to the sky.﴾ because of the heaviness of faith on him. Sa'īd bin Jubayr commented that in this case, "(Islām) finds every path in his heart impassable."<sup>[1]</sup>

Al-Ḥakam bin Abān said that 'Ikrimah narrated from Ibn 'Abbās that he commented on:

﴿كَأَنَّهُ يَصْهَرُ فِي السَّمَاءِ﴾

﴿...as if he is climbing up to the sky﴾,

"Just as the Son of Ādam cannot climb up to the sky, *Tawhīd* and faith will not be able to enter his heart, until Allāh decides to allow it into his heart."<sup>[2]</sup>

Imām Abu Ja'far bin Jarīr commented: "This is a parable that Allāh has given for the heart of the disbeliever, which is completely impassable and closed to faith. Allāh says, the example of the disbeliever's inability to accept faith in his heart and that it is too small to accommodate it, is the example of his inability to climb up to the sky, which is beyond his capability and power."<sup>[3]</sup> He also commented on Allāh's statement,

﴿كَذَٰلِكَ يَجْزِيكَ اللَّهُ الَّذِي عَلَى الْوَيْلِ لَا يَرْجُونَ﴾

﴿Thus Allāh puts the Rijs (wrath) on those who believe not.﴾

"Allāh says that just as He makes the heart of whomever He decides to misguide, closed and constricted, He also appoints *Shayṭān* for him and for his likes, those who refused to believe in Allāh and His Messenger. Consequently, *Shayṭān* lures and hinders them from the path of Allāh."<sup>[4]</sup> 'Alī bin Abi Ṭāḥah reported that Ibn 'Abbās said that, *Rijs*, refers to *Shayṭān*,<sup>[5]</sup> while Mujāhid said that it refers to all that does not contain goodness.<sup>[6]</sup> 'Abdur-Raḥmān bin Zayd bin Aslam said that,

[1] Aṭ-Ṭabari 12:105

[2] *Ad-Durr Al-Manthūr* 3:356

[3] Aṭ-Ṭabari 12:109

[4] Aṭ-Ṭabari 12:110

[5] Aṭ-Ṭabari 12:111

[6] Aṭ-Ṭabari 12:111

*Rijs*, means, 'torment'.

﴿وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾ ﴿لَهُمْ دَرُ الْكَافِرِ عِنْدَ رَبِّهِمْ وَهُمْ رَبُّهُمْ هَذَا كَانُوا يَتَّقُونَ﴾

﴿126. And this is the path of your Lord leading straight. We have detailed Our Āyāt for a people who take heed.﴾

﴿127. For them will be the abode of peace with their Lord. And He will be their Walī because of what they used to do.﴾

After Allāh mentioned the way of those who were themselves led to stray from His path and who hindered others from it, He emphasized the honor of the guidance and religion of truth that He sent His Messenger with. Allāh said next,

﴿وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمٌ﴾

﴿And this is the path of your Lord leading straight.﴾

that is, Islām, that We have legislated for you, O Muḥammad, by revealing this Qur'ān to you, is Allāh's straight path.

﴿قَدْ فَصَّلْنَا الْآيَاتِ﴾

﴿We have detailed Our Āyāt...﴾

We have explained the Āyāt and made them clear and plain,

﴿لِقَوْمٍ يَعْلَمُونَ﴾

﴿for a people who take heed﴾ those who have sound comprehension and understand what Allāh and His Messenger convey to them,

﴿لَهُمْ دَرُ الْكَافِرِ﴾

﴿For them will be the abode of peace﴾ Paradise,

﴿عِنْدَ رَبِّهِمْ﴾

﴿with their Lord.﴾ on the Day of Resurrection. Allāh described Paradise as 'the abode of peace', because its residents are safe due to their access to the straight path, which conforms to the way of the Prophets. And just as their way was not wicked, they earned the abode of peace [which is free from all wickedness].

﴿وَهُمْ رَبُّهُمْ﴾

﴿And He will be their Walī﴾ Protector, Supporter and Helper,

﴿بِمَا كَانُوا يَعْمَلُونَ﴾

﴿because of what they used to do,﴾ As reward for their good deeds, Allāh has favored them and been generous with them, and awarded them Paradise.

﴿يَوْمَ يَجْمَعُكُمْ جَمِيعًا يَنْفَعُ الْإِنِّمَ فَمَنْ أَشْكُرْتُمْ مِنْ آلِهَةٍ وَقَالَ أَوْفِيَاؤُكُمْ مِنْ آلِهَةٍ  
رَبَّنَا اسْتَنْتَحَ نَحْمًا يَتَخَرَّ وَفَقَا أَهْلًا لَيْلًا لَيْلًا لَا قَالَ أَلَا أُرِيكُمْ مَقَامَكُمْ حَقِيقٌ فِيهَا إِذَا مَا  
شَاءَ اللَّهُ إِنَّ رَبَّكَ عَزِيزٌ عَلِيمٌ﴾

﴿128. And on the Day when He will gather them together (and say): "O you assembly of Jinn! Many did you mislead of men," and their friends among the people will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say. "The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing."﴾

Allāh says, 'Mention, O Muḥammad, in what you convey and warn,' that,

﴿يَوْمَ يَجْمَعُكُمْ جَمِيعًا﴾

﴿on the Day when He will gather them (all) together.﴾

gather the Jinns and their loyal supporters from mankind who used to worship them in this life, seek refuge with them, obey them and inspire each other with adorned, deceitful speech. Allāh will proclaim then,

﴿يَنْفَعُ الْإِنِّمَ فَمَنْ أَشْكُرْتُمْ مِنْ آلِهَةٍ﴾

﴿O you assembly of jinn! Many did you mislead of men,﴾ So the Āyah,

﴿فَمَنْ أَشْكُرْتُمْ مِنْ آلِهَةٍ﴾

﴿Many did you mislead of men﴾ refers to their misguiding and leading them astray. Allāh also said;

﴿أَلَمْ أَوْفِيكُمْ بَيْنَ يَدَيْ أَنْ لَا تَقُولُوا لِلنَّاسِ لَهُمْ لَكُمْ عَذَابٌ عَظِيمٌ وَلَمْ  
أَوْفِيكُمْ بَيْنَ يَدَيْ أَنْ لَا تَقُولُوا لِلنَّاسِ لَهُمْ لَكُمْ عَذَابٌ عَظِيمٌ وَلَقَدْ أَمَرْتُكُمْ أَنْ تَقُولُوا لِلنَّاسِ لَهُمْ لَكُمْ عَذَابٌ عَظِيمٌ﴾

﴿Did I not command you, O Children of Adam, that you

should not worship Shaytan. Verily, he is a plain enemy to you. And that you should worship Me. That is the straight path. And indeed he (Shayṭān) did lead astray a great multitude of you. Did you not, then, understand? ﴿36:60-62﴾, and

﴿وَقَالَ الَّذِينَ لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا رَبُّكَ تَسْمَعُ بِمَا نَقُولُ﴾

﴿and their friends among the people will say. "Our Lord! We benefited one from the other..."﴾

The friends of the *Jinns* among humanity will give this answer to Allāh, after Allāh chastises them for being misguided by the *Jinns*. Al-Ḥasan commented, "They benefited from each other when the *Jinns* merely commanded and mankind obeyed " <sup>[1]</sup>

Ibn Jurayj said, "During the time of *Jāhiliyyah*, a man would reach a land and proclaim, 'I seek refuge with the master (Jinn) of this valley,' and this is how they benefited from each other. They used this as an excuse for them on the Day of Resurrection " <sup>[2]</sup> Therefore, the *Jinns* benefit from humans since humans revere the *Jinns* by invoking them for help. The *Jinns* would then proclaim, "We became the masters of both mankind and the *Jinns*."

﴿وَبَقِيَ لَنَا الْيَوْمَ الْمَوْتُ﴾

﴿but now we have reached our appointed term which You did appoint for us.﴾

meaning, death, according to As-Suddi.

﴿قَالَ أَتَدْرُسُونَهُمْ﴾

﴿He (Allah) will say: "The Fire be your dwelling place..."﴾ where you will reside and live, you and your friends,

﴿خَالِدِينَ فِيهَا﴾

﴿you will dwell therein forever.﴾ and will never depart except what Allāh may will.

﴿وَكَذَلِكَ نَقُولُ بِمَا أَطَّلَعْنَا بِمَا كُنَّا يَكْتُمُونَ﴾

<sup>[1]</sup> Ad-Durr Al-Manthūr 3 357

<sup>[2]</sup> At-Ṭabarī 12:116

﴿129. And thus We do make the wrongdoers supporters of one another, because of that which they used to earn﴾

### The Wrongdoers Are the Supporters of Each other

Ma'mar said that Qatādah commented on this Āyah, "Allāh makes the wrongdoers supporters for each other in the Fire by following one another into it."<sup>[1]</sup> 'Abdur-Raḥmān bin Zayd bin Aslam commented on Allāh's statement,

﴿وَكَذَلِكَ يُؤَيِّنُ بِمَنِّ الْغَالِبِينَ سَبِيلَهُ﴾

﴿And thus We do make the wrongdoers supporters of one another.﴾

"It refers to the wrongdoers of the Jinn and mankind."<sup>[2]</sup> He then recited,

﴿وَمَن يَتُشْ عَن ذِكْرِ الرَّحْمَنِ يَقِمْ لَمْ يَلْحَظْ أَنَّهُ لَمْ يَحْذَرِ﴾

﴿And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh), We appoint for him Shayṭān to be a companion to him.﴾[43:36]

He said next - concerning the meaning of the Āyah; "We appoint the wrongdoer of the Jinn over the wrongdoer of mankind." A poet once said, "There is no hand, but Allāh's Hand is above it, and no wrongdoer but will be tested by another wrongdoer."

The meaning of this honorable Āyah thus becomes: 'Just as We made this losing group of mankind supporters of the Jinn that misguided them, We also appoint the wrongdoers over one another, destroy them by the hands of one another, and take revenge from them with one another. This is the just recompense for their injustice and transgression.'

﴿يَتَمَتَّعُونَ فِي آلِهَتِهِمْ الَّذِينَ لَا يَأْتِيهِمْ رَسُولٌ مِّنْ رَبِّهِمْ لَعَنَهُمُ اللَّهُ فِي تَوَاتُرِهِمْ إِذْ أَخَذَ مِنْهُمُ آلِهَتَهُمْ فَتَحَنَّنَ عَلَيْهِمْ وَخَذَ عَصَاكَ آلِيمَةً ذَاتَ فَتْرَةٍ فَلَاحَ أَوَّلَهُمْ خِلْمًا وَآخِرَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿130 O you assembly of Jinn and humans! "Did not there

[1] 'Abdur-Razzāq 2:218

[2] At-Ṭabarī 12:119



come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours?" They will say. "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.﴾

### **Chastising the Jinn and Humans after their Admission that Allāh Sent Messengers to Them**

Allāh will chastise the disbelieving *Jinn*s and humans on the Day of Resurrection, when He asks them, while having better knowledge, if the Messengers delivered His Messages to them,

﴿بَشَّرْنَا آلِيْنَ وَالْإِنْسَ أَنْ يَأْتِيَكُمُ رُسُلٌ مِّنكُمْ﴾

﴿"O you assembly of jinn and humans! Did not there come to you Messengers from among you?"﴾

We should note here that the Messengers are from among mankind only, not vice versa, as Mujāhid, Ibn Jurayj and others from the Imāms of Salaf and later generations have stated.<sup>[1]</sup> The proof for this is that Allāh said,

﴿إِذْ أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ﴾

﴿Verily, We have sent the revelation to you as We sent the revelation to Nūh and the Prophets after him.﴾ [4:163],

until,

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

﴿Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers.﴾ [4:165]

Allāh said, concerning the Prophet Ibrāhīm,

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And We ordained among his offspring prophethood and the Book﴾ [29:27],

thus sending the prophethood and the Book exclusively through the offspring of the Prophet Ibrāhīm. No one has

<sup>[1]</sup> Aṣ Ṭabarī 12:122

claimed that there were Prophets from among the *Jinns* before the time of Ibrāhīm, but not after that. Allāh said,

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ﴾

﴿And We never sent before you any of the Messengers but verily, they ate food and walked in the markets.﴾ [25:20], and,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى﴾

﴿And We sent not before you any but men unto whom We revealed, from among the people of townships.﴾ [12:109]

Therefore, concerning prophethood, the *Jinns* follow mankind in this regard and this is why Allāh said about them,

﴿وَإِذَا صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْمِعُونَ الْقُرْآنَ فَلَمَّا حُضِرَتْ فُلُوقُهُمْ أَنَّهَا تُنْفِقُ وَلَهُمْ فِي قُلُوبِهِمْ مُمِيزِينَ ﴿٢١﴾ قَالُوا يَقُولُونَ إِنَّا سَمِعْنَا حِكْمَةً أُنزِلَ مِنْ رَبِّهِمْ يُؤْمِنُ مَصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِنْ طَرَفًا مِّنْهُم مَّنْ يَلْمِزْهُمْ عَتَمَةً يَلْمِزُونَ ﴿٢٢﴾ يَقُولُوا لِمَ يُعَذِّبُهُمْ اللَّهُ بِمَا عَمِلُوا إِنَّهُمْ لَكَاظِمُونَ ﴿٢٣﴾ وَهُمْ لَا يُحِيبُونَ ﴿٢٤﴾ لَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مِنْ أَهْلِ الْكِتَابِ مِن مِّنْ دُونِهِ أُزْلُفَةٌ لَّفِي سَكَنٍ مِّنْ عَذَابِ رَبِّهِمْ﴾

﴿And (remember) when We sent towards you a group of the jinn, listening to the Qur'ān. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily, we have heard a Book sent down after Mūsā, confirming what came before it, it guides to the truth and to the straight way. O our people! Respond to Allāh's caller, and believe in him. He (Allāh) will forgive you your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allāh's caller, he cannot escape on earth, and there will be no helpers for him besides Allāh. Those are in manifest error.﴾ [46:29-32]

A *Hadīth* collected by At-Tirmidhi stated that the Messenger of Allāh ﷺ recited *Sūrat Ar-Raḥmān*, to these *Jinns*, in which Allāh said,

﴿سَمِعَ نَحْمُ أَبْنَاءَ الْفَلَاحِ ﴿١﴾ يَا أَيُّهَا النَّاسُ إِنَّا نَحْمُكُمْ وَإِنَّا نَحْمُكُمْ﴾

﴿We shall attend to you, O you two classes (Jinn and men)! Then which of the blessings of your Lord will you both (Jinn

تَعْلَمُونَ

١٤٥

الْجِنِّ وَالْإِنْسِ

وَلَكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا وَمَا رُبُّكَ بِغَنِيٍّ عَمَّا  
تَعْمَلُونَ ﴿١٤٥﴾ وَرَبُّكَ الْغَفُورُ الرَّحِيمُ إِنْ يَشَاءُ  
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَنْ يَشَاءُ كَمَا  
أَنشَأَكُمْ مِنْ ذُرِّيَّةِ نَوْمٍ الْخَسِرِ ﴿١٤٦﴾ إِنْ مَا  
تُوعَدُونَ لَأْتِيَنَّكُمْ وَمَا أَنتُمْ بِمُعْجِزِينَ ﴿١٤٧﴾ فَلْيَقُومُوا  
أَعْمَارًا عَلَىٰ مَكَانَتِكُمْ إِنْ عَادِلٌ خَسِرٌ تَعْمَلُونَ  
مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ  
﴿١٤٨﴾ وَخَلَقُوا نَفْسَهُمْ ذُرًاءً مِنْ نَحْسِهِ وَالْأَنْفَكِ  
نَصِيبًا فَقَالُوا هَذَا اللَّهُ رَبُّعِيهِمْ وَهَذَا الشِّرْكَائِي  
فَمَا كَانَ لِلشِّرْكَائِيهِمْ وَلَا يُفِيدُ إِلَى اللَّهِ  
وَمَا كَانَ لِلشِّرْكَائِيهِمْ وَلَا يُفِيدُ إِلَى اللَّهِ  
سَاءَ مَا يَحْكُمُونَ ﴿١٤٩﴾ وَكَذَلِكَ رَفَعَ  
لِلْكَافِرِينَ الشَّرَكَاتِ قَتْلَ أَوْلَادِهِمْ  
شُرَكَاءُ هُمْ يُزْذَرُونَ وَلَيْسُوا عَلَيْهِمْ دِينَهُمْ  
وَلَوْ أَنَّ اللَّهَ مَافَعَلَهُمْ فَذَرَهُمْ وَمَا يَضُرُّهُمْ

and men) deny?﴾

[55:31-32] <sup>(1)</sup>

Allāh said in this honorable Ayah,

﴿يَتَقَرَّرُ الْجِنِّ وَالْإِنْسِ أَلَمْ  
يَأْتِكُمْ رُسُلٌ مِنْكُمْ يُفَضِّلُونَ  
عَلَيْكُمْ مَا فِي رُؤُوسِهِمْ لِيَذَرَّ  
بَعْدَكُمْ قَوْمًا قَالُوا هَذَا عَلَى  
أَعْيُنِنَا﴾

﴿O you assembly of jinn and humans! "Did not there come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves."﴾

meaning, we affirm that the Messengers have conveyed Your

Messages to us and warned us about the meeting with You, and that this Day will certainly occur. Allāh said next,

﴿وَعَمِلُوا الْعَمَلُ الدُّنْيَا﴾

﴿It was the life of this world that deceived them.﴾ and they wasted their lives and brought destruction to themselves by rejecting the Messengers and denying their miracles. This is because they were deceived by the beauty, adornment and lusts of this life.

﴿وَيُذَرُّوهُ عَلَىٰ أَعْيُنِهِمْ﴾

﴿And they will bear witness against themselves﴾ on the Day of Resurrection,

<sup>(1)</sup> Tuhfat Al-Ahwadhi 9:177

﴿أَتُنتَهَرُونَ كَمَا تَخْتَرُونَ﴾

﴿that they were disbelievers...﴾ in this worldly life, rejecting what the Messengers, may Allāh's peace and blessings be on them, brought them.

﴿ذَٰلِكَ أَمْ أَن لَّمْ يَكُنْ لَّكَ مُهَيِّئٌ الْقُرْآنَ يُعَلِّمُهُ ۖ وَأَعْلَاهُ مَخْفُودٌ ۖ وَلَٰكِنِّي دَرَجْتُ بِمَا عَمَلْتُمْ وَمَا زُيِّلَ عَنْكَ مِنْهُ لَعَنَّا بِمَا كُفَرْتُمْ﴾

﴿131 This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware﴾

﴿132 For all there will be degrees according to what they did And your Lord is not unaware of what they do.﴾

Allāh said,

﴿ذَٰلِكَ أَمْ أَن لَّمْ يَكُنْ لَّكَ مُهَيِّئٌ الْقُرْآنَ يُعَلِّمُهُ ۖ وَأَعْلَاهُ مَخْفُودٌ ۖ﴾

﴿This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware.﴾

meaning. 'We sent the Messengers and revealed the Books to the Jinns and mankind, so that no one has an excuse that he is being punished for his wrongs although he did not receive Allāh's Message. Therefore, We did not punish any of the nations, except after sending Messengers to them, so that they have no excuse ' Allāh said in other Āyāt,

﴿وَلَا يَمُنُّ إِلَّا جَلَا بِهَا نَذِيرٌ﴾

﴿And there never was a nation but a warner had passed among them.﴾ [35:24], and

﴿وَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا التَّغَاوُثَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and stay away from Al-Taghāt (all false deities)."﴾ [16:36], and

﴿وَمَا كُنَّا مُنْذِرِينَ حَتَّىٰ بَعَثْنَا رُسُلًا﴾

﴿And We never punish until We have sent a Messenger.﴾ [17:15], and,

﴿كَلَّمَ الَّذِينَ يَبْتَغُونَ عِلْمَ رَبِّكَ إِلَهُ يَوْمَ يُنْفَخُ الْأَشْجَارُ عَنْ أُصُولِهَا وَالْأَرْضُ كَالْأَسْفَلِ الْمَسْفُوفِ﴾

«Every time a group is cast therein, its keeper will ask, "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we belied him."» [67:8-9]

There are many other *Āyāt* on this subject. At-Ṭabari said, "Allāh's statement,

﴿وَلَكُمْ فِي دَرَجَاتٍ وَمَا تَعْلَمُونَ﴾

«For all there will be degrees according to what they did»

means, every person who obeys Allāh or behaves disobediently has grades and ranks according to their works, which Allāh gives them as recompense, good for good and evil for evil." I say, it is possible that Allāh's statement,

﴿وَلَكُمْ فِي دَرَجَاتٍ وَمَا تَعْلَمُونَ﴾

«For all there will be degrees according to what they did»

refers to the disbelievers of the *Jinns* and mankind who will earn a place in the Fire according to their evil deeds. Allāh said,

﴿قَالَ لَوْ كُنْتُمْ تَعْلَمُونَ﴾

«He will say: 'For each one there is double (torment).'" [7:38], and,

﴿لَقَدْ كَفَرْنَا وَرَكَبْنَا الْكَفْرَ وَهُمْ يُخَالِفُونَ مَا أَدْعَاهُمْ إِلَيْهِ لِيُكَفَرُوا مِنْهُمْ﴾

«Those who disbelieved and hinder (others) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption.» [16:88]

Allāh said next

﴿وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

«And your Lord is not unaware of what they do.»

Ibn Jarīr commented, "All these deeds that they did, O Muhammad, they did while your Lord is aware of them, and He collects and records these deeds with Him, so that He recompenses them when they meet Him and return to Him."<sup>[1]</sup>

[1] At-Ṭabari 12:125

﴿رَبُّكَ الْقَهَّارُ ۖ إِنْ يَشَأْ يُدْهِمَكُمْ وَأَلْزَمَنَّ الْإِنسَانَ أَتَانُكُمْ مِنْ دُونِ قَوْمِهِ ۚ لَكُمْ مَا قُودِمْتُمْ لَهُمْ وَمَا أَنْتُمْ بِمُعْجِزِينَ ۚ قَدْ بَقَرُوا أَنْسُلُهُمْ عَلَىٰ مَكْرِهِمْ إِنَّ صَلَاتَهُمْ تَخْلَوْنَ مِنْ تَكْوِينِهِمْ ۖ هَٰذَا الَّذِي يَنْهَىٰ لَا يَنْفَعُ الْظَالِمِينَ ۚ﴾

﴿133. And your Lord is Al-Ghani, full of mercy; if He wills, He can destroy you; and in your place make whom He wills as your successors, as He raised you from the seed of other people.﴾

﴿134. Surely, that which you are promised, will verily come to pass, and you cannot escape.﴾

﴿135 Say: "O my people! Work according to your way, surely, I too am working, and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful."﴾

### If They Disobey, They Will Perish

Allāh said,

﴿رَبُّكَ﴾

﴿And your Lord...﴾, O Muḥammad,

﴿الْقَهَّارُ﴾

﴿is Al-Ghani﴾

Rich, free from needing His creatures in any way or form, while they stand in need of Him in all situations,

﴿رَبُّكَ﴾

﴿full of mercy;﴾ towards creation. Allāh said in another Āyah,

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۚ﴾

﴿Truly, Allāh is full of kindness, the Most Merciful towards mankind.﴾ [2:143]

﴿إِنْ يَشَأْ يُدْهِمَكُمْ﴾

﴿if He wills, He can destroy you.﴾ if you defy His commandments,

﴿وَنُصَلِّفُ مِنْ مَّوَدِّكُمْ نَاسًا﴾

«And in your place make whom He wills as your successors,»  
who behave obediently,

﴿كَمَا أُنْصَلِّفُ مِنْ مَّوَدِّكُمْ قَوْمًا مُطِيعِينَ﴾

«As He raised you from the seed of other people.»

and surely, He is able to do this, and it is easy for Him. And just as Allāh has destroyed the earlier nations and brought their successors, He is able to do away with these generations and bring other people in their place. Allāh has also said;

﴿إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَوِيًّا﴾

«If He wills, He can take you away, O people, and bring others. And Allāh is Ever Capable over that.» [4:133],

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾ إِنْ يَشَأْ يُذْهِبْكُمْ

وَيَأْتِ بِغَيْرِكُمْ ﴿١٦﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾﴾

«O mankind! It is you who stand in need of Allāh. But Allāh is Rich (free of all needs), Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allāh.» [35:15-17],

and,

﴿وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

«But Allāh is Rich (free of all needs), and you are poor. And if you turn away, He will exchange you for some other people and they will not be your likes.» [47:38].

Muḥammad bin Ishāq said that Ya'qub bin 'Utbah said that he heard Abān bin 'Uthmān saying about this *Ayah*,

﴿كَمَا أُنْصَلِّفُ مِنْ مَّوَدِّكُمْ قَوْمًا مُطِيعِينَ﴾

«As He raised you from the seed of other people.»

“The seed” means the offspring and the children.<sup>[1]</sup> Allāh's statement,

<sup>[1]</sup> *Ad-Durr Al-Manthūr* 3:361

﴿إِن مَّا تُوعَدُونَ لَآتٍ وَمَا أَنتُمْ بِمُعْجِزِينَ﴾

﴿Surely, that which you are promised, will verily, come to pass and you cannot escape.﴾

means, tell them, O Muḥammad, that what they have been promised of Resurrection will surely occur,

﴿وَمَا أَنتُمْ بِمُعْجِزِينَ﴾

﴿and you cannot escape﴾ from Allāh. Rather, He is able to resurrect you even after you become dust and bones. Certainly, Allāh is able to do all things and nothing ever escapes His power.

Allāh said;

﴿قَدْ يَقُولُ أَفْلَؤُا مَا كُنَّا بِكُمْ بِنِعْمٍ فَنَسْتَوْفِي سَعَاتِنَا﴾

﴿Say: "O my people! Work according to your way, surely, I too am working and you will come to know."﴾

This contains a stern warning and a sure promise, saying: remain on your way, if you think that you are rightly guided, for I will remain on mine. Allāh said in another *Ayah*,

﴿وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَاكِفُونَ لِبَنَاتِكُمْ إِنَّا مُنَظِّرُونَ﴾

﴿And say to those who do not believe. "Act according to Makānatikum, We are acting (in our way). And you wait! We (too) are waiting."﴾ [11:121-122].

'Alī bin Abī Ṭāḥah reported that Ibn 'Abbās said that,

﴿عَلَىٰ مَكَانَتِكُمْ﴾

﴿according to Makānatikum...﴾ means, your way.<sup>[1]</sup>

﴿فَنَسْتَوْفِي سَعَاتِنَا لِمَ عَقِبَهُ الْكَافِرُ بِكُمْ لَا يَقْنَطُ الْغَالِبُونَ﴾

﴿And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful﴾ [6:135],

You will come to know if the happy end will be mine (Muḥammad's) or yours (the disbelievers). Allāh has indeed kept His promise and allowed Muḥammad ﷺ to prevail in the

<sup>[1]</sup> At-Ṭabari 12:129





### Some Acts of Shirk

Allāh chastises and criticizes the idolators who invented innovations, Kufr and Shirk, and called on partners and rivals with Allāh among His creation, although He created every thing, all praise is due to Him. This is why Allāh said,

﴿وَعَمِلُوا لِلَّهِ مِمَّا قَالُوا﴾

﴿And they assign to Allāh from that which He has created,﴾

﴿مِمَّنَ الْخَشَائِصِ﴾

﴿of the tilth﴾ meaning, fruits and produce,

﴿وَالْأَنْعَامِ نَمِيبٍ﴾

﴿and of the cattle a share﴾ meaning a part and a section.

﴿قَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَقَدْ نَاسَخْنَا﴾

﴿and they say: "This is for Allāh," according to their claim, "and this is for our partners."﴾

Allāh said next,

﴿فَمَا كَانَ يُشْكِكُوهُمْ فَلَا يَصِلُ إِلَيْهِ وَمَا كَانَ يُؤْمَرُ بِمِيلٍ إِلَيْهِ﴾

﴿But the share of their "partners" reaches not Allāh, while the share of Allāh reaches their "partners"!﴾

Alī bin Abī Ṭāhjah and Al-'Awfī narrated that Ibn 'Abbās said, "When they, the enemies of Allāh, would cultivate the land or collect produce, they would assign a part of it to Allāh and another part to the idol. They would keep the share for the idol, whether land, produce or anything else, and preserve its division to such an extent that they would collect anything that accidentally falls from the share they assigned to Allāh and add it to the share of the idol. If the water that they assigned for the idol irrigated something (a section of land, for instance) that they assigned for Allāh, they would add whatever this water irrigated to the idol's share! If the land or produce that they assigned for Allāh was accidentally mixed with the share that they assigned for the idol, they would say that the idol is poor. Therefore, they would add it to the share they assigned for the idol and would not return it to the share

they assigned for Allāh. If the water that they assigned for Allāh irrigated what they assigned for the idol they would leave it (the produce) for the idol. They also made some of their other property sacred, like the *Bahurah*, *Sā'ibah*, *Waṣūlah* and *Ham*, assigning them to the idols, claiming that they do so as way of seeking a means of approach to Allāh. Allāh said,

﴿وَجَعَلُوا بَيْنَ يَدَيْهِ مِنَ التِّبْنِ وَالْحَبِّ ذُرًّا وَمَثَلًا ۚ فَبِئْسَ مَا يَحْكُمُونَ﴾

﴿And they assign to Allāh a share of the tilth and cattle which He has created...﴾<sup>[1]</sup>

Similar was said by Mujāhid, Qatādah, As Suddi and others.<sup>[2]</sup> 'Abdur Rahmān bin Zayd bin Aslam commented, "Every type of slaughter that they would assign for Allāh, would never be eaten unless they mentioned the names of their idols when slaughtering it. Yet for what they sacrificed in the names of the idols, they would not mention Allāh's Name when slaughtering it." He then recited the *Āyah* (6:136) until he reached,

﴿بِئْسَ مَا يَحْكُمُونَ﴾

﴿Evil is the way they judge!﴾<sup>[3]</sup>

This *Āyah* means, evil is that which they determined, for they committed error in the division. Certainly, Allāh is the Lord, Owner and Creator of all things and His is the dominion. All things are His property and under His supreme control, will and decree. There is no deity worthy of worship, or Lord, except Him.

And even when the polytheists made this evil division, they did not preserve it, but cheated in it. Allāh said in other *Ayāt*,

﴿وَجَعَلُوا بَيْنَ يَدَيْهِ شُرَكَاءَ لَهُمْ مَا يَشَاءُونَ ۚ﴾

﴿And they assign daughters unto Allāh - glory be to Him - and unto themselves what they desire.﴾ [16:57], and

﴿وَجَعَلُوا لِمَنْ يُشَاقُّهُمْ مِنْ بَنِي إِسْرَءِيلَ أَهْلًا وَآلًا وَمِمَّا كَسَبُوا كَعَلًا ۚ﴾

﴿Yet, they assign to some of His servants a share with Him.

[1] At-Tabari 12:131-132

[2] At-Tabari 12:133

[3] At-Tabari 12:134

Verily, man is indeed a manifest ingrate! ﴿43:15﴾, and,

﴿الَّذِينَ يَدْعُونَ إِلَى الْفِتْنَةِ إِنَّا جُتَاةٌ بِمَا يَدْعُونَ﴾

﴿Is it for you the males and for Him the females? That indeed is a division most unfair!﴾ [53:21-22]

﴿وَكَذَٰلِكَ زُكِّيَ لِكُفْرِهِمُ النَّارَ أَنْ يُكْفَرُوا بِمَا كَانُوا يَكْفُرُونَ﴾

﴿وَلْيَسْلُوا عَلَيْهِمْ وَلَوْ شَاءَ اللَّهُ مَا مَكَّوْا فِتْنَتَهُمْ وَمَا يَعْلَمُونَ﴾

﴿137 And so to many of the idolators, their "partners" have made fair seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allāh had willed, they would not have done so. So leave them alone with their fabrications﴾

### Shayṭān Lured the Idolators to Kill Their Children

Allāh says, just as the Shayṭān lured the idolators to assign a share for Allāh from what He created of agriculture and cattle - and a share for the idols, they also made it seem fair for them to kill their children, for fear of poverty, and burying their daughters alive, for fear of dishonor.

'Alī bin Abī Ṭalḥah reported from Ibn 'Abbās that he commented,

﴿وَكَذَٰلِكَ زُكِّيَ لِكُفْرِهِمُ النَّارَ أَنْ يُكْفَرُوا بِمَا كَانُوا يَكْفُرُونَ﴾

﴿And so to many of the idolators, their "partners" have made fair seeming the killing of their children ..﴾

"They make killing their children attractive to them."<sup>[1]</sup>

Mujāhid said, "Idolators' partners among the devils ordered them to bury their children for fear of poverty."<sup>[2]</sup> As Suddi said, "The devils commanded them to kill their daughters so that they,

﴿يُكْفَرُوا﴾

﴿lead them to their own destruction﴾, and to,

[1] Aṭ-Ṭabari 12:136

[2] Aṭ-Ṭabari 12:136.

وَقَالُوا

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وَقَالُوا

وَقَالُوا هَذِهِ أَمْثَلُ الَّذِي كَانَ يَفْعَلُ آبَاؤُنَا وَمِثْلَ نَشْأَةِ بَنِيهِمْ وَقَدْ خَرَجْنَا عَنْ آثَرِهِمْ وَهِيَ ظُلُمَةٌ لَّا يَبْذُرُونَ  
 أَنَسَدَ اللَّهُ عَنْهُمْ أَفْزَارَهُ عَلَيْهِ سَبْعَ مِائَةٍ مِثْقَالًا ثُمَّ يَنفِخُ فِي سَافِرَتَيْهِ فَإِنَّ صَوْتَهُ مِثْلَ طُرْقِ الرِّجْلِ عَلَى الْحِجَابِ الْأَمَّامِ  
 فَأَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرِ مَعْرُوشَاتٍ وَالْأَنْجُلَ وَالزَّرْعَ  
 مُخْتَلِفًا ذِكْلُهُ وَالرِّبَّيْنَتَ وَالرَّيَّانَ مَتَشَكِّبًا وَغَيْرَ  
 مُتَشَكِّبٍ كُلًّا مِنْ ثَمَرٍ إِذَا أَثْمَرَ وَآثَرُ مَا تُؤْكَلُ يَوْمَ  
 حَصَادِهِ وَلَا تُغْنِي عَنْهُمْ إِيَّاهُ وَلَا نَجِيًّا أَلَيْسَ اللَّهُ بِذِي  
 قُوَّةٍ أَلَمْ تَرَ أَنَّ الْأَنْعَامَ حَمُولَةً وَفَرْشًا كَلَّا إِنَّهَا لَأَنْعَامٌ  
 لَّا تَعْلَمُ وَأَخْلُوبٌ لَّالشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

﴿وَلَا يَسْبِرُوا عَلَيْهِمْ وَيَتَّبِعُهُمْ﴾

cause confusion in their religion.﴾<sup>11</sup>

Allāh said,

﴿وَلَوْ نَشَاءُ اللَّهُ مَا مَكُورٌ﴾

And if Allāh had willed, they would not have done so.﴾

meaning, all this occurred by Allāh's leave will and decree, but He dislikes these practices, and He has the perfect wisdom in every decree. He is never questioned about what He does, but they all will be questioned.

﴿فَذَرْنَهُمْ وَمَا يَفْعَلُونَ﴾

So leave them alone with their fabrications.﴾

meaning, avoid and

abandon them and what they do, for Allāh will judge between you and them.

﴿وَقَالُوا هَذِهِ أَمْثَلُ الَّذِي كَانَ يَفْعَلُ آبَاؤُنَا وَمِثْلَ نَشْأَةِ بَنِيهِمْ وَقَدْ خَرَجْنَا عَنْ آثَرِهِمْ وَهِيَ ظُلُمَةٌ لَّا يَبْذُرُونَ أَنَسَدَ اللَّهُ عَنْهُمْ أَفْزَارَهُ عَلَيْهِ سَبْعَ مِائَةٍ مِثْقَالًا ثُمَّ يَنفِخُ فِي سَافِرَتَيْهِ فَإِنَّ صَوْتَهُ مِثْلُ طُرْقِ الرِّجْلِ عَلَى الْحِجَابِ الْأَمَّامِ﴾

138. And according to their claim, they say that such and such cattle and crops are *Hijr* (forbidden), and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden, and cattle on which (at slaughtering) the Name of Allāh is not pronounced; lying

<sup>11</sup> Al-Ṭabarī 12:137

against Him (Allāh) He will recompense them for what they used to fabricate.﴾

### The Idolators Forbade Certain Types of Cattle

'Alī bin Abī Ṭāḥah reported that Ibn 'Abbās said, "*Hijr* refers to what they forbade, such as the *Waṣīlah*, and the like."<sup>[1]</sup>

Similar was said by Mujāhid, Ad-Ḍaḥḥāk, As-Suddī, Qatādah, 'Abdur-Raḥmān bin Zayd bin Aslam and others.<sup>[2]</sup> Qatādah commented on,

﴿وَقَالُوا مَن ذِيهِ أَمْثَلٌ وَحَسَرْتُ جَسَدِي﴾

﴿They say that such and such cattle and crops are *Hijr*,﴾

"It is a prohibition that the *Shayāṭīn* appointed for their wealth, and a type of exaggeration and extremism that did not come from Allāh." ['Abdur-Raḥmān] Ibn Zayd bin Aslam said that,

﴿حَيْجَرٌ﴾

﴿*Hijr*,﴾ refers to what the idolators designated for their deities.<sup>[3]</sup> As-Suddī said that the *Āyah*,

﴿لَا يُلَاقِيهَا إِلَّا مَن أَسَاءَ رَعِيَّتِهِمْ﴾

﴿And none should eat of them except those whom we allow, they claimed...﴾

means, "They said, only those whom we choose can eat of them., and the rest are prohibited from eating them."<sup>[4]</sup> Similar to this honorable *Āyah*, Allāh said,

﴿قُلْ أَرَأَيْتُمْ مَا كَسَبَ اللَّهُ لَكُمْ مِمَّن رَزَقْتُم مِّنْ حَرْثٍ مَّا بَلَغَ لَيْلِ الْكَافِرِ لَكُمْ  
أَن عَلَى نَفْسٍ عَذَابٌ﴾

﴿Say: "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say. "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"﴾ [10:59].

<sup>[1]</sup> At-Ṭabari 12:143

<sup>[2]</sup> At-Ṭabari 12:143

<sup>[3]</sup> At-Ṭabari 12:143

<sup>[4]</sup> At-Ṭabari 12:143



﴿139. And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females, but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allāh). Verily, He is All-Wise, All-Knower.﴾

Abu Ishāq As-Subay'ī narrated that 'Abdullāh bin Abi Al-Hudhayl reported that Ibn 'Abbās said that,

﴿وَقَالُوا مَا فِي بُطُونِ هَٰؤُلَاءِ الْأَنثَىٰ هَالِكَةٌ لِّلْمَكْرُوهَاتِ﴾

﴿And they say: "What is in the bellies of such and such cattle is for our males alone..."﴾ refers to milk.<sup>[1]</sup>

'Awfi said that Ibn 'Abbās said about this Āyah,

﴿وَقَالُوا مَا فِي بُطُونِ هَٰؤُلَاءِ الْأَنثَىٰ هَالِكَةٌ لِّلْمَكْرُوهَاتِ﴾

﴿And they say: "What is in the bellies of such and such cattle is for our males alone..."﴾

"It is about milk, which they prohibited for their females and allowed only their males to drink. When a sheep would give birth to a male sheep, they would slaughter it and feed it to their males, but not to their females. If the newly born lamb was a female, they would not slaughter it, but if it was stillborn, they would share in it (with their females)! Allāh forbade this practice."<sup>[2]</sup> Similar was said by As-Suddi.<sup>[3]</sup>

Ash-Sha'bi said, "The *Bahīrah*'s milk was only given to the men. But if any cattle from the *Bahīrah* died, both men and women would share in eating it." Similar was said by 'Ikrimah, Qatādah and 'Abdur-Rahmān bin Zayd bin Aslam.

Mujāhid commented;

﴿وَقَالُوا مَا فِي بُطُونِ هَٰؤُلَاءِ الْأَنثَىٰ هَالِكَةٌ لِّلْمَكْرُوهَاتِ وَهُمْ عَلَىٰ أَذْنَبَاتٍ﴾

﴿And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females..."﴾

"It refers to the *Sā'ibah* and the *Bahīrah*."<sup>[4]</sup> Abu Al-'Āliyah, Mujāhid and Qatādah said that Allāh's statement,

<sup>[1]</sup> At-Tabari 12:146

<sup>[2]</sup> At-Tabari 12:147

<sup>[3]</sup> At-Tabari 12:148

<sup>[4]</sup> At-Tabari 12:148



﴿سَيَرِيحُهُمْ وَصَنَعُهُمْ﴾

«He will punish them for their attribution.» means, uttering such falsehood.<sup>(1)</sup> This is explained by Allāh's statement,

﴿وَلَا تَقُولُوا إِنَّمَا أَصْنَحُ الْكُفْرَ خَلَا سَبَلٌ وَمَعَا حَرَامٌ يُعْتَدُونَ عَلَى اللَّهِ الْكُفْرُ  
إِنَّ الْيَمِينَ بِعَدْوَةٍ عَلَى اللَّهِ كَذِبٌ لَا يُفْلِحُونَ﴾

«And say not concerning that which your tongues falsely utter: "This is lawful and this is forbidden," so as to invent lies against Allāh. Verily, those who invent lies against Allāh will never prosper.» [16:116]

Allāh said,

﴿إِنَّهُ حَكِيمٌ﴾

«Verily, He is All-Wise» in His actions, statements, Law and decree,

﴿عَلِيمٌ﴾

«All-Knower», in the actions of His servants, whether good or evil, and He will recompense them for these deeds completely.

﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ  
قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ﴾

«140. Indeed lost are they who have killed their children, foolishly, without knowledge, and (they) have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.»

Allāh says that those who committed these evil acts have earned the loss of this life and the Hereafter. As for this life, they lost when they killed their children and made it difficult for themselves by prohibiting some types of their wealth, as an act of innovation that they invented on their own. As for the Hereafter, they will end up in the worst dwellings, because they used to lie about Allāh and invent falsehood about Him. Allāh also said,

﴿إِنَّ الْيَمِينَ بِعَدْوَةٍ عَلَى اللَّهِ الْكُفْرُ لَا يُفْلِحُونَ﴾ مَنَعَ فِي تِلْكَ نَصْرَ إِلَيْكَ

<sup>(1)</sup> At-Tabari 12.152

رَجَعْنَاهُمْ ثُمَّ دُخِّلَهُمُ الْعَذَابُ الْاَلَدِيَّةَ بِمَا كَانُوا يَكْفُرُونَ ﴿٦٩﴾

﴿Say: "Verily, those who invent a lie against Allah will never be successful." (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve ﴾ [10:69-70]

Al-Hāfiz Abu Bakr bin Marduwyah recorded that Ibn 'Abbās commented, "If it pleases you to know how ignorant the Arabs used to be, then recite the Āyāt beyond Āyah one hundred and thirty in Sūrat Al-An'ām,

﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَهْوًا وَكَانُوا عَنْ اللَّهِ عَاقِلِينَ ﴿٦٩﴾ فَتَنَّا أَوْلَادَهُمْ بَيْنَ عِلْمٍ وَعَمَلٍ مَا يَرْفَعُهُ اللَّهُ أَجْرًا عَلَى اللَّهِ لَا مَكَلُوفٌ وَمَا كَانُوا مُهْتَدِينَ ﴿٧٠﴾﴾

﴿Indeed lost are they who have killed their children, foolishly, without knowledge, and [they] have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.﴾"

Al-Bukhārī also recorded this in the section of his Ṣaḥīḥ on the virtues of the Quraysh <sup>[1]</sup>

﴿وَهُوَ الَّذِي لَمَّا جَاءَتْ مَرْيَمُ رَحْمَةً مِنَّا وَاتَّخَذَتْ مِن دُونِهِمَا حَاوِلَةً قَحْطَبًا أَهْلَكْنَاهَا فَاتَّخَذَ مِنْهَا سَمَكًا يَكُونُ ذِيقًا لِلْعَالَمِينَ ﴿٦٧﴾ وَاللَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ مُّجْتَمِعِينَ ﴿٦٨﴾ وَكَانَ الْاِنْسَانُ كَافِرًا ﴿٦٩﴾ وَكَانَ الْاِنْسَانُ كَافِرًا ﴿٧٠﴾﴾

﴿141. And it is He Who produces gardens Ma'rūshāt and not Ma'rushiāt, and date palms, and crops of different shape and taste, and olives, and pomegranates, similar, and different. Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not by extravagance. Verily, He likes not the wasteful.﴾

﴿142. And of the cattle (are some) for burden and (some smaller) for Farsh. Eat of what Allah has provided for you, and follow not the footsteps of Shayṭān. Surely, he is to you an open enemy ﴾

<sup>[1]</sup> Fath Al-Bārī 6.636

### Allāh Created the Produce, Seed Grains and Cattle

Allāh states that He created everything, including the produce, fruits and cattle that the idolators mishandled by their misguided ideas, dividing them into various designated parts, allowing some and prohibiting some. Allāh said,

﴿وَهُوَ الَّذِي أَنشَأَ حَشَوَ تُغْرِشَاتٍ وَمَعَهُ مَرْشَاتٍ﴾

﴿And it is He Who produces gardens Ma'rūshāt and not Ma'rushat,﴾

'Alī bin Abī Ṭāḥah reported that Ibn 'Abbās commented, "Ma'rūshāt refers to what the people trellise, while 'not Ma'rūshāt' refers to fruits (and produce) that grow wild inland and on mountains."<sup>[1]</sup> 'Aṭa' Al-Khurasānī said that Ibn 'Abbās said, "Ma'rūshāt are the grapevines that are trellised, while 'not Ma'rūshāt' refers to grapevines that are not trellised." As-Suddī said similarly. As for these fruits being similar, yet different, Ibn Jurayj said, "They are similar in shape, but different in taste."<sup>[2]</sup> Muḥammad bin Ka'b said that the Āyah,

﴿مَكْلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ﴾

﴿Eat of their fruit when they ripen,﴾

means, "(Eat) from the dates and grapes they produce."<sup>[3]</sup> Al-Ān said next,

﴿وَلَا تَأْكُلُوا حَقَّهُ يَوْمَ حَصَادِهِ﴾

﴿but pay the due thereof on the day of their harvest,﴾

Mujāhid commented, "When the poor people are present (on the day of harvest), give them some of the produce."<sup>[4]</sup> 'Abdur-Razzāq recorded that Mujāhid commented on the Āyah,

﴿وَلَا تَأْكُلُوا حَقَّهُ يَوْمَ حَصَادِهِ﴾

﴿but pay the due thereof on the day of their harvest﴾

"When planting, one gives away handfuls (of seed grains) and on harvest, he gives away handfuls and allows them to pick

[1] At-Ṭabarī 12:156

[2] At-Ṭabarī 12:157

[3] At-Ṭabarī 12:157

[4] At-Ṭabarī 12:163



said): "Nay! Indeed we are deprived of (the fruits)!" The best among them said: "Did I not tell you, why say you not: 'If Allāh wills'." They said: "Glory to Our Lord! Verily, we have been wrongdoers." Then they turned one against another, blaming. They said: "Woe to us! We have transgressed. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord." Such is the punishment! (in this life), but truly, the punishment of the Hereafter is greater if they but knew. ﴿68:18-33﴾.

### Prohibiting Extravagance

Allah said,

﴿وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

﴿And waste not by extravagance. Verily, He likes not the wasteful﴾

It was said that the extravagance prohibited here refers to excessive charity beyond normal amounts. Ibn Jurayj said, "This *Āyah* was revealed concerning Thābit bin Qays bin Shammās, who plucked the fruits of his date palms. Then he said to himself, 'This day, every person who comes to me, I will feed him from it.' So he kept feeding (them) until the evening came and he ended up with no dates. Allah sent down,

﴿وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

﴿And waste not by extravagance. Verily, He likes not the wasteful.﴾"

Ibn Jarir recorded this statement from Ibn Jurayj. However, the apparent meaning of this *Āyah*, and Allah knows best, is that;

﴿كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَابْتَاعُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا﴾

﴿Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not...﴾

refers to eating, meaning, do not waste in eating because this spoils the mind and the body. Allāh said in another *Āyah*,

﴿وَتَسْلُكُوا سَبِيلًا وَلَا تُسْرِفُوا﴾

﴿And eat and drink but waste not by extravagance.﴾ [7.31]

In his *Ṣaḥīḥ*, Al-Bukhārī recorded a *Ḥadīth* without a chain of narration;

﴿كُلُوا وَاشْرَبُوا وَاتَّبِسُوا مِنْ غَيْرِ مُسْرَافٍ وَلَا مَخْلَعٍ﴾

'Eat, drink and clothe yourselves without extravagance or arrogance.'<sup>[1]</sup>

Therefore, these *Ayāt* have the same meaning as this *Ḥadīth*, and Allāh knows best.

### Benefits of Cattle

Allāh's statement,

﴿وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشٌ﴾

﴿And of the cattle (are some) for burden and (some smaller) for Farsh.﴾

means, He created cattle for you, some of which are suitable for burden, such as camels, and some are *Farsh*. *Ath-Thawn* narrated that Abu Ishāq said that Abu Al-Aḥwas said that 'Abdullāh said that 'animals for burden' are the camels that are used for carrying things, while, 'Farsh', refers to small camels. Al-Ḥākim recorded it and said, "Its chain is *Ṣaḥīḥ* and they did not record it."<sup>[2]</sup> 'Abdur-Raḥmān bin Zayd bin Aslam said that 'animals for burden' refers to the animals that people ride, while, 'Farsh' is that they eat (its meat) and milk it. The sheep is not able to carry things, so you eat its meat and use its wool for covers and mats (or clothes).<sup>[3]</sup> This statement of 'Abdur-Raḥmān is sound, and the following *Āyāt* testify to it,

﴿أَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ نَاسِهِمْ أَنْعَامًا فَهُمْ لَهَا مَالِكٌ وَيُكَلِّفُ اللَّهُ لَهُمْ مِنْهَا ثَقْلًا غَدِيرًا وَذُكُورًا﴾

﴿Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners

<sup>[1]</sup> The Book of Clothing, the first chapter, with slightly different wording. It was recorded with a complete chain by Ibn Mājah, An-Nasā'ī, and others.

<sup>[2]</sup> Al-Ḥākim 2:317

<sup>[3]</sup> Aḥ-Ṭabari 12:181

And We have subdued them unto them so that some of them they have for riding and some they eat.﴾ [36:71-72], and,

﴿وَلَهُ لَكُم مِّنَ الْأَنْعَامِ نِعْمَةٌ تُسَبِّحُ بِحَمْدِ رَبِّكُمْ بِمِائَةِ نَفْسٍ يَوْمَ الْحِسَابِ﴾  
 ﴿إِنَّمَا يَذْكُرُ لَكُمْ وَلِيْنًا﴾

﴿And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk, palatable to the drinkers.﴾ [16:66], until,

﴿وَمِنْ أَمْوَالِهِمُ وَأَوْسَادُهُمْ وَأَشْعَارُهُمْ وَأَنفُسُهُمْ إِنَّا وَمَنَّا إِلَىٰ يَوْمِئِذٍ﴾

﴿And of their wool, fur and hair, furnishings and articles of convenience, comfort for a while.﴾ [16:80].

### **Eat the Meat of These Cattle, But Do Not Follow Shaytān's Law Concerning Them**

Allāh said,

﴿كُلُوا مِن مَّا رَزَقَكُمُ اللَّهُ﴾

﴿Eat of what Allāh has provided for you,﴾

of fruits, produce and cattle. Allāh created all these and provided you with them as provision.

﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾

﴿and follow not the footsteps of Shaytān.﴾

meaning, his way and orders, just as the idolators followed him and prohibited fruits and produce that Allāh provided for them, claiming that this falsehood came from Allāh

﴿إِنَّهُ لَكُمْ﴾

﴿Surely, he is to you﴾ meaning; Shaytān, O people, is to you,

﴿عَدُوٌّ مُّبِينٌ﴾

﴿an open enemy﴾ and his enmity to you is clear and apparent. Allāh said in other Āyāt,

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو بِحُجَّتِ الْكَافِرِينَ﴾

﴿Surely, Shaytān is an enemy to you, so take (treat) him as an enemy. He only invites his Ĥizb (followers) that they may

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تَنْبِيْهُ أَنْفُجَ مِنْ أَصْحَابِ النَّارِ وَمِنَ الْعَمْرِ أَنْتَبِيْ  
 قُلْ مَا لَكُمْ كَرِهَ أَرَأَيْتُمْ إِنْ أُنْشِئُوا أُمَّ أَسْتَحْلَتْ عَلَيْهِ  
 أَرْحَامُ الْأَنْبِيَاءِ يُكُونُ بِمِثْلِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾  
 وَمِنَ الْإِبِلِ ثَنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ أَلَمْ يَكْرِهَ  
 حَرَمَ أَرَأَيْتُمْ إِنْ أُنْشِئُوا أُمَّ أَسْتَحْلَتْ عَلَيْهِ أَرْحَامُ الْأَنْبِيَاءِ  
 أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْنَاكُمْ اللَّهُ بِهَذَا فَمَنْ  
 أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِعَدُوِّ  
 عَلَيْهِمْ إِنْ لَمْ يَكُنْ يَدِي الْقَوْمِ الْفَالِغِينَ ﴿١٤٤﴾ قُلْ لَا أُجِدُ  
 فِي مَا أُوْحِيَ إِلَيَّ حَرَمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ  
 مِمَّنْ أَوْدَعَا مَقْشُوعًا أَوْ لَحْمَ غَيْرِ فَإِنَّهُ بِرِجْسٍ أَوْ  
 يَسْقَا أَهْلًا لِعَدُوٍّ أَوْ يَكُونُ لِعَدُوٍّ عَرِيًّا وَلَا عَدُوٍّ  
 رَبُّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾ وَعَلَى الَّذِينَ هَادُوا حَرَمًا  
 كَذَلِكِ ذِي طِفْرٍ وَمِنَ الْبَقَرِ وَالْأَسْمِ حَرَمًا عَلَيْهِمْ  
 شَحْمُهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَامِ أَوْ مَا  
 اخْتَلَطَ بِغُلَامٍ ذَلِكَ جَزَاءُ عَمَلِهِمْ وَإِنَّ الصَّالِحِينَ ﴿١٤٦﴾

become the  
 dwellers of the  
 blazing Fire. ﴿  
 [35:6] and,

﴿يَنْبِيْءَ لَا يَبْنَعُكُمْ  
 النَّاسُ كَمَا افْتَرَى أَنْفُسُهُمْ  
 أَنْ يَكُونَ لِعَدُوٍّ عَرِيًّا  
 وَلَا عَدُوٍّ يَبْنَعُكُمْ﴾

﴿O Children of Adam!  
 Let not Shayṭān deceive  
 you, as he got your  
 parents out of Paradise,  
 stripping them of their  
 raiment, to show them  
 their private parts. ﴿  
 [7:27]

and,  
 ﴿أَفْتَرَى أَنْفُسُهُمْ  
 أَنْ يَكُونَ لِعَدُوٍّ  
 عَرِيًّا وَلَا عَدُوٍّ  
 يَبْنَعُكُمْ﴾

﴿Will you then

take him (Iblīs) and his offspring as protectors and helpers  
 rather than Me while they are enemies to you? What an evil is  
 the exchange for the wrongdoers. ﴿[18:50]

There are many other Āyāt on this subject.

﴿تَنْبِيْهُ أَنْفُجَ مِنْ أَصْحَابِ النَّارِ وَمِنَ الْعَمْرِ أَنْتَبِيْ  
 أَسْتَحْلَتْ عَلَيْهِ أَرْحَامُ الْأَنْبِيَاءِ يُكُونُ بِمِثْلِ إِنْ كُنْتُمْ  
 صَادِقِينَ ﴿١٤٣﴾ وَمِنَ الْإِبِلِ ثَنَيْنِ وَمِنَ الْبَقَرِ  
 اثْنَيْنِ قُلْ أَلَمْ يَكْرِهَ حَرَمَ أَرَأَيْتُمْ إِنْ أُنْشِئُوا  
 أُمَّ أَسْتَحْلَتْ عَلَيْهِ أَرْحَامُ الْأَنْبِيَاءِ  
 أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْنَاكُمْ اللَّهُ بِهَذَا  
 فَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ  
 النَّاسَ بِعَدُوِّ عَلَيْهِمْ إِنْ لَمْ يَكُنْ يَدِي الْقَوْمِ  
 الْفَالِغِينَ ﴿١٤٤﴾﴾

﴿143. Eight pairs: of the sheep two (male and female), and of  
 the goats two (male and female). Say. "Has He forbidden the



two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."﴾

﴿144. And of the camels two, and of oxen two. Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allāh ordered you such a thing? Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly Allāh guides not the people who are wrongdoers."﴾

These Āyāt demonstrate the ignorance of the Arabs before Islām. They used to prohibit the usage of some of their cattle and designate them as *Bahūrah*, *Sā'ibah*, *Waṣḍah* and *Ham* etc. These were some of the innovations they invented for cattle, fruits and produce. Allāh stated that He has created gardens, trellised and untrellised, and cattle, as animals of burden and as *Farsh*. Allāh next mentioned various kinds of cattle, male and female, such as sheep and goats. He also created male and female camels and the same with cows. Allāh did not prohibit any of these cattle or their offspring. Rather, they all were created for the sons of Adam as a source for food, transportation, work, milk, and other benefits, which are many. Allāh said,

﴿وَزَكَرَٰتُكُمْ يَنْزِلُ عَلَيْكُمْ ثَمَنٌ ثَمَنًا أَرْوَاهُ﴾

﴿And He has sent down for you of cattle eight pairs...﴾ [39:6]

Allāh said;

﴿إِنَّا أَنْشَأْنَاهُنَّ لَكُمْ لَحْمًا أَبْلَغَيْنَا﴾

﴿...or (the young) which the wombs of the two females enclose...﴾

This refutes the idolators' statement,

﴿مَا فِي بُطُونِ هَٰؤُلَاءِ الْإِبِلِ إِلَّا خِلَافٌ وَمَا فِي بُطُونِ هَٰؤُلَاءِ الْإِبِلِ إِلَّا خِلَافٌ﴾

﴿What is in the bellies of such and such cattle is for our males alone, and forbidden to our females.﴾ [6:139]

Allāh said,

﴿يَتَوَلَّىٰ بَيْنَ يَدَيْهِ إِدْ صَكْنَهُ مَكِينٌ﴾

﴿Inform me with knowledge if you are truthful.﴾

meaning, tell me with sure knowledge, how and when did Allāh prohibit what you claimed is prohibited, such as the Baḥūrah, Sā'ibah, Waṣūlah and Ḥām etc.?

Al-'Awfi said that Ibn 'Abbās said, "Allāh's statement,

﴿ثَمْبَةَ الْأَزَاجِ يُرِيدُ الْفَخَالَ اثْنَيْنِ وَرَمَتْ الْقَمَرِ اثْنَيْنِ﴾

﴿Eight pairs: of the sheep two, and of the goats two...﴾ these are four pairs,

﴿قُلْ بِالْكَرْبِ حَرَّمَ أَرِ الْأُنثَيْنِ﴾

﴿Say: 'Has He forbidden the two males or the two females...'﴾  
I (Allāh) did not prohibit any of these.

﴿إِنَّمَا أَمْسَكْتُ عَلَيْهُمُ الْأُنثَيْنِ﴾

﴿or (the young) which the wombs of the two females enclose?﴾  
and does the womb produce but males and females? So why do you prohibit some and allow some others?

﴿يَتَوَفَّى بِيَوْمِهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Inform me with knowledge if you are truthful.﴾

Allāh is saying that all of this is allowed.<sup>[1]</sup> Allāh said,

﴿إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرًا﴾

﴿Or, were you present when Allāh ordered you such a thing?﴾  
mocking the idolators' innovations, and their lies that Allāh made sacred what they have prohibited.

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِآيَاتِهِ﴾

﴿Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge.﴾

Therefore, no one is more unjust than the people described here and

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿Certainly, Allāh guides not the people who are wrongdoers.﴾

The person most worthy of this condemnation is 'Amr bin

[1] At-Tabari 12:187

**Luhay bin Qum'ah** He was the first person to change the religion of the Prophets and designate the *Sā'ibah*, *Wasūlah* and *Ḥam*, as mentioned in the *Ṣaḥiḥ* <sup>[1]</sup>

﴿لَا أَيْدِي مَا أَوْحَىٰ إِلَيْنَا مُحَمَّدٌ عَلَىٰ طَائِفٍ يَتْلُمُهُمْ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا  
تَسْفُوهَا أَوْ لَحْمَ جَدِيرٍ فَإِنَّهُمْ يَحْسِبُونَ أَنَّهَا أُوحِيَ إِلَيْهِمْ بِاللَّهِ يَوْمَ قَمِينَ أَطْطَرُّ عَيْرَ بَاجٍ  
وَلَا عَاوِلَ إِنَّ رَسْمَكَ عَقُورٌ رَجِيحٌ ۝﴾

4145. Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maytah* (a dead animal) or blood poured forth, or the flesh of swine; for that surely, is unclean (*Rijs*), or immorally slaughtered in the name of other than Allāh. But whosoever is forced by necessity without willful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

### Forbidden Things

Allah commands His servant and Messenger, Muhammad ﷺ,

﴿قُلْ﴾

﴿Say﴾ O Muhammad ﷺ to those who prohibited what Allah has provided them, claiming this falsehood to be from Allāh,

﴿لَا أَيْدِي مَا أَوْحَىٰ إِلَيْنَا مُحَمَّدٌ عَلَىٰ طَائِفٍ يَتْلُمُهُمْ﴾

﴿I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it,﴾

This *Āyah* means, I do not find any animals that are prohibited, except these mentioned here. We should mention here that the prohibited things mentioned in *Sūrat Al-Mā'idah* and the *Ḥadīths* on this subject amend the meaning of this *Āyah*.

﴿أَوْ دَمًا تَسْفُوهَا﴾

﴿or blood poured.﴾ Qatādah commented, "Poured blood was prohibited, but the meat that still has some blood in it is

<sup>[1]</sup> *Fath Al-Bārī* 8:132

allowed."<sup>[1]</sup>

Al-Humaydi said that Sufyān narrated to us that 'Amr bin Dīnār narrated to us, "I said to Jābir bin 'Abdullāh, They claim that the Messenger of Allāh ﷺ prohibited the meat of donkeys during (the day of) Khaybar.' He said, 'Al-Hakam bin 'Amr narrated that from the Messenger of Allāh ﷺ. That scholar - referring to Ibn 'Abbās - denied it, reciting the Āyah;

﴿قُلْ لَا لَيْدٌ فِي مَا أُوحِيَ إِلَيَّ عَصَا عَلَى طَائِفٍ يَتَّبِعُونَهُ﴾

«Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it..."»<sup>[2]</sup> Al-Bukhārī and Abu Dāwud collected it.<sup>[3]</sup>

Abu Bakr bin Marduwyah and Al-Hākim, in his *Mustadrak*, recorded that Ibn 'Abbās said, "During the time of Jāhiliyyah, the people used to eat some things and avoid some other things, because they disliked them. Later on, Allāh sent His Prophet ﷺ, revealed His Book, allowed what He allowed, and prohibited what He prohibited. Therefore, whatever Allāh allowed is lawful and whatever He prohibited is unlawful. Whatever He did not mention, there is no sin in it." He then recited the Āyah,

﴿قُلْ لَا لَيْدٌ فِي مَا أُوحِيَ إِلَيَّ عَصَا عَلَى طَائِفٍ يَتَّبِعُونَهُ﴾

«Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it..."»

This is the wording with Ibn Marduwyah. Abu Dāwud also recorded this statement, and Al-Hākim said, "Its chain is *Ṣaḥīḥ* and they did not record it."<sup>[4]</sup>

Imām Aḥmad recorded that Ibn 'Abbās said, "A sheep belonging to Sawdah bint Zam'ah died and she said, 'O Allāh's Messenger! So-and-so (sheep) has died.' He said,

«فَلِمَ لَا أَخَذْتُمْ مِنْهَا؟»

«Why did you not use its skin?»

[1] At-Tabarī 12:193

[2] Al-Humaydi 2:379

[3] *Faṭḥ Al-Bān* 9:570 and Abu Dāwud 4:162

[4] Abu Dāwud, 3800 and Al-Hākim 4:115

She said, 'Should we use the skin of a sheep that has died?' Allāh's Messenger ﷺ said,

«إِنَّمَا قَالَ اللَّهُ: ﴿قُلْ لَا لَكُمْ فِي مَا أَوْحَىٰ إِلَيَّ حُرْمَةٌ عَلَىٰ مَا لَكُمْ مِنَ الْغَيْرِ بَلْ كُتِبَ عَلَيْكُمُ الذِّكْرُ بِمَا رَزَقْتُم مِّنْهُ لَعَلَّكُمْ تَذَكَّرُونَ﴾ وَلَا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُورًا أَوْ لَحْمَ خِزِيرٍ ۚ وَإِنَّكُمْ لَا تَلْعَمُونَهُ أَنْ تَذَبُّوهُ فَتَتَّخِذُوا بِهِ»

«Allāh only said, «Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, except Maytah (a dead animal) or blood poured forth, or the flesh of swine....» You will not be eating it if you tan its skin and benefit from it.»

So she had the sheep skinned, the skin was tanned and made into a water skin that she kept until it wore out.<sup>[1]</sup> Al-Bukhārī and an-Nasā'ī collected a similar Ḥadīth.<sup>[2]</sup>

Allāh said,

﴿لَقَدْ أَخْلَصَّ عَنِ بَيَاعٍ وَلَا عَدْوٍ﴾

«But whosoever is forced by necessity without willful disobedience, nor transgressing due limits;»

Therefore, whoever is forced by necessity to eat anything that Allāh has forbidden in this honorable Āyah, without transgressing his limits, then for him,

﴿قَدْ رَفَعَكَ عَفْوٌ رَّحِيمٌ﴾

«certainly, your Lord is Oft-Forgiving, Most Merciful.»

We mentioned the explanation of this Āyah in Sūrat Al-Baqarah. This honorable Āyah contradicts the idolators' innovated prohibitions for certain kinds of wealth, relying merely on their misguided ideas, such as the *Bahrah*, *Sa'ibah*, *Wasilah* and *Hām*. Allāh commanded His Messenger ﷺ to inform them that he does not find that such types of animals are prohibited in what Allāh revealed to him. In this Āyah, Allāh only prohibited dead animals, poured blood, the flesh of swine and what has been slaughtered for something other than Allāh. Other things were not prohibited here, but rather treated as that which does not have a ruling, i.e., permissible. Therefore, how do you - idolators - claim that such items are

<sup>[1]</sup> Aljmad 1:327

<sup>[2]</sup> Fath Al-Bāri 11:557 and An-Nasā'ī 7:173

prohibited, and why did you prohibit them when Allah did not prohibit them?

﴿وَعَلَى الَّذِينَ هَادُوا حَزَّائِمًا كُلِّ ذِي ظُلْمٍ رَجِمَتِ الْقَبْرِ وَالْقَوْمِ حَزَّائِمًا  
شُرُوبُهُمْ إِلَّا مَا حَسَّتْ ظُهُورُهُمْ أَوِ الْخَرَابَ أَوْ مَا أَصْبَحَ بِطَنُهُمْ ذَلِكَ حَزَّائِمُهُمْ بِمَنِيَّتِهِمْ  
وَرَبُّنَا صَبِغٌ﴾

﴿146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their Hawayd, or is mixed up with a bone. Thus We recompensed them for their rebellion And verily, We are Truthful.﴾

### **Foods that were Prohibited for the Jews Because of their Transgression**

Allah says, We forbade for the Jews every bird and animal with undivided hoof,<sup>[1]</sup> such as the camel, ostrich, duck and goose Allah said here,

﴿رَجِمَتِ الْقَبْرِ وَالْقَوْمِ حَزَّائِمًا شُرُوبُهُمْ﴾

﴿and We forbade them the fat of the ox and the sheep . ﴾

The Jews used to forbid these types of foods saying that Israel, or Ya'qub, used to forbid them for himself so they too forbid them. This was mentioned by As-Suddi.

'Alī bin Abī Ṭalḥah reported that Ibn 'Abbās said that,

﴿إِلَّا مَا حَسَّتْ ظُهُورُهُمْ﴾

﴿except what adheres to their backs﴾

refers to the fat that clings to their backs.<sup>[2]</sup> Allah said next,

﴿أَوِ الْخَرَابَ﴾

﴿or their Hawayd﴾

that is, the entrails, according to Abu Ja'far bin Jarīr. He also said, "The meaning here is, 'And from ox and sheep, We forbade their fat for the Jews, except the fat on their backs and what the entrails carry'" 'Alī bin Abī Ṭalḥah said that, Ibn

<sup>[1]</sup> See the comments on Surah Al 'Imrān, 3.93

<sup>[2]</sup> Al-Ṭabari 12.202

'Abbās said that the, *Hawāyā*, are the entrails.<sup>[1]</sup> Similar was reported from Mujahid,<sup>[2]</sup> Sa'ic bin Jubayr and Ad Ḍaḥḥāk.<sup>[3]</sup> Allāh's statement,

﴿أَزْمًا مَّا اُفْتِنَا بِمُطَرِّمٍ﴾

﴿... or is mixed up with a bone ﴾

means, We allowed the Jews the fat that is mixed with bones. Ibn Jurayj commented, "The fat on the rump that is mixed with the tailbone was allowed for them, and also the fat on the legs, head, eyes and what adheres to the bones."<sup>[4]</sup> As Suddi said similarly.<sup>[5]</sup> Allāh said,

﴿وَلَدَلْنَا عَنِتَّهُمْ بِغُيُوبٍ﴾

﴿Thus We recompensed them for their rebellion.﴾

meaning, We imposed this restriction on them as recompense for their rebellion and defying Our commandments. Allāh said in another *Āyah*,

﴿يُحْلِلُ لَكُمْ مِنْ أَثَرِ الْحَرْثِ حَرْثَهُ نَحْنُ مُبْتَلُونَ﴾  
﴿كثيرا﴾

﴿For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them – and for their hindering many from Allāh's way﴾ [4:160].

Allāh's statement,

﴿وَرَبِّكَ لَصَادِقٌ﴾

﴿And verily, We are Truthful.﴾

means, We were justified in the penalty We gave them. Ibn Jarīr commented, "We are Truthful in what We informed you of, O Muhammad; Our forbidding these foods for them, not as they claimed, that Israel merely forbade these things for himself (so they imitated him, they claimed)"<sup>[6]</sup>

[1] At-Tabari 12:203

[2] At-Tabari 12:204

[3] At-Tabari 12:204

[4] At-Tabari 12:205

[5] At-Tabari 12:205

[6] At-Tabari 12:206





He ﷺ then said,

«فَاتَى اللَّهُ الْيَهُودَ إِنَّ اللَّهَ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا جَمَلُوهُ ثُمَّ بَاعُوهُ وَأَكَلُوا ثَمَنَهُ»

«May Allāh fight the Jews! When Allāh forbade them the fats of animals, they melted the fat, sold it and ate its price.»<sup>[1]</sup>

The Group recorded this *Hadīth*.<sup>[2]</sup>

«إِنْ كَذَّبْتُمْ فَقَدْ رَضِيتُمْ دُونَ رَحْمَةِ رَبِّكُمْ وَلَا يَرْجُ بَأْسُهُ مِنَ الْقَوْمِ الْمُنْكَرِينَ»

«147. If they deny you say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals."»

Allāh says, if your opponents among the idolators, Jews and their likes reject you, O Muḥammad,

«فَقَدْ رَضِيتُمْ دُونَ رَحْمَةِ رَبِّكُمْ»

«Say: "Your Lord is the Owner of vast mercy..."» encouraging them to seek Allāh's vast mercy and follow His Messenger ﷺ,

«وَلَا يَرْجُ بَأْسُهُ مِنَ الْقَوْمِ الْمُنْكَرِينَ»

«and never will His wrath be turned back from the people who are criminals.»

discouraging them from defying the Messenger, the Final Prophet, Muḥammad ﷺ.

Allāh often joins encouragement with threats in the Qur'ān. Allāh said at the end of this *Sūrah*:

«إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّكَ لَتَشُوذُ زُجُجٌ»

«Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.» [6:165]

Allāh also said,

«رَبُّكَ ذُو فَضْلٍ غَنِيٌّ عَنْ عِبَادِهِ وَإِنَّكَ لَتَكُونُ مِنَ الْمُنْكَرِينَ»

«But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.» [13:6], and

<sup>[1]</sup> *Fath Al-Bārī* 4:495

<sup>[2]</sup> *Fath Al-Bārī* 4:495, *Muslim* 3:1207, *Abu Dāwūd* 3:356, *Tuhfat Al-Aḥwadhī* 4:521, *An-Nasā'ī* 7:309 and *Ibn Mājah* 2:732

﴿يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنَّ اللَّهَ لَجَدُّوا إِلَهُكُمْ فَأَعِزُّوا إِلَهُكُمْ وَلَهُ الْحُكْمُ يَوْمَ تَأْتِي السَّحَابُ بِالسَّمُومِ وَالْغَمَامِ وَتَكُونُ الْغَمَامُ غَمَامًا مُبْرِقًا ذَلِكَ يَوْمَ تَجْعَلُ لِكُلِّ أُمَّةٍ عَذَابًا شَدِيدًا فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

«Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment» [15:49-50], and

﴿غَالِبُ السُّبْحِ وَقَابِلُ التَّوْبِ شَدِيدُ الْعِقَابِ﴾

«The Forgiver of sin, the Acceptor of repentance, the Severe in punishment.» [40:3] and,

﴿إِنَّا بَلَدْنَا رَحْمَةً لِّلْعَالَمِينَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَكْثَرَهُمْ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

«Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats. And He is Oft-Forgiving, full of love.» [85:12-14].

There are many other Āyāt on this subject.

﴿سَقُولُ الَّذِينَ انشَلْنَا لَهُمُ الْبُيُوتَ فَهُوَ فِيهَا فِي يَوْمٍ ذِي قُرْبَىٰ يَوْمَ يَكُونُ الْأُنثَىٰ أَهْلًا عَلَىٰ الْكُفْرَىٰ وَلَهُمْ فِيهَا مَنَازِلُ مُتَقَرَّبِينَ وَأُولَٰئِكَ يَفْعَلُونَ وَيَوْمَ لَا يُغْنِي عَنْهُمْ كِبَارُ الْعُمْرِ وَلَا شَأْنُ الْمَوْلَىٰ وَلَا مَنَازِلُ الْأَنْثَىٰ وَقَدْ خَلِقُوا الْبَشَرَ ثُمَّ يَكُونُ السَّعِيرُونَ﴾

«148. Those who committed Shirk say: "If Allah had willed, we would not have committed Shirk, nor would our fathers, and we would not have forbidden anything (against His will)." Likewise belied those who were before them, till they tasted Our wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow the Zann and you do nothing but lie."»

«149. Say: "With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all."»

«150. Say: "Bring forward your witnesses, who can testify that Allāh has forbidden this." Then if they testify, do not testify with them. And do not follow the vain desires of those who belie Our Āyāt, and such as believe not in the Hereafter, and they hold others as equal with their Lord.»

## A False Notion and its Rebuttal

Here Allāh mentioned a debate with the idolators, refuting a false notion they have over their *Shirk* and the things that they prohibited. They said, surely, Allāh has full knowledge of the *Shirk* we indulge in, and that we forbid some kinds of wealth Allāh is able to change this *Shirk* by directing us to the faith, - they claimed - and prevent us from falling into disbelief, but He did not do that. Therefore - they said Allāh indicated that He willed, decided and agreed that we do all this. They said,

﴿لَوْ شَاءَ اللَّهُ مَا افْرَقْنَا وَلَا يَفْتُنَا وَلَا حَرَمَ مِنْ شَيْءٍ﴾

«If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything.»

Allāh said in another *Āyah*,

﴿وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ﴾

«And they said: "If it had been the will of the Most Gracious (Allāh), we should not have worshipped them (false deities)» [43:20].

Similar is mentioned in *Sūrat An-Nahl*. Allāh said next,

﴿كَذَّبَ الَّذِينَ كَفَرُوا الَّذِينَ يَرْجُونَ﴾

«Likewise belied those who were before them,»

for by using and relying on this understanding, the misguided ones before them were led astray. This notion is false and ungrounded, for had it been true, Allāh would not have harmed them, destroyed them, aided His honorable Messengers over them, and made them taste His painful punishment.

﴿قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ﴾

«Say: "Have you any knowledge.. "» that Allāh is pleased with you and with your ways,

﴿نُتْلُوهُ لَكُمْ﴾

«that you can produce before us.» and make it plain, apparent and clear for us. However,

﴿إِنْ تَتَّبِعُونَ إِلَّا مَحْضَرَ﴾

﴿Verily, you only follow the Zann﴾ doubts and wishful thinking,

﴿وَلَا تَعْمَلُونَ﴾

﴿and you do nothing but lie﴾ about Allāh in the false claims that you utter, Allāh said next,

﴿قُلْ يَسِّرْ لَنَا الْحُجَّةَ الْبَيِّنَةَ قُلُوْا شَاءَ لِهَدْيِكُمْ أَتَمِيْنُ﴾

﴿Say, "With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all."﴾

Allāh said to His Prophet ﷺ

﴿مَنْ﴾

﴿Say﴾ O Muḥammad, to them,

﴿وَلِلَّهِ الْحُجَّةُ الْبَيِّنَةُ﴾

﴿"With Allāh is the perfect proof and argument .">﴾ the perfect wisdom and unequivocal proof to guide whom He wills and misguide whom He wills

﴿مَنْ شَاءَ لِهَدْيِكُمْ أَتَمِيْنُ﴾

﴿had He so willed, He would indeed have guided you all﴾

All of this happens according to His decree, His will, and His choice So in this way, He is pleased with the believers, and angry with the disbelievers. Allāh said in other Āyat,

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى﴾

﴿And had Allāh willed, He could have gathered them together (all) on true guidance,﴾ [6:35] and

﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ﴾

﴿And had your Lord willed, those on earth would have believed, all of them together﴾ [10:99] and,

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرْتَوْنَ تَعْقِيْبَ﴾<sup>١٠٠</sup>، إِلَّا مَنْ رَجَعَ رُبُّكَ فَبَدَّلَكَ لَقِيْلَهُمْ زَعَمْتَ كُلُّهُمْ رَيْبُكَ أَتَأْتِلَازْ سَهْمًا مِنَ الْيَمِيْنِ وَالْيَمِيْنِ لَعَوِيْبُ﴾<sup>١٠١</sup>﴾

﴿And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.

Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled: "Surely, I shall fill Hell with jinns and men all together." ﴿11:118-119﴾

Ad Dāḥḥāk said, "No one has an excuse if he disobeys Allāh. Surely, Allāh has the perfect proof established against His servants." Allāh said,

﴿قُلْ مَن شَهِدَ كُفْرًا﴾

﴿Bring forward your witnesses,﴾ produce your witnesses,

﴿لَئِنْ يَشْهَدُوا أَنَّ اللَّهَ حَرَّمَ هَذَا﴾

﴿who can testify that Allāh has forbidden this.﴾

which you have forbidden and lied and invented about Allāh in this regard,

﴿يَوْمَ شَهِدُوا فَلَا تَشْهَدُ مَعَهُ﴾

﴿Then if they testify, do not testify with them.﴾

because in this case, their testimony is false and untrue,

﴿وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَفَرُوا يَكْذِبُوا وَأَعْلَوْا لَا يُذُنُونَ بِالْأَعْتَدِ وَهُمْ يُبْهِمُونَ  
بِعُدُولِهِمْ﴾

﴿And do not follow the vain desires of those who belie Our Āyāt, and such as believe not in the Hereafter, and they hold others as equal with their Lord.﴾

by associating others with Allāh in worship and treating them as equals to Him.

﴿قُلْ إِنَّمَا أَمْرٌ مِّنْ حَرَمِ رَبِّكُمْ عَلَيْكُمْ إِلَّا تَقَرُّوْا بِهِ سُبُحًا وَأَعْتَدِ الْإِسْمَ  
وَلَا تَقُولُوا لَوْلَا أَمْرٌ مِّنْ رَبِّنَا لَأَقْبَلَ بَعْضُ رِجَالِكُمُ الْبَاغِيَّةَ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ  
مِنْهَا وَكَا ظُهُورَ وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ حَرَمٌ عَلَى اللَّهِ إِلَّا بِالْحَقِّ ذَلِكَ وَصَلَّيْكُمْ بِهِ. فَذَلِكُمْ  
قَوْلُهُمْ﴾

﴿151. Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be kind and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them. Come not near to Al Fawāḥish (immoral sins) whether committed

openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause. This He has commanded you that you may understand.” ﴿

### Ten Commandments

Dāwud Al-Awdy narrated that, Ash-Sha'bī said that, 'Alqamah said that Ibn Mas'ūd said, "Whoever wishes to read the will and testament of the Messenger of Allāh ﷺ on which he placed his seal, let him read these Āyāt,

﴿قُلْ تَسَاءَلُوا أَنزِلَ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَا تُذَكَّرُونَ﴾

﴿Say: "Come, I will recite what your Lord has prohibited you from. Join not anything in worship with Him..."﴾

until,

﴿فَلَّحَكُمْ تَقْوَىٰ﴾

﴿.. so that you may have Taqwā﴾ [6:153].<sup>[1]</sup>

In his *Mustadrak*, Al-Hākim recorded that Ibn 'Abbās said, "In Sūrah Al-An'ām [6], there are clear Āyāt, and they are the Mother of the Book (the Qur'an)." He then recited,

﴿قُلْ تَسَاءَلُوا أَنزِلَ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ﴾

﴿Say: "Come, I will recite what your Lord has prohibited you from.. "﴾

Al-Hākim said, "Its chain is *Ṣaḥīḥ*, and they did not record it."<sup>[2]</sup>

In his *Mustadrak* Al-Hākim also recorded that 'Ubādah bin As-Sāmīt said, "The Messenger of Allāh ﷺ said,

﴿أَبْئُتُمْ بِيَايَمِي عَلَى ثَلَاثَ﴾

﴿Who among you will give me his pledge to do three things?﴾

He then recited the Āyah,

﴿قُلْ تَسَاءَلُوا أَنزِلَ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ﴾

﴿Say: "Come, I will recite what your Lord has prohibited you from.. "﴾

<sup>[1]</sup> *Tuhfat Al-Ahwadhī* 8:446

<sup>[2]</sup> Al-Hākim 2.317

until the end of the *Āyat*. He then said,

فَقَمِنَ رَقِي فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَتَقَصَّرَ بِهِنَّ شَيْئًا فَأَفَرَّكَ اللَّهُ بِهِ فِي الدُّنْيَا ثَمَانَتْ  
عُلُوبَتُهُ، وَمَنْ أَخَّرَ إِلَى الْآخِرَةِ فَأَمْرُهُ إِلَى اللَّهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ عَفَا عَنْهُ

*'Whoever fulfils (this pledge), then his reward will be with Allāh, but whoever fell into shortcomings and Allāh punishes him for it in this life, then that will be his recompense. Whoever Allāh delays (his reckoning) until the Hereafter, then his matter is with Allāh. If He wills, He will punish him, and if He wills, He will forgive him.'*"

Al-Hākim said, "Its chain is *Sahūh* and they did not record it."<sup>[1]</sup>

As for the explanation of this *Āyah*, Allāh said to His Prophet and Messenger Muḥammad ﷺ: Say, O Muḥammad, to those idolators who worshipped other than Allāh, forbade what Allāh provided them with and killed their children, following their opinions and the lures of the devils,"

﴿قُلْ﴾

﴿Say﴾ to them

﴿مَاتُوا﴾

﴿Come﴾ come here, come close

﴿أَقْلَمَ مَا حَرَّمَ رَبِّيَ﴾

﴿I will recite what your Lord has prohibited you from.﴾

meaning, I will inform you about what your Lord has forbidden for you in truth, not guessing or wishful thinking. Rather, it is revelation and an order from Him.

### **Shirk is Forbidden**

﴿إِلَّا تَعْبُدُوهُ﴾

﴿Join not anything in worship with Him;﴾

this Allāh has ordained, for He said at the end of the *Āyah*,

﴿وَلَكُمْ دِينُكُمْ بِهِ فَلَكُمْ مَعُونٌ﴾

[1] Al-Hākim 2:318





﴿وَمَا لِلَّهِ لَا يَمِيرُ أَنْ يَشْرَكَ بِهِ. وَيَمِيرُ مَا مَلَكَ ذَلِكَ إِنْ شَاءَ﴾

«Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that.» [4:116]

Muslim recorded a *Hadīth* in the *Ṣaḥīḥ* that reads,

«مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ»

«Whoever dies associating none with Allah will enter Paradise.»<sup>11</sup>

There are many *Āyāt* and *Hadīths* on this subject.

### The Order for Kindness to Parents

Allāh said next,

﴿وَالْوَالِدَيْنِ إِسْقًا﴾

«be kind and dutiful to your parents;»

meaning, Allāh has commanded and ordered you to be kind to your parents. Allāh said in another *Āyah*,

﴿وَمَنْ رَزَقَهُ آلَا مَعْبُودًا إِلَّا يَدَ وَالِدَيْهِ إِسْقًا﴾

«And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.» [17:23]

Allāh often mentions obeying Him and being dutiful to parents together. Allāh said,

﴿لِي أَشْكُرَ لِي وَلِوَالِدَيْهِ إِلَىٰ تَعْبِيدِ ۚ وَلَنْ حَقَّكَ عَلَىٰ أَنْ تَشْرَكَ بِي مَا لَكَ لِي بِهِ  
يَوْمَ فَلَا تُغْنِيَنَّ وَلَدِيهَا فِي الْقَبْرِ مَمْرُودًا وَلَنْ يَسِيرَ مَنْ لَكَ إِلَىٰ شَرِّ إِنْ مَحَبَّتُكُمْ  
فَأَتَيْتُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

«Give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in this world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do » [31:14-15]

<sup>11</sup>. Muslim 1:94

Therefore, Allāh ordered children to be dutiful and kind to their parents, even if they were idolators. Allāh also said,

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ رَبَّكُمْ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

«And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah and be dutiful and kind to parents.» [2.83]

There are several Āyāt on this subject. It is recorded in the Two Ṣaḥīḥs that Ibn Mas'ūd said, "I asked Allāh's Messenger ﷺ about which deed is the best. He said,

«الصلوة على وقتها»

«The prayer, when it is performed on time.»

I said, 'Then?' He said,

«بِرَّ الوَالِدَيْنِ»

«Being dutiful to parents.»

I asked, 'Then?' He said,

«الجهاد في سبيل الله»

«Jihad in Allāh's cause.»

Ibn Mas'ūd said, "The Messenger of Allāh ﷺ said these words to me, and had I asked him for more, he would have said more."<sup>(1)</sup>

## Killing Children is Forbidden

Allah said,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْنَتِكُمْ عَنْ رِقَابِكُمْ ذَٰلِكُمْ وَكَانَ مَعَكُمْ﴾

«Kill not your children because of poverty. We shall provide sustenance for you and for them.»

After Allāh commanded kindness to parents and grandparents, He next ordered kindness to children and grandchildren. Allāh said,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْنَتِكُمْ﴾

«kill not your children because of poverty.»

<sup>(1)</sup> Faṭḥ Al-Bārī 2:12 and Muslim 1:89

because the idolators used to kill their children, obeying the lures of the devils. They used to bury their daughters alive for fear of shame, and sometimes kill their sons for fear of poverty. It is recorded in the Two *Sahīḥs* that 'Abdullāh bin Mas'ūd said, "I asked the Messenger of Allāh ﷺ, 'Which sin is the biggest?' He said,

«أَنْ تَدْعِيَ لِرِيَالٍ وَهُوَ خَلَقَكَ»

«To call a rival for Allāh, while He Alone created you.»

I said, 'Then what?' He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

«To kill your son for fear that he might share your food.»

I said, 'Then what?' He said,

«أَنْ تُرَايِيَ خَلِيلَةَ جَارِكَ»

«To commit adultery with your neighbor's wife.»

Then the Messenger of Allāh ﷺ recited the *Āyah*,

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾

«And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse...» [25:68].<sup>[11]</sup>

Allāh's statement,

﴿بِئْسَ الْاِنتِقَافُ﴾

«Because of *Imlāq*» refers to poverty, according to Ibn 'Abbās, Qatādah, As-Suddi and others.<sup>[12]</sup> The *Āyah* means, do not kill your children because you are poor. Allāh said in *Sūrat Al-Isrā'*,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ﴾

«And do not kill your children for fear from *Imlāq*.» [17:31], that is, do not kill your children for fear that you might become poor in the future. This is why Allāh said,

<sup>[11]</sup> *Fath Al-Bāri* 8:350 and Muslim 1:98

<sup>[12]</sup> *At-Tabari* 12:217

﴿نَحْنُ رَزَقْنَهُمْ وَإِيَّانَا﴾

«We shall provide sustenance for them and for you» [17:31],

thus mentioning the provision of the children first, meaning, do not fear poverty because of feeding your children. Certainly, their provision is provided by Allāh. Allāh said,

﴿نَحْنُ رَزَقْنَكُمْ وَإِيَّانَهُمْ﴾

«We provide sustenance for you and for them,»

thus starting with parents, because this is the appropriate subject here and Allāh knows. Allāh said next,

﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

«Come not near Al-Fawāḥish (immoral sins) whether committed openly or secretly»

Allāh said in a similar Āyah,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِقِيَمِهِ إِنَّهُ قَدْ حَرَّمَ كُفْرًا وَبَغْيًا وَلَئِنَّ كَثِيرًا مِّنَ النَّاسِ لَفِي سُلْطَانٍ مُّبِينٍ﴾

«Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāḥish (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge.» [7:33]

We also explained this meaning in the explanation of the Āyah,

﴿رَزَقْنَا عَلَيْهِمُ الْإِيمَانَ وَالْيَقِينَ﴾

«Leave sin, open and secret» [6:120].

The Two Ṣaḥīḥs recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا أَحَدٌ أَغْيَرُ مِنِّي أَمَّا، مِنْ أَجْلِ ذَلِكَ حُرِّمَ الْفَوَاحِشُ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ»

«None is more jealous than Allāh. This is why He has forbidden the immoral sins committed openly or secretly.»<sup>[1]</sup>

[1] Faḥḥ Al-Bārī 8:146 and Muslim 4:2114

'Abdul-Mālik bin 'Umayr said that Warrād narrated that Al-Mughīrah said that Sa'd bin 'Ubadah said, "If I see a man with my wife (committing adultery), I will kill him with the sword." When the matter came to the Messenger of Allāh ﷺ, he said,

«أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ قَوْلُهُ لَأَنْ أَغِيرَ مِنْ سَعْدٍ، زَانٍ أَغِيرُ نَفْسِي، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْقَوَاجِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ»

«Do you wonder at Sa'd's jealousy? By Allāh, I am more jealous than Sa'd, and Allāh is more jealous than I. This is why He has forbidden the immoral sins committed openly and in secret.»

This *Hadith* is in the Two *Ṣaḥīḥs*.<sup>11</sup>

### The Prohibition of Unjustified Killing

Allāh said,

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ أَلَيْسَ حَرَمَ اللَّهِ إِلَّا بِالْعَدَى﴾

«And kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law).»

This part of the *Āyah* emphasizes this prohibition in specific, although it is included in the immoral sins committed openly and in secret. In the Two *Ṣaḥīḥs*, it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا يَجُزُّ ذِمَّةُ امْرِئٍ مُنْطَلِمٍ بِنَهْدِ مَنْ لَا إِلَهَ إِلَّا اللَّهُ رَأَى رَسُولَ اللَّهِ، إِلَّا بِأَخَذِي قَلَابٍ. الثَّبْتُ الرَّأْيِي، وَالنَّفْسُ بِالنَّفْسِ، وَالنَّارُ بِإِيمَةِ الْمُفَارِقِ لِلْخِصَامَةِ»

«The blood of a Muslim person who testifies that there is no deity worthy of worship except Allāh and that I am the Messenger of Allāh is prohibited, except for three offenses: a married person who commits illegal sexual intercourse, life for life, and whoever reverts from the religion and abandons the *jamā'ah* (the community of faithful believers).»<sup>12</sup>

There is a prohibition, a warning and a threat against killing the *Mu'āhid*, i.e., non-Muslims who have a treaty of peace with Muslims. Al-Bukhārī recorded that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

<sup>11</sup> *Fath Al-Bārī* 13:411 and Muslim 2:1136

<sup>12</sup> *Fath Al-Bārī* 12:209 and Muslim 3:1302

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٤٩

الْأَنْعَامِ

وَلَا تَقْرَبُوا مَا آتَى الْيَهُودَ إِلَّا بِالْحَقِّ هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ  
وَأَوْفُوا بِالْعَهْدِ وَالْعَهْدُ بَيْنَ يَدَيْكُمْ لَا تَكْفُلُ نَفْسٌ إِلَّا  
وَسْمَهَا وَإِنَّا فَعَلْتُمْ فَأَعْدُوا أَلَوْ كَانَ ذَا فُرْقَةٍ بَيْنَهُمَا  
اللَّهُ لَأَوْفُوا بِعَهْدِكُمْ وَوَعْدَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٤٩﴾  
وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّقُوا اللَّهَ وَلَا تَكْفُلُوا الشَّهْلَ  
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَوَعْدَكُمْ بِهِ لَعَلَّكُمْ  
تَتَّقُونَ ﴿١٥٠﴾ ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ فَمَا عَلَى الَّذِينَ  
أَحْسَنَ وَتَقْصِصُ لِكُلِّ فِتْنَةٍ وَهَدَى وَرَحْمَةً لِّعَلَّاهُمْ يَلْتَمِسُوا  
رَبَّهُمْ يُذَكِّرُونَ ﴿١٥١﴾ وَفَعَلْنَا كِتَابَ أَرْزَلَهُ مَبَارَكًا فَأَتَيْنَاهُ  
وَأَتَقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٢﴾ أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ  
عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ رَأْسِهِمْ لَغَافِلِينَ  
﴿١٥٣﴾ أَوْ تَقُولُوا لَوْلَا أُنْزِلَ الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ  
فَقَدْ جَاءَكُمْ رَسُولٌ مِنْ رَبِّكُمْ وَهَدَى وَرَحْمَةً لِمَنْ  
أَطَاعَ وَمَنْ كَذَّبَ بِآيَاتِنَا أُولَئِكَ أَصْحَابُ السَّعِيرِ الَّذِينَ  
يَصِفُونَ عَنْ مَا بَيْنَا سَوَاءَ الْعَذَابِ بِمَا كَانُوا يُصِفُونَ ﴿١٥٤﴾

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرَحْ رَابِعَةٌ  
الْحَيُّ، وَإِنْ رِيحَهَا لَيُؤْخَذُ مِنْ  
سَبِيلَةِ أَرْبَعِينَ عَامًا

«Whoever killed a person having a treaty of protection with Muslims, shall not smell the scent of Paradise, though its scent is perceived from a distance of forty years.»<sup>[1]</sup>

Abu Hurayrah narrated that the Prophet ﷺ said,

مَنْ قَتَلَ مُعَاهِدًا لَهُ ذَنْبُهُ  
وَدَمُهُ رَسُولُهُ فَقَدْ أَخْضَرَ يَفْعُهُ  
أَفْوًا، فَلَا يَرَحْ رَابِعَةٌ الْحَيُّ،  
وَإِنْ رِيحَهَا لَيُؤْخَذُ مِنْ سَبِيلَةِ  
سَبْعِينَ خَرِيفًا

«Whoever killed a person having a

treaty of protection with the Muslims, and who enjoys the guarantee of Allah and His Messenger, he will have spoiled the guarantee of Allah [for him]. He shall not smell the scent of Paradise though its smell is perceived from a distance of seventy years.»

Ibn Majāh and At-Tirmidhi recorded this Ḥadīth, and At-Tirmidhi said, "Ḥasan Ṣaḥīḥ." [2] Allāh's statement,

﴿ذَلِكُمْ وَوَعْدَكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

﴿This He has commanded you that you may understand.﴾

means, this is what He has commanded you that you may comprehend His commandments and prohibitions.

[1] Fath Al-Bārī 12 :370

[2] Tuhfat Al-Aḥwadhī 4 :658 and Ibn Majāh 2 :896

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِآلِهِ مِنْ أَحْسَنِّ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأُولَئِكَ الَّذِينَ كَفَرُوا وَاللَّهُ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾  
 ﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِآلِهِ مِنْ أَحْسَنِّ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأُولَئِكَ الَّذِينَ كَفَرُوا وَاللَّهُ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

4152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice." We burden not any person, but that which he can bear – "And whenever you speak, say the truth even if a near relative is concerned, and fulfill the covenant of Allah. This He commands you, that you may remember."﴾

### The Prohibition of Consuming the Orphan's Property

'Atā' bin As-Sā'ib said that Sa'īd bin Jubayr said that Ibn 'Abbās said, "When Allah revealed,

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِآلِهِ مِنْ أَحْسَنِّ﴾

﴿And come not near to the orphan's property, except to improve it.﴾ and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَتَوَلَّوْا أَمْوَالَ الْيَتَامَىٰ غُلًا﴾

﴿Verily, those who unjustly eat up the property of orphans.﴾

those who were guardians of orphans separated their food from the orphans' food and their drink from their drink. When any of that food or drink remained, they used to keep it for the orphan until he or she ate it or it spoiled. This became difficult for the companions and they talked about it to the Messenger of Allah ﷺ, and Allah sent down the Āyah,

﴿وَسْأَلُوكَ عَنِ الْيَتَامَىٰ قُلْ إِنَّ خَيْرَ مَا لَكُمْ بِهِمْ أَنْ تَعْمَلُوا فِي أَمْوَالِهِمْ نَحْوَ مَا كُنْتُمْ تَعْمَلُونَ﴾

﴿And they ask you about orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers."﴾ [2:220]

Thereafter, they mixed their food and drink with food and drink of the orphans." Abu Dāwud collected this statement.<sup>[1]</sup> Allah's statement,

[1] Abu Dāwud 3 :291





## The Order for Just Testimony

Allah said;

﴿وَبِذَا قُلْتُمْ فَاعْدُوا ذِكْرَ ذَا قُرْبَىٰ﴾

﴿And whenever you give your word, say the truth even if a near relative is concerned.﴾

This is similar to His statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمَاتٍ لَهُ شَهَادَةُ بِالْحَقِّ﴾

﴿O you who believe! Stand out firmly for Allāh as just witnesses ﴾ [5:8]

And there is a similar Āyah in Sūrat An-Nisā'. So Allāh commands justice in action and statement, with both near relatives and distant relatives. Indeed, Allāh orders justice for everyone at all times and in all situations.

## Fulfilling the Covenant of Allāh is an Obligation

Allah said next,

﴿وَسَمِعَ اللَّهُ أَرْوَاهُ﴾

﴿and fulfill the Covenant of Allāh.﴾

Ibn Jarīr commented, "Allāh commands: Fulfill Allāh's commandments that He has ordered you. You will do so when you obey Him in what He commanded, refrain from what He prohibited and abide by His Book and the Sunnah of His Messenger ﷺ. This constitutes fulfilling the covenant of Allāh,

﴿ذَلِكُمْ وَمَنْكُمْ بِهِ لَنْتُكُرُكُمْ﴾

﴿...This He commands you, that you may remember.﴾

Allāh says here, that this is what He has ordered and commanded, and He stressed its importance for you,

﴿لَنْتُكُرُكُمْ﴾

﴿...that you may remember.﴾, that you may be advised and thus refrain from what you used to do before this.<sup>[1]</sup>

[1] At-Ṭaharī 12:225

﴿وَأَنَّ هَذِهِ سَبِيلِي ۚ أُنَادِيكُم مِّنْ قُرْبَىٰ ۖ وَلَا تَلْبِسُوا سَبِيلَ مَن تَكْفُرُونَ ۚ﴾  
 ﴿وَصَنَعَكُمْ يَوْمَ ٱلْأَوَّلِ أَزْوَاجًا ثَمَرًا ۚ﴾

﴿153 "And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqarrũ."﴾

### The Command to Follow Allāh's Straight Path and to Avoid All Other Paths

'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statements,

﴿وَلَا تَلْبِسُوا سَبِيلَ مَن تَكْفُرُونَ ۚ﴾

﴿And follow not (other) paths, for they will separate you away from His path﴾, and,

﴿وَلَا تُشْرِكُوا بِيَّ ٱللَّهِ ۚ﴾

﴿(Saying) that you should establish religion and make no divisions in it﴾ [42.13],

and similar Āyāt in the Qur'an, "Allāh commanded the believers to adhere to the *Jamā'ah* and forbade them from causing divisions and disputes. He informed them that those before them were destroyed because of divisions and disputes in the religion of Allāh<sup>[1]</sup> Similar was said by Mujāhid and several others.<sup>[2]</sup>

Imam Ahmad bin Ḥanbal recorded that 'Abdullah bin Mas'ūd said, "The Messenger of Allāh ﷺ drew a line with his hand (in the sand) and said,

«هَذِهِ سَبِيلُ ٱللَّهِ مُسْتَقِيمًا»

«This is Allāh's path, leading straight »

He then drew lines to the right and left of that line and said,

«مِنْهُ الشُّرُكُ لَيْسَ مِنْهَا سَبِيلٌ إِلَّا غَلَبَ شَيْطَانٌ يَدْعُو إِلَيْهِ»

«These are the other paths, on each path there is a devil who

<sup>[1]</sup> At-Ṭabari 12:229

<sup>[2]</sup> At-Ṭabari 12:229

calls to it »

He then recited,

﴿وَلَا تَتَّبِعُوا سُبُلَهُمْ وَلَا تَتَّبِعُوا السَّبِيلَ فَتَنفَرُوا بِكُمْ عَنْ سَبِيلِهِ﴾

«And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.» [6:153]<sup>[1]</sup>

Al-Hākim also recorded this *Hadīth* and said; "Its chain is *Ṣaḥīḥ*, but they did not record it."<sup>[2]</sup>

Imām Aḥmad and 'Abd bin Humayd recorded (and this is the wording of Aḥmad) that Jābir said; "We were sitting with the Prophet ﷺ when he drew a line in front of him and said,

«هَذَا سَبِيلُ اللَّهِ»

«This is Allāh's path.»

He also drew two lines to its right and two lines to its left and said,

«هَذِهِ سُبُلُ الشَّيْطَانِ»

«These are the paths of Shayṭān.»

He then placed his hand on the middle path and recited this *Āyah*;

﴿وَلَا تَتَّبِعُوا سُبُلَهُمْ وَلَا تَتَّبِعُوا السَّبِيلَ فَتَنفَرُوا بِكُمْ عَنْ سَبِيلِهِ ذَلِكَمَنْ قَدْ تَلَعَكُمُ اللَّهُ فَتَنفَرُوا بِهِ﴾

«And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have *Taqwā*»<sup>[3]</sup>

Imām Aḥmad, Ibn Majāh, in the Book of the Sunnah in his *Sunan*, and Al-Bazzār collected this *Hadīth*.<sup>[4]</sup> Ibn Jarīr recorded that a man asked Ibn Mas'ūd, "What is *Aṣ-Ṣirāṭ Al-Mustaqīm* [the straight path]?" Ibn Mas'ūd replied,

[1] Aḥmad 1:465

[2] Al-Hākim 2:318

[3] Aḥmad 3:397 and 'Abd bin Humayd no. 345

[4] Ibn Majāh: 11

"Muhammad ﷺ left us at its lower end and its other end is in Paradise. To the right of this Path are other paths, and to the left of it are other paths, and there are men (on these paths) calling those who pass by them. Whoever goes on the other paths will end up in the Fire. Whoever takes the Straight Path, will end up in Paradise." Ibn Mas'ūd then recited the *Āyah*;

﴿وَلَا تَحْزَنْ جَرَيْتُ مُسْتَبْعَةً مَّا تَبِعُوا وَلَا تَنِيهُوا سَبِيلَ مَا تَنَفَّرَ بِكُمْ عَمَّ سَابِلُهُ﴾

*And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.*<sup>[1]</sup>

Imām Aḥmad recorded that, An-Nawwās bin Sam'ān said that the Messenger of Allāh ﷺ said,

«صَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَنْ خَبِيٍّ الصِّرَاطِ شُرُوبٌ يَبِينُ أَتَوَاتُ مُفْتَحَةً، وَغُلَى الْأَتَوَاتِ سُورٌ مُرْخَدَةٌ وَغُلَى بَابُ الصِّرَاطِ قَاعٌ يَذْعُو: يَا أَيُّهَا النَّاسُ خَلُوفُوا دَخَلُوا صِرَاطَ الْمُسْتَقِيمِ حَيِّمًا وَلَا تَفْرُقُوا وَدَعِ يَذْعُو مِنْ قَوْيِ الصِّرَاطِ فَإِذَا رَأَى بِإِشَارٍ أَنْ تَفْتَحَ شَيْءٌ مِنْ ثَمْتِ الْأَتَوَاتِ قَالَ وَهَذَا لَا تَفْتَحُ فَإِنَّكَ إِنْ فَتَحْتَ تَبِعَهُ فَالصِّرَاطُ الْإِسْلَامُ وَالشُّرُوبُ خُذْرٌ لَوْ رَأَى الْأَتَوَاتِ الْمُفْتَحَةَ مُحَارِبُ اللَّهِ وَذَلِكَ الَّذِي عَلَى رَأْسِ الصِّرَاطِ يَدْعُ اللَّهَ، وَالذَّاعِي مِنْ قَوْيِ الصِّرَاطِ زَاعِظٌ لَهُ فِي ثَلَبٍ كُلِّ مُسْلِمٍ»

'Allāh has given a parable of the straight path, and on the two sides of this path, there are two walls containing door ways. On these door ways, there are curtains that are lowered down, on the gate of this path there is a caller heralding, 'O people! come and enter the straight path all together and do not divide.' There is also another caller that heralds from above the path, who says when a person wants to remove the curtain on any of these doors, 'Woe to you! Do not open this door, for if you open it, you will enter it. The (straight) path is Islām, the two walls are Allāh's set limits, the open doors lead to Allāh's prohibitions, the caller on the gate of the path is Allāh's Book (the Qur'ān), while the caller from above the path is Allāh's admonition in the heart of every Muslim.'<sup>[2]</sup>

<sup>[1]</sup> At Ṭabarī 12:230

<sup>[2]</sup> Aḥmad 4:182

At-Tirmidhi and An-Nasā'ī also recorded this Ḥadīth, and At-Tirmidhi said, "Ḥasan Ḡarīb."<sup>[1]</sup>

Allāh's statement,

﴿تَتَّبِعُوا وَلَا تَتَّبِعُوا السُّبُلَ﴾

﴿so follow it, and follow not (other) paths...﴾

describes Allāh's path in the singular sense, because truth is one. Allāh describes the other paths in the plural, because they are many and are divided. Allāh said in another Āyah,

﴿إِنَّهُ وَلِلَّائِمَاتِ يَأْتُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَاللَّيْمَاتِ كَثَرًا أُولَئِكَ سُمِّيَ  
الْكَاذِبِينَ يُخْرِجُهُم مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
كَائِمُونَ﴾

﴿Allāh is the Wali (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their supporters are Taghūt (false deities), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.﴾  
[2:257]

﴿ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تِلْكَ عَلَى الْلُّزِ أَمْرًا أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً  
لِّأُولَئِكَ يَهْدِي رَبُّهُمْ بِرُحْمَتِهِ﴾ وَهَذَا كِتَابُ أَمْرَةٍ مُبَارَكَةٍ قَالُوا وَيَقُولُوا لَكُم رُحْمَتُهُ

﴿154. Then, We gave Mūsā the Book [the Tawrah], complete for that which is best, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.﴾

﴿155. And this is a blessed Book (the Qur'an) which We have sent down, so follow it and have Taqwā, so that you may receive mercy.﴾

### Praising the Tawrah and the Qur'an

After Allāh described the Qur'an by saying,

﴿وَالْحَقُّ مِنِّي مُسْتَقِيمًا تَتَّبِعُونَ﴾

﴿And verily, this is My straight path, so follow it...﴾

He then praised the Tawrah and its Messenger,

<sup>[1]</sup> Tuhfat Al-Aḥwadhī 8:152 and An-Nasā'ī

﴿ثُمَّ أَنْزَلْنَا مُوسَىٰ أَلْفَ بُرْهَانٍ﴾

﴿Then, We gave Mūsā the Book.﴾

Allāh often mentions the Qur'ān and the Tawrah together. Allāh said,

﴿وَمِن قَبْلِهِ كَتَبَ مُوسَىٰ بِإِذْنِ رَبِّهِ الْفُرْقَانَ وَهُوَ كِتَابٌ مُّصَدِّقٌ لِّمَا بَيْنَ يَدَيْهِ﴾

﴿And before this was the Scripture of Mūsā as a guide and a mercy. And this is a confirming Book in the Arabic language.﴾ [46:12]

Allāh said in the beginning of this Sūrah,

﴿قُلْ مَنْ أَرْسَلَ إِلَهُي بِإِذْنِهِ يُرِيدُ أَنْ يَهْدِيَ الْقَوْمَ الْكَافِرِينَ إِلَى الْبَاطِلِ وَأَنْ يَكْفُرَ بِاللَّهِ وَرَسُولِهِ وَأَسْمَاءِهِمْ لِقَوْمٍ يُجْعَلُونَ أَهْلًا لِلْعَذَابِ﴾

﴿Say: "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind which you have made into paper sheets, disclosing (some of it) and concealing (much)?"﴾ [6:91], and

﴿وَهَذَا كِتَابٌ مُّزَكَّاتٌ﴾

﴿And this is a blessed Book which we have sent down...﴾ [6:92] Allāh said about the idolators,

﴿فَلَمَّا جَاءَهُمْ الْقُرْآنُ مِنْ بَيْنِ أَيْدِيهِمْ قَالُوا لَوْلَا آيَاتٌ مُّزَكَّاتٌ يَأْتِيهِمْ مِنَ رَبِّهِمْ﴾

﴿But when the truth has come to them from Us, they say "Why is he not given the like of what was given to Mūsā?"﴾ [28:48]. Allāh replied,

﴿أَوَلَمْ يَكْفُرُوا بِمَا أُورِثُوا مِنْ قَبْلِ قَوْمِ الْفَارُوقِ﴾

﴿"Did they not disbelieve in that which was given to Mūsā of old?" They say: "Two kinds of magic [the Tawrah and the Qur'ān], each helping the other!" And they say: "Verily, in both we are disbelievers "﴾ [28:48]

Allāh said about the Jews that they said,

﴿يَقُولُونَ إِنَّا سَمِعْنَا آيَاتُكَ مِنْ رَبِّكَ فَاتَّخَذْنَا إِلَٰهًا مِمَّا يَتَّبِعُونَ﴾

﴿"O our people! Verily, we have heard a Book sent down after Mūsā, confirming what came before it, it guides to the truth "﴾ [46:30]

Allāh's statement,

﴿نَامَا عَلَى الْآيَاتِ أَحْسَرَ وَتَفْصِيلاً﴾

﴿...complete for that which is best, and explaining all things in detail...﴾

means; 'We made the Book that We revealed to Mūsā, a complete and comprehensive Book, sufficient for what he needs to complete his Law.' Similarly, Allāh said in another Āyah,

﴿وَكَتَبْنَا لَهُ فِي الْأَنْوَاعِ مِنْ كُلِّ شَيْءٍ﴾

﴿And We wrote for him on the Tablets the lesson to be drawn from all things.﴾ [7:145]

Allāh's statement,

﴿عَلَى الْآيَاتِ أَحْسَرَ﴾

﴿for that which is best,﴾ means. as a reward for his doing right and obeying Our commands and orders.' Allāh said in other Āyāt,

﴿مَنْ جَاءَ الْإِحْسَنَ إِلَّا الْإِحْسَنُ﴾

﴿Is there any reward for good other than what is best?﴾ [55:60],

﴿وَلَوْ أَنَّ قُلُوبَنَا زُفُرًا فَتُحْشَرُ مَا تَنْهَوْنَ عَنْ أَنْبَاءِ رَبِّكُمْ قُلْ إِنِّي سَأَلَكَ بِرَبِّكَ، نَامَا﴾

﴿And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled. He (Allāh) said (to him), "Verily, I am going to make you an Imām for mankind."﴾ [2:124] and,

﴿وَجَعَلْنَا مِنْهُمْ إِيمَانًا بِأَمْرٍ لَكُمْ سَبْعُونَ وَكَرَرُوا وَتَابَعُوا بَرُوسَةً﴾

﴿And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient and believed with certainty in Our Āyāt.﴾ [32:24]

Allāh said,

﴿وَتَفْصِيلاً لِكُلِّ شَيْءٍ وَرَحْمَةً﴾

﴿and explaining all things in detail and a guidance and a mercy﴾

praising the Book that Allah sent down to Mūsā, while,

﴿قُلْ لَهُمْ آيَاتُهُمْ يَوْمَ قُرُونِهمْ يُضْمَرُونَ ۚ وَهُدًى كِتَابُ أَرْسَلْنَا مُبَارَكًا ذَقِيمًا ۚ وَاتَّبِعُوا أَمْرًا ۚ وَتَقْوُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿...that they might believe in the meeting with their Lord And this is a blessed Book (the Qur'ān) which We have sent down, so follow it and have Taqwa so that you may receive mercy.﴾

This calls to following the Qur'ān. Allāh encourages His servants to follow His Book (the Qur'ān) and orders them to understand it, adhere to it and call to it. He also describes it as being blessed, for those who follow and implement it in this life and the Hereafter, because it is the Firm Rope of Allāh.

﴿قُلْ تَقُولُوا إِنَّمَا أُرْسِلَ الْكِتَابُ عَنْ طَائِفَتَيْنِ مِن قَبْلِ وَهِيَ كَأَنَّ عَرِيسَتَيْنِ لَقِيَتِي ۖ أَوِ نَفَرًا فَرَأَىٰ أَنَّ غَيَاةَ الْكِتَابِ لَكَأَ أَهْلَيْنِ مِنْهُم مَّقَدَّ جَدَّكُمْ نِسَاءً مِن رَّبِّكُمْ وَهَدًى وَرَحْمَةً مِّنَ ظَلَمٍ ۚ مَن كَذَّبَ بِتِلْكَ آيَاتِ وَاسْتَدْبَرَ عَنْهَا مَنَجْرًى تَوْنًا يَّسْخَرُونَ عَنْ رَّبِّكَ ۚ تَوْنًا مِّنَ الْمَذَابِ إِنَّمَا كَانُوا يَقُولُونَ﴾

4156. Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied."﴾

4157. Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So now has come unto you a clear proof from your Lord, and a guidance and a mercy Who then does more wrong than one who rejects the Āyāt of Allāh and Sadaqa away therefrom? We shall requite those who turn away from Our Āyāt with an evil torment, because of their turning away.﴾

### The Qur'ān is Allāh's Proof Against His Creation

Ibn Jarīr commented on the Āyah, "The Āyah means, this is a Book that We sent down, so that you do not say,

﴿إِنَّمَا أُرْسِلَ الْكِتَابُ عَنْ طَائِفَتَيْنِ مِن قَبْلِ﴾

﴿"The Book was sent down only to two sects before us."﴾

This way, you will have no excuse. Allāh said in another Āyah,

﴿وَلَوْلَا أَن لَّمْ يَجِبْهُمْ مُّجِيبَةً إِنَّمَا قَدَّمَتْ آيَاتِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا مِّنْكَ لَفِئْنَا نَبِينَك﴾



«Otherwise, they would have suffered a calamity because of what their hands sent forth, and said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Āyāt."» [28:47].<sup>[1]</sup>

The Āyah,

﴿عَلَىٰ مَلَأَيْنِي مِن قَبْلِهِ﴾

«to two sects before us» refers to the Jews and Christians, according to 'Alī bin Abī Ṭalhah who narrated it from Ibn 'Abbās.<sup>[2]</sup> Similar was reported from Mujāhid, As-Suddi, Qatadah and several others.<sup>[3]</sup> Allāh's statement,

﴿وَلَكِنَّا كُنَّا عَنْ رَأْسِهِمْ لَغَفِيلِينَ﴾

«"...and for our part, we were in fact unaware of what they studied."»

meaning: 'we did not understand what they said because the revelation was not in our tongue. We, indeed, were busy and unaware of their message,' so they said. Allāh said next,

﴿أَوَلَمْ نَقُولَ لَكَ إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ فَذَكِّرْهُمْ بِآيَاتِهِ﴾

«Or lest you should say: "If only the Book had been sent down to us, we would surely, have been better guided than they."»

meaning: We also refuted this excuse, had you used it, lest you say, "If a Book was revealed to us, just as they received a Book, we would have been better guided than they are." Allāh also said

﴿وَأَسْمُوا لَهُ بِوَعْدِهِمْ كَلِمَ بَلَدٍ مِّنْ دُونِ الْآلَمِينَ﴾

«And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them).» [35:42]

Allāh replied here,

﴿فَإِن يَدْعُوكُم إِلَىٰ دِينِكُمْ وَهَدَىٰ ذَرِيَّتُكُم﴾

«So now has come unto you a clear proof from your Lord, and

<sup>[1]</sup> At-Tabari 12:239

<sup>[2]</sup> At-Tabari 12:240

<sup>[3]</sup> At-Tabari 12:241

تِلْكَ آيَاتُهَا

١٥٠

الْأَنْعَامِ

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ مَا يَدْعُونَ رَبَّكَ يَوْمَ يَأْتِي بَعْضُ مَا يَدْعُونَ رَبَّكَ لَا تَنْفَعُ نَفْسٌ نَقِصَافًا لَهَا لَوْ تَكَرَّرَ مَا مَنَعَتْ مِنْ قَبْلِ أَنْ تُكْسَبَ فِي يَدِهَا خَيْرًا قُلِ أَنْظِرُوا إِنَّا مُنْظِرُونَ ﴿١٥٠﴾ إِنَّ الَّذِينَ قَفَرُوا مِنْهُمْ وَكَانُوا يُشْرِكُونَ بِرَبِّهِمْ فِي دُفُونِ الْأَمْثَرِ هُمْ إِلَى اللَّهِ ثُمَّ يَتَّبِعُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٥١﴾ مَنْ جَاءَ وَالْحَسَنَةَ فَلَهُ عَشْرُ أَمْثَلِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُخَيَّرُ لَهَا وَلَا يُنْصَرَفُ عَنْهَا وَلَا يُظْلَمُونَ ﴿١٥٢﴾ قُلِ إِنِّي هَدَيْتُ رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ وَيُنَافِيسُنِي إِلَهُهُمْ فَخِيفُوا مَا كَانُوا مِنَ الشِّرْكِ ﴿١٥٣﴾ قُلِ إِنْ صَلَّيْتُ وَذَكَرْتُ وَخَيَّيْتُ وَمَنَافَيْتُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٥٤﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ فُتِنَتِ الْأَنْفُسُ الْفَاسِقِينَ ﴿١٥٥﴾ قُلِ اعْبُدُوا أَقْوَامِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ لَكُمْ رَيْبٌ مِّنْ عَرْشِكُمْ فَيُنْشِرُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٥٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمْ خَلْقَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّتَبْلُغُوا فِي مَا أَنْتُمْ فِي رَيْبٍ أَلْيَقَابِ وَإِنَّ لَكُمْ لَعَفْوًا وَرَحِيمًا ﴿١٥٧﴾

a guidance and a mercy.﴾

Allah says, there has come to you from Allah a Glorious Qur'an revealed to Muhammad ﷺ, the Arab Prophet. In it is the explanation of the lawful and unlawful matters, guidance for the hearts and mercy from Allah to His servants who follow and implement it.

Allah said;

﴿مَنْ أَظْلَرُ مِنْ كَذِّبٍ يَنْكَرُ  
أَوْ رَصَدَتْ عَيْنًا﴾

﴿Who then does more wrong than one who rejects the Āyāt of Allah and Ṣadafa away therefrom?﴾

This refers to the one who neither benefited from what the Messenger ﷺ brought, nor followed what he was sent with by abandoning all other ways. Rather, he Ṣadafa from following the Āyāt of Allah, meaning, he discouraged and hindered people from following it. This is the explanation of As-Suddi for Ṣadafa, while Ibn 'Abbas, Mujāhid and Qatādah said that Sadafa means, he turned away from it.

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ مَا يَدْعُونَ رَبَّكَ يَوْمَ يَأْتِي بَعْضُ مَا يَدْعُونَ رَبَّكَ لَا تَنْفَعُ نَفْسٌ نَقِصَافًا لَهَا لَوْ تَكَرَّرَ مَا مَنَعَتْ مِنْ قَبْلِ أَنْ تُكْسَبَ فِي يَدِهَا خَيْرًا قُلِ أَنْظِرُوا إِنَّا مُنْظِرُونَ﴾

﴿158 Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that

*some of the Signs of your Lord should come! The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good with his faith. Say. "Wait you! We (too) are waiting."*

### **The Disbelievers Await the Commencement of the Hereafter, or Some of its Portents**

Allāh sternly threatens the disbelievers, those who defy His Messengers, deny His Āyāt and hinder from His path,

﴿مَنْ يَتُوقَرْ إِلَّا أَنْ يَأْتِيَهُ الْفَتْحُ أَوْ يَأْتِيَ رَبُّهُ﴾

﴿Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come﴾

on the Day of Resurrection,

﴿أَوْ يَأْتِيَ تَعْرُ يُؤْتِيهِمْ يَوْمَئِذٍ نَفْسٌ مِّنْ رَبِّهِمْ لَا يَنْفَعُ مَتَّ إِنَّمَا﴾

﴿for that some of the signs of your Lord should come! The day that some of the signs of your Lord do come no good will it do to a person to believe then.﴾

Before the commencement of the Day of Resurrection, there will come signs and portents of the Last Hour that will be witnessed by the people living at that time. In a section explaining this Āyah, Al Bukhārī recorded that Abu Hurayrah said that the Messenger of Allah ﷺ said,

«لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا وَرَأَى النَّاسُ أَمْرًا مِنْ سَمَاءٍ فَلَمَّا جَاءَ»

«The Last Hour will not commence until the sun rises from the west. When the people witness that, they will all believe. This is when

﴿لَا يَنْفَعُ مَتَّ إِنَّمَا تَنْكُرُ مَا كُنْتَ مِنْ قَبْلُ﴾

﴿no good will it do to a person to believe then, if he believed not before.﴾<sup>(1)</sup>

Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allah ﷺ said,

«ثَلَاثٌ إِذَا حُورِثَ لَا يَنْفَعُ مَتًّا إِسْلَامُهَا ثُمَّ تَكُونُ مَتًّا بَيْنَ قَوْمٍ أَوْ كَيْفَ يَسْلَمُهَا»

<sup>(1)</sup> Fath Al-Bari 8:147

خَيْرًا، طُلُوعُ شَمْسٍ مِنْ مَغْرِبِهَا وَالذَّجَالُ وَنَادَةُ الْأَرْضِ،

‘Three if they appear, then a soul will not benefit from its faith, if it had not believed before or earned good in its faith: when the sun rises from the west, Ad-Dayjāl and the Beast of the earth.’<sup>[1]</sup>

Ahmad also recorded this *Hadīth*, and in his narration, the Prophet ﷺ mentioned the Smoke.<sup>[2]</sup>

Imām Ahmad recorded that ‘Amr bin Jarīr said, “Three Muslim men sat with Marwān in Al-Madinah and they heard him talking about the signs (of the Last Hour). He said that the first sign will be the appearance of Ad-Dayjāl. So these men went to ‘Abdullah bin ‘Amr and told him what they heard from Marwān about the signs Ibn ‘Amr said, Marwān said nothing. I remember that I heard the Messenger of Allāh ﷺ saying,

«إِنَّ أَوَّلَ آيَاتِ سُرُوجِنَا صُورُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ فَخَيَّ فَأَتَتْ ثُمَّ صَاحِبَتُهَا فَلَا تَأْخُزِي عَلَى أَثَرِهَا»

‘The first of the signs to appear are the sun rising from the west and the Beast that appears in the early morning. Whichever comes before the other, then the second sign will appear soon after it.’<sup>[3]</sup>

Then ‘Abdullāh said - and he used to read the Scriptures - “And I think the first of them is the sun rising from the west. That is because when it sets it comes under the Throne, prostrates and seeks permission to return

So it is permitted to return until Allāh wants it to rise from the west. So it does as it normally would, it comes beneath the Throne, it prostrates and seeks permission to return. But it will get no response. Then it will seek permission to return [again], but it will get no response, until what Allāh wills of the night to pass goes by, and it realizes that if it is permitted to return it would not [be able to] reach the east.

It says; ‘My Lord! The east is so far, what good would I be to

[1] At-Tabari 12 265

[2] Ahmad 2:445

[3] Ahmad 2:201

the people?' Until the horizons appear as a [lightless] ring, it seeks permission to return and is told; 'Rise from your place,' so it rises upon the people from where it set." Then he recited,

﴿لَا يَنْفَعُ نَفْسًا إِيمَانُهَا إِلَّا تَنَزَّلَ الْمَنَنُّ مِنْ قَبْلُ﴾

﴿no good will it do to a person to believe then, if he believed not before,﴾

This was also recorded by Muslim in his *Ṣaḥīḥ*, and Abu Dāwud and Ibn Mājah in their *Sunans*.<sup>[1]</sup>

Allāh's statement,

﴿لَا يَنْفَعُ نَفْسًا إِيمَانُهَا إِلَّا تَنَزَّلَ الْمَنَنُّ مِنْ قَبْلُ﴾

﴿no good will it do to a person to believe then, if he believed not before,﴾

means, when the disbeliever believes then, it will not be accepted from him. As for those who were believers before, if they earned righteous deeds, they will have earned a great deal of good. If they had not done good nor repented before then, it will not be accepted from them, according to the *Hadiths* that we mentioned. This is also the meaning of Allāh's statement,

﴿أَوْ كَسَبَتْ فِي إِيمَانِهِ خَيْرًا﴾

﴿...nor earned good through his faith.﴾ meaning, one's good deeds will not be accepted from him unless he performed good deeds before. Allāh said next,

﴿قُلْ أَنْظِرُوا إِنَّا سُنِيرُونَ﴾

﴿Say: "Wait you! We (too) are waiting."﴾

This is a stern threat to the disbelievers and a sure promise for those who delay embracing the faith and repenting until a time when faith or repentance shall not avail. This will occur when the sun rises from the west because the Last Hour will then be imminent and its major signs will have begun to appear. Allāh said in other *Āyāt*,

<sup>[1]</sup> Muslim 4:2260, Abu Dāwud 4:490 and Ibn Mājah 2:1353. The entire text is with Ahmad. The *Hadith* is with Muslim, the first sentence from 'Abdullāh is with the others

﴿يَقُولُ يَوْمَئِذٍ إِلَّا أَمَانَةُ لِيِذِينَ مِمَّا قَدْ تَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

«Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents have already come; and when it is upon them, how can they benefit then by their reminder?» [47:18],

and,

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا إِنَّمَا أَنْتُمْ مُنذِرُونَ وَمَا نَحْنُ بِمُؤْمِنِينَ﴾  
﴿يَعْمَلُونَ بِمِثْقَلِ ذَرَّةٍ لَّا رَأَوْا بَأْسًا﴾

«So when they saw Our punishment they said: "We believe in Allāh alone and reject (all) that we used to associate with Him as partners." Then their faith could not avail them when they saw Our punishment.» [40:84-85]

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا لِّسَئِئِمْ فِي شَرٍّ مِمَّا أُنْزِلَ إِلَيْهِمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾  
﴿يَوْمَئِذٍ﴾

«159. Verily, those who divide their religion and break up into sects, you have no concern with them in the least. Their affair is only with Allāh, Who then will tell them what they used to do.»

### Criticizing Division in the Religion

Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi said that this Āyah was revealed about the Jews and Christians.<sup>[1]</sup> Al-'Awfi said that Ibn 'Abbās commented,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا﴾

«Verily, those who divide their religion and break up into sects...»

"Before Muḥammad ﷺ was sent, the Jews and Christians disputed and divided into sects. When Muḥammad ﷺ was sent, Allāh revealed to him,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا لِّسَئِئِمْ فِي شَرٍّ﴾

«Verily, those who divide their religion and break up into sects,

[1] At-Ṭabarī 12:269-270

*you have no concern with them in the least.*»<sup>[1]</sup>

It is apparent that this *Āyah* refers to all those who defy the religion of Allāh, or revert from it. Allāh sent His Messenger ﷺ with guidance and the religion of truth so that He makes it victorious and dominant above all religions. His Law is one and does not contain any contradiction or incongruity. Therefore, those who dispute in the religion,

﴿وَكُفِّرُوا بَيْنَكُمْ﴾

*...and break up into sects,*

religious sects, just like those who follow the various sects, desires and misguidance - then Allāh has purified His Messenger ﷺ from their ways. In a similar *Āyah*, Allāh said,

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

*«He (Allāh) has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you.»*[42:13]

A *Ḥadīth* reads,

﴿مَنْعُنْ مَعَائِرُ الْأَنْبِيَاءِ أَوْلَادُ عِلَاقٍ وَبَنَاتُ وَاحِدٍ﴾

*«We, the Prophets, are half brothers but have one religion.»*<sup>[2]</sup>

This, indeed, is the straight path which the Messengers have brought and which commands worshipping Allāh alone without partners and adhering to the Law of the last Messenger ﷺ whom Allāh sent. All other paths are types of misguidance, ignorance, sheer opinion and desires; and as such, the Messengers are free from them. Allāh said here,

﴿أَنْتُمْ بَيْنَهُمْ فِي شَرٍّ﴾

*«You have no concern with them in the least...»* [6:159].

Allāh's statement,

﴿بَيْنَكُمْ إِلَى اللَّهِ مَبْعُوثٌ بِنَاكُمْ﴾

*«Their affair is only with Allāh, Who then will tell them what they used to do.»*

<sup>[1]</sup> At-Ṭabarī 12:269

<sup>[2]</sup> Faḥ Al-Bārī 6:550

is similar to His statement

﴿يَوْمَ الْقِيَامِ أَكْمَرُ الْمُنِيرِ هَادُوا وَالصَّابِقِينَ وَالْحَنُوفَ وَالْمُجْرِمِينَ وَالْمُشْرِكِينَ بِرَبِّكَ إِنَّ اللَّهَ بِفِعْلِهِ لَشَدِيدٌ﴾

«Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who worship others besides Allāh, truly, Allāh will judge between them on the Day of Resurrection» [22:17]

Allāh then mentioned His kindness in His decisions and His justice on the Day of Resurrection, when He said,

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثَرَاتٍ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يَجْزِيهِ إِلَّا وَجْهًا وَمَنْ لَا يَنْظُرُونَ﴾

«160 Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged.»

### The Good Deed is Multiplied Tenfold, While the Sin is Recompensed with the Same

This Āyah explains the general Āyah,

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثَرَاتٍ﴾

«Whoever comes with good, then he will receive better than that» [28:84]

There are several *Hadīths* that are in agreement with the apparent wording of this honorable Āyah. Imām Aḥmad bin Ḥanbal recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said about his Lord,

«إِنْ رَكِبْتُمْ عَزًّا وَجَلَّ رَجِيمٌ مِنْكُمْ بِحَسَنَةٍ كُتِبَتْ لَهُ حَسَنَةٌ مِنْ عَمَلِهِ كُتِبَتْ لَهُ عَشْرًا إِلَى سِتِّمِائَةِ أَوْ أَصْدَافٍ كَثْرَةً. وَمَنْ جَاءَ بِسَيِّئَةٍ فَلَهُ بِمِثْلِهَا كُتِبَتْ لَهُ حَسَنَةٌ مِنْ عَمَلِهِ كُتِبَتْ لَهُ وَاجِدَةٌ أَوْ يَتَحَوَّرُهَا اللَّهُ عَزًّا وَجَلًّا وَلَا يَهْلِكُ عَلَى اللَّهِ إِلَّا هَدًى»

«Your Lord is Most Merciful. Whoever intends to perform a good deed and does not do it, it will be written for him as a good deed. If he performs it, it will be written for him as ten



deeds, to seven hundred, to multifold. Whoever intends to commit an evil deed, but does not do it, it will be written for him as a good deed. If he commits it, it will be written for him as a sin, unless Allāh erases it. Only those who deserve destruction will be destroyed by Allāh. <sup>[1]</sup>

Al-Bukhārī, Muslim and An-Nasā'ī also recorded this Hadīth.<sup>[2]</sup>

Aḥmad also recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ غَمِلَ حَسَنَةً فَلَهُ عَنْهَا عُشْرُ أَثْنَاءِهَا وَأَقْبَدُ وَمَنْ عَمِلَ سَيِّئَةً فَغَمَلُهَا بِمِثْلِهَا أَوْ أَعْبَرُ وَمَنْ غَمِلَ فُرَاتٍ لَأَرْضٍ خَطِيئَةٌ ثُمَّ لَيْفِي لَا يَشْرِكُ بِي شَيْئًا حَتَّى لَوْ بَطَلَهَا مَغْفِرَةٌ، وَمَنْ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ إِلَيْهِ ذِرَاعًا وَمَنْ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً»

Allāh says, 'Whoever performs a good deed, will have tenfold for it and more. Whoever commits a sin, then his recompense will be the same, unless I forgive. Whoever commits the earth's fill of sins and then meets Me while associating none with Me, I will give him its fill of forgiveness. Whoever draws closer to Me by a hand's span, I will draw closer to him by a forearm's length. Whoever draws closer to Me by a forearm's length, I will draw closer to him by an arm's length. And whoever comes to Me walking, I will come to him running.' <sup>[3]</sup>

Muslim also collected this Hadīth.<sup>[4]</sup>

Know that there are three types of people who refrain from committing a sin that they intended. There are those who refrain from committing the sin because they fear Allāh, and thus will have written for them a good deed as a reward. This type contains both a good intention and a good deed. In some narrations of the *Ṣaḥīḥ*, Allāh says about this type, "He has left the sin for My sake." Another type does not commit the sin because of forgetfulness or being busy attending to other affairs. This type of person will neither earn a sin, nor a

[1] Aḥmad 1:279

[2] *Fath Al-Bān* 11:331, Muslim 1:118 and An-Nasā'ī 4:396

[3] Aḥmad 5:153

[4] Muslim 4:2068

reward. The reason being that, this person did not intend to do good, nor commit evil. Some people abandon the sin because they were unable to commit it or due to laziness, after trying to commit it and seeking the means that help commit it. This person is just like the person who commits the sin. There is an authentic *Hadīth* that states,

«إِذَا انْتَفَخَ الْمُسْلِمَانِ بِسُيُوفِهِمَا قَالَتِ الذُّبُلُ وَالْمَقْتُولُ فِي النَّارِ»

«When two Muslims meet with their swords, then the killer and the killed will be in the Fire.»

They said, "O Allāh's Messenger! We know about the killer, so what about the killed?" He said,

«إِنَّهُ كَانَ خَرِيفٌ عَلَى قَتْلِ صَاحِبِهِ»

«He was eager to kill his companion.»<sup>[1]</sup>

Al-Ĥāfiẓ Abu Al-Qāsim At-Ṭabarānī said that Abu Mālik Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«الْحُمُومَةُ كُفَّارَةٌ لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الَّتِي تَلَاهَا وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَذَلِكَ لِأَنَّ اللَّهَ تَعَالَى قَالَ: «مَنْ جَاءَهُ الْحَسَنَةُ مَلَكَ عَشْرَ أَثْمَانِهَا»»

«Friday (prayer) to the next Friday (prayer), plus three more days, erase whatever was committed (of sins) between them. This is because Allāh says: Whoever brings a good deed shall have ten times the like thereof to his credit»<sup>[2]</sup>

Abu Dharr narrated that the Messenger of Allāh ﷺ said,

«مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ فَفُضِّ صَامَ الدَّهْرِ كُلِّهِ»

«Whoever fasts three days every month, will have fasted all the time.»

Aḥmad, An-Nasa'i, and Ibn Majāh recorded this *Hadīth*, and this is Aḥmad's wording. At Tirmidhi also recorded it with this addition,

«فَأَرْسَلَ اللَّهُ تَصْدِيقَ ذَلِكَ فِي كِتَابِهِ»

«So Allāh sent down affirmation of this statement in His Book.»

[1] Al-Bukhārī, nos. 31, 6875 and 7083

[2] At-Ṭabarānī 3:298



«And who turns away from the religion of Ibrāhīm except him who deludes himself?» [2:130], and,

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ ابْتَعَثَكُمْ دَاوُدَ إِسْمَاعِيلَ فِي الْبَيْتِ مِنْ خَلْقٍ إِلَيْهِ  
أُتِيكُمْ فِيهِ﴾

«And strive hard in Allāh's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship it is the religion of your father Ibrāhīm.» [22:78],

and,

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانًا فَمِنْ حَبِيبٍ وَأَمَّا يَكُ مِنَ الْمُتَّبِعِينَ: شَاكِرًا لِمَا تَوْفَّقُوهُ رَافِعًا  
إِنْ مَرَّ بِشَيْءٍ مِنْهُ رَبَّانِيَّةً فِي الْآخِرَةِ إِنَّ الشُّكْرَ لَئِنْ لَمْ  
أَوْحَ إِلَيْكَ أَرَأَيْتَ إِنْ مَلَإَتْهُ إِبْرَاهِيمَ حَبِيبًا دَاوُدَ مِنَ الْمُتَّبِعِينَ﴾

«Verily, Ibrāhīm was an Ummah (or a nation), obedient to Allāh, a Hanīf, and he was not one of the Mushrikīn. (He was) thankful for His (Allāh's) favors. He (Allāh) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous Then, We have sent the revelation to you (saying). "Follow the religion of Ibrāhīm, (he was a) Hanīf, and he was not of the Mushrikīn"» [16:120-123]

Ordering the Prophet ﷺ to follow the religion of Ibrāhīm, the Hanīfiyyah,<sup>[1]</sup> does not mean that Prophet Ibrāhīm reached more perfection in it than our Prophet ﷺ. Rather, our Prophet ﷺ perfectly established the religion and it was completed for him; and none before him reached this level of perfection. This is why he is the Final Prophet, the chief of all the Children of Adam who holds the station of praise and glory, the honor of intercession on the Day of Resurrection. All creation (on that Day) will seek him, even Ibrahim the friend of Allāh, peace be upon him (to request the beginning of Judgement).

Imām Ahmad recorded that Ibn 'Abbās said, "The Messenger of Allāh was asked, 'Which religion is the best with Allāh, the Exalted?' He said,

«الْحَنِيفِيَّةُ الْمُسْتَحَقَّةُ»

<sup>[1]</sup> See the Tafsīr of Sūrat Al-Baqarah no 124.

‘Al-Hanifiyyah As-Samīyah (the easy monotheism)’<sup>(1)</sup>

## The Command for Sincerity in Worship

Allāh said next,

﴿قُلْ إِنِّي صَلَّاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

‘Say: “Verily, my *Salah*, my sacrifice, my living, and my dying are for Allāh, the Lord of the all that exists.”’

Allāh commands the Prophet ﷺ to inform the idolators who worship other than Allāh and sacrifice to something other than Him, that he opposes them in all this, for his prayer is for Allāh, and his rituals are in His Name alone, without partners. Allāh said in a similar statement,

﴿فَصَلِّ لِرَبِّكَ وَانْحَرْ﴾

‘Therefore turn in prayer to your Lord and sacrifice.’ [108:2],

meaning, make your prayer and sacrifice for Allāh alone. As for the idolators, they used to worship the idols and sacrifice to them, so Allāh commanded the Prophet ﷺ to defy them and contradict their practices. Allāh, the Exalted, commanded him to dedicate his intention and heart to being sincere for Him alone. Mujāhid commented,

﴿إِنِّي صَلَّاتِي وَنُسُكِي﴾

‘Verily, my prayer and my Nusk...’

refers to sacrificing during *Hajj* and ‘*Umrah*.

## Islām is the Religion of all Prophets

The *Āyah*,

﴿وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

‘and I am the first of the Muslims.’

means, from this *Ummah*, according to Qatādah.<sup>(2)</sup> This is a sound meaning, because all Prophets before our Prophet ﷺ were calling to Islām, which commands worshipping Allāh alone without partners. Allāh said in another *Āyah*,

[1] Ahmud 1:236

[2] At-Ṭabari 12:285



رَبَّنَا لَا تَجْعَلْ فِتْنَةً لِّقَوْمٍ فَتَقُولُوا نَحْنُ خَيْرٌ مِّمَّا بَرَّحْتُمْ مِنْ تَقْوَى الْكُفْرَةِ ۚ ﴿٨٦﴾

¶And Mūsā said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims." They said: "In Allāh we put our trust Our Lord! Make us not a trial for the folk who are wrongdoers And save us by your mercy from the disbelieving folk" ﴿10:84-86﴾

Allāh said,

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَهْدِي رَبِّ نَبِيِّنَا الَّذِينَ اسْلَمُوا لِلَّهِ هَادُوا وَارْتَبِعُوا وَآخِزُوا﴾

¶Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews And the rabbis and the priests [did also] ﴿5:44﴾,

and,

﴿فَإِذَا أَتَيْنَا عَلَى الْغَوَافِرِ أَنْ تَصُومُوا فِي رَسُولِي فَأُولَئِكَ وَاتَّقُوا إِنَّا سَائِدُونَ ۝﴾

¶And when I (Allah) inspired Al-Ḥawārīyyūn (the disciples) [of 'Isā] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." ﴿5:111﴾

Therefore, Allāh states that He sent all His Messengers with the religion of Islām, although their respective laws differed from each other, and some of them abrogated others. Later on, the Law sent with Muḥammad ﷺ abrogated all previous laws and nothing will ever abrogate it, forever. Certainly, Muḥammad's Law will always be apparent and its flags raised high, until the Day of Resurrection

The Prophet ﷺ said,

«نَحْنُ نَعْبُدُ اللَّهَ أَبْنَاءُ غُلَابٍ مِنْ وَاحِدٍ»

«We, the Prophets, are half brothers, but our religion is one»<sup>11)</sup>

Half brothers, mentioned in the Ḥadīth, refers to the brothers to one father, but different mothers. Therefore, the religion, representing the one father, is one, worshipping Allāh

<sup>11)</sup> Faḥ Al Barī 6:550

alone without partners, even though the laws which are like the different mothers in this parable, are different. Allāh the Most High knows best.

Imām Aḥmad recorded that ‘Alī said that when the Messenger of Allāh ﷺ used to start the prayer with *Takbīr* [saying, “*Allāhu Akbar*” (Allāh is the Great)] he would then supplicate,

مُوجِّهْتُ وَجْهِي لِلَّهِ فَطَرِ السَّمَوَاتِ وَالْأَرْضِ خَيْفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ  
سَلَاتِي وَنُسُكِي وَمُخْتَبَايَ وَمُسَائِي هُوَ رَبُّ الْعَالَمِينَ

‘I have directed my face towards He Who has created the heavens and earth, Hanifan and I am not among the Mushrikim. Certainly, my prayer, sacrifice, living and dying are all for Allāh, Lord of the worlds.’

«اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ  
بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَبِينًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَخْسَرِ الْأَخْلَاقِ  
لَا يَهْدِي لِأَخْسَرِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَبِيلَهَا لَا يَصْرِفْ عَنِّي سَبِيلَهَا إِلَّا أَنْتَ،  
بَارَكْتَ وَتَعَالَيْتَ، اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

‘O Allāh! You are the King, there is no deity worthy of worship except You. You are my Lord and I am Your servant. I have committed wrong against myself and admitted to my error, so forgive me all my sins. Verily, You, only You forgive the sins. (O Allāh!) Direct me to the best conduct, for none except You directs to the best conduct. Divert me from the worst conduct, for only You divert from the worst conduct. Glorified and Exalted You are. I seek Your forgiveness and repent to You.’<sup>[1]</sup>

This *Ḥadīth*, which was also recorded by Muslim in the *Ṣaḥīḥ*,<sup>[2]</sup> continues and mentions the Prophet’s supplication in his bowing, prostrating and final sitting positions.

«قَالَ أَقْبَرُ اللَّهِ أَيْدِيَّ وَرَبِّ كُلِّ عَمَلٍ وَلَا تَكُفُّ كُلُّ نَفْسٍ إِلَّا عَلَيْنَا وَلَا يُدْرِكُنَا  
وَدَّ لَأَتَى ثُمَّ لَكَ رُتَبُكَ تَهْنِئَةً فَيَقُولُ مَا كُنْتُمْ بِهِ تَهْتَلِفُونَ»

[1] Aḥmad 1:102

[2] Muslim 1:534



﴿164. Say: "Shall I seek a lord other than Allāh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."﴾

### The Command to Sincerely Trust in Allāh

Allāh said,

﴿قُلْ﴾

﴿Say﴾, O Muḥammad ﷺ, to those idolators, about worshipping Allāh alone and trusting in Him,

﴿أَعْبُدُوا اللَّهَ﴾

﴿Shall I seek a lord other than Allāh...﴾ [6:164],

﴿وَمَنْ رَبِّي سِوَاهُ﴾

﴿while He is the Lord of all things?﴾ and Who protects and saves me and governs all my affairs? But, I only trust in Him and go back to Him, because He is the Lord of everything, Owner of all things and His is the creation and the decision.

This Āyah commands sincerely trusting Allāh, while the Āyah before it commands sincerely worshipping Allāh alone without partners. These two meanings are often mentioned together in the Qur'an. Allāh directs His servants to proclaim,

﴿إِلَهُكُمْ سَعْدٌ وَإِلَاحُكُمْ نَسِيمٌ﴾

﴿You (alone) we worship, and You (alone) we ask for help (for each and every thing).﴾ [1:5]

Allāh said,

﴿مَاعْبُدُكُمْ وَلَا تَكْفُلُكُمْ﴾

﴿So worship Him and put your trust in Him.﴾ [11:123], and

﴿قُلْ مَنْ تَدْعُونَ مِنْ دُونِ اللَّهِ﴾

﴿Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust"﴾ [67:29], and,

﴿وَمَنْ لَدُنِّي وَلِقَابِي لَا إِلَهَ إِلَّا هُوَ فَاعْبُدْهُ وَكَفُلْهُ﴾

«Lord of the east and the west; none has the right to be worshipped but He. So take Him a guardian.» [73:9]

There are similar Āyāt on this subject.

### Every Person Carries His Own Burden

Allāh said,

﴿وَلَا تَكُوبُ كُلُّ نَفْسٍ إِلَّا عَظِيمًا وَلَا تَزِدُ دَائِدًا وَتَدُّ لُتْرًا﴾

«No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another.»

thus emphasizing Allāh's reckoning, decision and justice that will occur on the Day of Resurrection. The souls will only be recompensed for their deeds, good for good and evil for evil. No person shall carry the burden of another person, a fact that indicates Allāh's perfect justice. Allāh said in other Āyāt,

﴿وَمَنْ تَدْعُ مَطْلًا إِنْ يَجِدَ إِلَىٰ جُنْدٍ لَا يَحْمِلُ يَتَدْعُهُ وَكَانَ ذَا قُرْبَىٰ﴾

«And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.» [35:18],

and,

﴿ثُمَّ يَخَافُ ظُلْمًا وَلَا مَصْرًا﴾

«Then he will have no fear of injustice, nor of any curtailment (of his reward).» [20:112]

Scholars of *Tafsīr* commented, "No person will be wronged by carrying the evil deeds of another person, nor will his own good deeds be curtailed or decreased." Allāh also said;

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أُولَٰئِ الَّذِينَ هُمْ﴾

«Every person is a pledge for what he has earned. Except those on the Right.» [74:38-39],

meaning, every person will be tied to his evil deeds. But, for those on the right – the believers – the blessing of their good works will benefit their offspring and relatives, as well. Allāh said in Sūrat Al-Fūr,

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ شَيْئًا﴾

«And those who believe and whose offspring follow them in

*faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.* ﴿52:21﴾,

meaning, We shall elevate their offspring to their high grades in Paradise, even though the deeds of the offspring were less righteous, since they shared faith with them in its general form. Allāh says, We did not decrease the grades of these righteous believers so that those (their offspring and relatives) who have lesser grades, can share the same grades as them. Rather Allāh elevated the lesser believers to the grades of their parents by the blessing of their parents' good works, by His favor and bounty. Allāh said next (in *Sūrat At-Tūr*),

﴿كُلٌّ لِّفَرِيحٍ بِمَا كَسَبَ رَبُّهُ﴾

﴿Every person is a pledge for that which he has earned.﴾  
[52:21], meaning, of evil.

Allāh's statement here,

﴿ثُمَّ إِلَىٰ رَبِّكَ تُرجَعُونَ﴾

﴿Then unto your Lord is your return, so He will tell you that wherein you have been differing.﴾

means, work you (disbelievers), and we will also work. Surely, both you and us will be gathered to Allāh and He will inform us of our deeds and your deeds and the decision on what we used to dispute about in the life of this world. Allāh said in other *Āyāt*,

﴿قُلْ لَا تَسْأَلُونَنَا عَنْ آثَرِنَا وَلَا نُسْأَلُ عَنْمَا قَسَمْنَاهُ لَكُم بَيْنَ يَدَيْ رَبِّنَا ثُمَّ يَبْعَثُ بَيْنَنَا الْوَحْيَ وَهُوَ الْفَاسِقُ الْعَلِيمُ﴾

﴿Say: "You will not be asked about our sins, nor shall we be asked of what you do." Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."﴾  
[34:25-26].

﴿وَمِمَّنْ أَلْمِزْتُمُ الْأَرْضَ وَمَنَاسِكَهَا فَهِيَ تَجْعَلُ يَدَيْكُم مِّنْ دُونِهَا شُرَكَاءَ ۚ إِنَّ رَبَّكُمُ السَّمِيعُ الْعَلِيمُ﴾

﴿165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has

raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.﴾

# **Allāh Made Mankind Dwellers on the earth, Generation After Generation, of Various Grades, in order to Test Them**

Allāh said,

﴿وَمَنْ أَلٰى جَعَلَكُمْ خَلْقًا ۖ﴾

﴿And it is He Who has made you generations coming after generations, replacing each other on the earth.﴾

meaning, He made you dwell on the earth generation after generation, century after century and offspring after forefathers, according to Ibn Zayd and others. Allāh also said,

﴿وَلَوْ شَاءَ لَجَعَلْنَا مَكَرَ تَلَكُّكُمْ فِي الْاَرْضِ بِخَلْقٍ ۖ﴾

﴿And if it were Our will, We would have made angels to replace you on the earth﴾ [43:60], and,

﴿وَيَجْعَلُكُمْ اٰثَرًا ۖ﴾

﴿And makes you inheritors of the Earth, generations after generations.﴾ [27:62], and

﴿اِنِّي جَاعِلٌ فِي الْاَرْضِ خَلْقًا ۖ﴾

﴿Verily, I am going to place (mankind) generations after generations on earth.﴾ [2:30],

and,

﴿سَنَرٰكُمْ اَنْ يَّهْلِكَ عَدُوُّكُمْ وَيَتَّخِذَ الْاَرْضَ نَظِيرًا ۖ﴾

﴿It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act.﴾ [7:129]

Allāh's statement,

﴿وَرَفَعَكُمْ فَوَاقٍ ۖ﴾

﴿And He has raised you in ranks, some above others,﴾

means, He has made you different from each other with regards to provision, conduct, qualities, evilness, shapes, color of skin, and so forth, and He has the perfect wisdom in all this. Allāh said in other Āyāt,

﴿عَنْ قَسَمَ اللَّهُ بَيْنَهُمْ قِيمَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ ۖ لِيُعْطِيَ الَّذِي كَسَبَ بِمَنْعِهِمْ مِمَّا كَسَبُوا﴾

﴿It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work.﴾ [43:32],

and,

﴿أَنزَلَ كَذَٰلِكَ فَذَلَّلْنَا بِهٖم مِّنَ الشَّجَرِ ۖ وَأَكْبَرَ دَرَجَاتٍ ۚ وَآلَئِكَ نَفْضِلُهُمُ النَّاسَ﴾

﴿See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.﴾ [17:21]

Allāh's statement,

﴿يَسْتَوُونَ فِي مَآءِنَاهُمْ﴾

﴿that He may try you in that which He has bestowed on you.﴾

means, so that He tests you in what He has granted you, for Allāh tries the rich concerning his wealth and will ask him about how he appreciated it. He also tries the poor concerning his poverty and will ask him about his patience with it. Muslim recorded that Abu Sa'īd Al-Khudrī said that the Messenger of Allāh ﷺ said,

﴿إِنَّ الدُّنْيَا خُلُقٌ خَيْرٌ وَإِنَّ اللَّهَ مُنْتَظِمُكُمْ فِيهَا فَتَأْتِرُ مَاذَا تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ بِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ﴾

‘Verily, this life is beautiful and green, and Allāh made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of this life and beware of women, for the first trial that the Children of Israel suffered from was with women.’<sup>[1]</sup>

Allāh's statement,

﴿إِنَّ رَيْبَكُمْ سَرِيعٌ ۖ الْبَقَاۗءُ وَأَلَمَ فَتُورٌ ۚ﴾

<sup>[1]</sup> Muslim 4:2098

﴿Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.﴾

this is both discouragement and encouragement, by reminding the believers that Allāh is swift in reckoning and punishment with those who disobey Him and defy His Messengers,

﴿وَلَقَدْ لَقِئْنَا فِيهِمْ﴾

﴿And certainly He is Oft-Forgiving, Most Merciful.﴾

for those who take Him as protector and follow His Messengers in the news and commandments they conveyed. Allāh often mentions these two attributes together in the Qur'an. Allāh said,

﴿وَلَا رَيْبَ لَكَ مِنْهُنَّ أَنَّكَ وَأَنْتَ لَكِنِّ لَشَدِيدُ الْعِقَابِ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment﴾ [13:6],

and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّي أَنَا الْغَفُورُ الرَّحِيمُ ۖ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ﴾

﴿Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.﴾ [15:49-50]

There are similar Āyāt that contain encouragement and discouragement. Sometimes Allāh calls His servants to Him with encouragement, describing Paradise and making them eager for what He has with Him. Sometimes, He calls His servants with discouragement, mentioning the Fire and its torment and punishment, as well as, the Day of Resurrection and its horrors. Sometimes Allāh mentions both so that each person is affected by it according to his or her qualities. We ask Allāh that He makes us among those who obey what He has commanded, avoid what He has prohibited, and believe in Him as He has informed. Certainly, He is Near, hears and answers the supplication, and He is the Most Kind, Generous and Bestowing.

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿لَنْ يَتَّقِمَ الْمُؤْمِنُ مَا بَدَأَ اللَّهُ مِنَ الْمُؤْمِنَةِ مَا طَمَحَ بِحُجَّتِهِ أَحَدًا، وَلَنْ يَتَّقِمَ الْكَافِرُ مَا

عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَطَعَ أَحَدٌ مِنَ النَّجَى، خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ قَوْضَعٍ وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاخَمُونَ بِهَا وَعِنْدَ اللَّهِ بَسْفَةٌ وَتِسْعُونَ<sup>[1]</sup>

‘If the believer knew Allāh’s punishment, no one will hope in entering His Paradise. And if the disbeliever knew Allāh’s mercy, no one will feel hopeless of acquiring Paradise. Allāh created a hundred kinds of mercy. He sent down one of them to His creation, and they are merciful to each other on that account. With Allāh, there remains ninety-nine kinds of mercy.’<sup>[1]</sup>

Muslim and At-Tirmidhi also recorded this Ḥadīth, At-Tirmidhi said “Ḥasan”. Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي»<sup>[2]</sup>

‘When Allāh created the creation, He wrote in a Book, and this Book is with Him above the Throne: ‘My mercy overcomes My anger.’<sup>[2]</sup>

This is the end of the Tafsīr of Sūrat Al-An‘ām, all the thanks and appreciation for Allāh.

☆ *This is the End of Volume Three.*

☆ *Volume Four begins with Sūrat Al-A‘rāf*



[1] Aḥmad, 2:334, Tuhfat Al-Aḥwadhī 9:527 and Muslim 4:2109

[2] Muslim 4:2107.